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The ARYAN PATH

No. 1. JANUARY 1930 Vol. I.

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THE ARYAN PATH

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(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

THE ARYAN PATH

Unveil, O Thou who givest sustenance to the world that face of the true Sun, which is now hidden by a vase of golden light! so that we may see the truth and know our whole duty.

VOLUME I

January-December 1930

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Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light! so that we may see the truth and know our whole duty

THE ARYAN PATH

VOL. I. JANUARY, 1930. No. 1

The Editors hold themselves responsible for unsigned articles only. They are not necessarily in agreement with the views of their contributors to whom they leave free expression of opinion.

"POINT OUT THE WAY."

"Point out the 'Way'—however dimly and lost among the host—as does the evening star to those who tread their path in darkness."

This injunction to all aspirants for the Higher Life is from the *Book of the Golden Precepts*, one of the works put into the hands of mystic students in the East. Some chosen fragments from it were translated, annotated and published for our daily use by "H.P.B."—our loved and revered teacher known to the world as Madame Helena Petrovna Blavatsky.

The one and only reason for launching this journal into existence is to be found in that injunction. Human eyes are dimmed by the host of human errors and so the Way to Life is very difficult of recognition; we make bold to attempt the showing of the old Path to the travellers of to-day, including ourselves.

The true philosophical propositions have ever been and must ever be the same; by their aid men have climbed the mountain of evolution. Ours the task to marshal these old-world propositions for the benefit of those who are eager to learn. They are not vague but definite, not changing and evolving, but constant and consistent. They constitute Divine Knowledge—that true wisdom which teaches man the nature of his inner Self, its source and destiny. This ancient and immemorial Theosophy Madame H. P. Blavatsky once again taught, following in the footsteps of her illustrious Predecessors. How her Theosophy is different from, and superior to, what passes current under that name, as also the relation of this journal to Theosophy is explained in our Prospectus printed elsewhere in this number.

Our programme and policy need not be detailed here: this first number envisages our future labours; in short we might say that our business is with truth and philosophy not with politics and administration; with the World of Ideas, not with mundane speculations. But it is designed that our journal shall be read with as much interest by those who are not deep philosophers as by those who are. Our pages will be like the many viands at a feast, where each appetite may be satisfied and none are sent away hungry.

The subscription price at which THE ARYAN PATH is published does not cover even the bare cost of production, the purpose in establishing the journal being to reach a wide circle of readers apart from any thought of financial compensation. Ours is a peaceful humanitarian mission, founded on sacrifice, reared by sacrifice, sustained by sacrifice. For the founders of this journal the true path lies in the way pointed out by our Aryan forefathers, philosophers and sages, whose light is still shining brightly, albeit that this is the dark Kali Yuga, the age of iron. In the words of the great American Theosophist, W. Q. Judge:

> We appeal to all who wish to raise themselves and their fellow creatures—man and beast—out of the thoughtless jog trot of selfish everyday life. It is not thought that Utopia can be established in a day; but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. Certainly, if we all say that it is useless, that such highly-strung, sentimental notions cannot obtain currency, nothing will ever be done. . . . . Although philanthropic institutions and schemes are constantly being brought forward by good and noble men and women, vice, selfishness, brutality and the resulting misery, seem to grow no less. Riches are accumulating in the hands of the few, while the poor are ground harder every day as they increase in number. Prisons, asylums for the outcast and the magdalen, can be filled much faster than it is possible to erect them. All this points unerringly to the existing of a vital error somewhere. It shows that merely healing the outside by hanging a murderer or providing asylums and prisons, will never reduce the number of criminals nor the hordes of children born and growing up in hot-beds of vice. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Aryan literature, and those who must begin the reform are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavouring to solve, even if they know that the great day may not come until after their death. Such a study leads us to accept the utterance of Prajapati to his sons; 'Be restrained, be liberal, be merciful'; it is the death of selfishness.

From selfishness through sacrifice to selflessness—such is the course for all human souls. To these the *Bhagavad-Gita* makes this appeal: leave off diversity of aims and objects and goals; concentrate on the one purpose of life; and repeating the *Gita*, THE ARYAN PATH says:—

> *In this Path there is only one single object, and this of a steady, constant nature; but widely branched is the faith and infinite are the objects of those who follow not this system.*

CONCERNING THE TITLE "THE ARYAN PATH."

[**Professor A. V. Williams Jackson** is too well-known for any introduction. The highest authority in Iranian philological lore, his services to allied tongues and subjects have been and are of acknowledged value. At Columbia University, New York, he is esteemed by his pupils as few professors are, not only for his deep learning and his painstaking teaching, but also for the nobility of his character, for his sunny disposition and his equal-mindedness in all events.

It is a real pleasure that we find ourselves in a position to give his article the place of honour in our first number. It raises before the reader the ideals which our name invokes—those of Universality, of the Life of the Spirit, of the Light that comes from Great Souls of every land and era.

He begins his article with the well-known question: "What's in a name?" We say: "Very often there is more in it than the profane is prepared to understand, or the learned mystic to explain. It is an invisible, secret, but very potential influence that every name carries about with it and 'leaveth wherever it goeth.' Carlyle thought that 'there is much, nay, almost all, in names.' 'Could I unfold the influence of names, which are the most important of all clothings, I were a second great Trismegistus,' he writes.

"The name or title of a magazine started with a definite object, is, therefore, all important; for it is, indeed, the invisible seedgrain, which will either grow 'to be an all-over-shadowing tree' on the fruits of which must depend the nature of the results brought about by the said object, or the tree will wither and die. These considerations show that the name of the present magazine is due to no careless selection, but arose in consequence of much thinking over its fitness, and was adopted as the best symbol to express that object and the results in view."—EDS.]

"What's in a name?" said Shakespeare once. The choice of such a title as "The Aryan Path" is particularly felicitous for an international review which has for its aim the publication of articles that represent what is best in both Western and Eastern cultures. The term 'Aryan' recalls the common heritage which the Occident shares with the Orient and the union growing ever closer between them, while the word 'Path' itself opens vistas of the way that leads toward the light.

Christ himself, in summing up the light of his spiritual predecessors, used the image when he said, "I am the way, the truth, and the life" (John, 14.6). The Greek word *hodós*, 'way, road,' as there employed, has connotations that may be compared with 'path,' even though the words have not a common origin. By derivation the English word *path* may possibly be connected with Sanskrit *pánthan*, *páth*, Avestan *pantan*, *path*, Old Persian *pathi*, and compare Greek *pátos*, 'path,' Latin *pont-em*, 'path, bridge,' and kindred words in modern European languages. The word is attested in the Eastern branches of Indo-European: in Indo-Iranian, Armenian, Slavic, and Baltic; see A. Maillet, in *Indian Studies in Honor of Charles Rockwell Lanman*, p. 4, Cambridge, Massachusetts, 1929. The use of the word 'path' in a symbolic sense is found in the earliest writings of India and Persia.

Thus the Rig-Veda, which is the oldest of all Aryan literary monuments, speaks of 'the path of Right'—*pánthā-ṛtásya*—(RV. 1.136, 2, and elsewhere). The designation 'path of Right' is here full of spiritual meaning, whatever its usage in the later ritual may have become. Guidance along the spiritual path, moreover, forms the keynote of the Upanishads. A single quotation will suffice: 'This is the path (way) to the gods, the path (way) to Brahma' (*eṣa devapatho Brahmapatho*, Chāndogya Upanishad, 4. 15.6). In Buddhism we all are familiar with 'the noble eightfold path,' (*ariya aṭṭhangika magga*) namely, that of right belief, right resolve, right speech, right behaviour, right occupation, right effort, right contemplation, right concentration (*e.g.*, Dīgha-Nikāya, Sutta 22). Furthermore, the name of a famous Buddhist work is Visuddhi-magga, 'the Way of Purity,' the Pāli word *magga*, like the Sanskrit *mārga*, 'way road,' being synonymous with 'path,' a natural interchange also in other languages.

Turning to Persia we may note that Zoroaster, the Prophet of Ancient Iran, seven centuries or more before the Christian era, similarly employs the word 'path' with a symbolic connotation. In his Gāthās, or metrical sermons, he preaches to the people about 'the right paths of weal (salvation), the true ones, to the worlds where Ahura (God) dwells' (*erezūsh savaṅhō pathō*, etc., Yasna, 43.3); likewise elsewhere in his exhortations he uses the expression 'the right paths.' Generations later, or about 500 B.C., the great Persian king Darius I, a worshipper of A(h)uramazda, Ormazd, caused to be carved around his future tomb that was hewn high in the rocky cliff at Naksh-i Rūstam, in Southern Persia, a historic inscription, the last words of which record his behest to each and all of his subjects, 'abandon not the path which is right' (*pathim tyām rāstām mā avarda*^{h}, NRa, 58-60).

Instead of confining the quotations to the literature of our Aryan kinsmen in India and Persia, it would be easy, if time and space permitted, to add illustrations from Greek, Latin, and other literatures. To follow 'the right way of life' (*rectam vitae viam*) was a watchword of Cicero and the Roman poets; instances might be multiplied. Enough, however, has been adduced to show how happy is the choice of the word 'Path,' and 'Aryan' alike, in the title of this magazine which merits the heartiest of good wishes for assured success in its high aims.

A. V. Williams Jackson.

THE GREAT HUNGER.

[**B. M.** is an old-world man living by his old-world methods in our era. We are fortunate in having secured a few reports of his talks to his intimate friends. *The Bhagavad-Gita* is the book he has mastered through long years of study and meditation; but further, having lived according to its tenets more successfully than is generally possible, his thoughts breathe a peculiar fragrance. The papers have been translated from the vernacular; it should be understood that they are not literal translations, and the translator has adhered more to ideas and principles than to words. Although B. M. knows English, his inspiration becomes impeded in employing that medium of expression, and so he prefers not to use it. We think our readers will find real inspiration in this series.—EDS.]

> "The hungry man loseth sight of every other object but the gratification of his appetite, and when he is become acquainted with the Supreme, he loseth all taste for objects of whatever kind."—*Bhagavad-Gita*, II. 59.

To hunger and thirst after righteousness, which our Christian brethren ought to do, following the advice of their teachers, was advocated many centuries earlier by the *Gita*. Food, either for the body, or mind or soul is the necessary basis—*upadhi* for experience, and the relish of food is dependent upon hunger and thirst. Over-eating is the order of this day and the beauty and utility of hunger are unknown among the well-to-do. It looks as if in former Yugas when Plenty blessed this land our own ancestors forgot to practise the rules of fasting. So Karma has overtaken people and to-day Poverty stalks the land. Our future would be more glorious than our past if our millions were taught the beneficent influence of adversity; and who can do this save our well-to-do and educated leaders? But most of them are educated in western ways and have forgotten the wisdom of their fathers, and their physical wealth increases their moral and spiritual poverty. Our India is trampled under foot not so much by foreigners as by her own sons, and in our daily personal lives we degrade her almost every hour. Not until we take to high-thinking which purifies us from our petty meannesses, small selfishnesses, constant immoralities, will India be really free. Our educated men and women, our natural leaders, will err in administration and in advice just as the British rulers blunder and give wrong advice, because they are beset with blemishes which result from false views of life, of state, of progress.

It is the individual who reforms himself who will be able to reform others; he who rules himself, and he alone, is fit to govern the destinies of masses. The blind are leading the blind in most countries. The very measure of physical wealth and economic prosperity whereby countries are regarded as great or backward is false. If India does not get away from that basis of thought she will suffer, as rich and influential western states are suffering.

Just as food is the basis of life on the economic plane, so Knowledge is the basis on the plane of soul. There are poisons which kill the soul, there are intoxicants which madden the soul, there are foods which nourish the soul. There are systems of thought which produce

actions that kill the soul, and living men become dead units. There are millions in this land who are soul-less. Lust produces sex perversions (birth-control is one of them), anger produces hatred (communalism is a species of it), greed produces selfishness (family law-suits are an example) and these tend to poison the soul. All intoxicants are poisonous and slowly lessen the power of the soul in the body.

Soul-nourishment must be sought and we must hunger and thirst after it. Soul-knowledge is desired when lust and anger and greed do not disturb. Most men are not aware of the sweets and high pleasures of soul-knowledge, as the eater of dogs who never tasted fruit knows not its lusciousness. Once the fruit is tasted and its juice currents mingle in our blood the hunger for it begins. Intuitively all men long for soul-contentment and soul-growth, because in golden ages of the past the impress of wisdom was burnt into them by the Compassionate Ones. Now, darkness envelops us, for this is the dark age, Kali Yuga; and soul-knowledge changes decade by decade—candle light, oil-light, gas-light, electric light, because there is no Sun.

This innate desire for spiritual life leads people in wrong paths, because they mistake the part for the whole and the semblance for the reality. But in this verse Master Krishna gives one word, the Supreme, which the hungry soul needs. The most objectionable feature of orthodox religions is the false and unspiritual view of Deity. Spirit is materialized, God is carnalized and egotism enlarges the shadow of the cruel task-master which it fears. Such is the magic of Maya!

Supreme, Param, is described at length in this chapter—the one impartite, omnipresent Self, which is the Source and Soul of every creature. The Inner Ruler in the heart of each is the King of Kings, and it is the knowledge about It, the science of Its emanations, the philosophy of Its permeation, for which we must hunger and thirst.

In a famine-stricken land people eat whatever comes; so it is now. Carrion, strewn all around, is near at hand and people devour it. Rather that we die than pollute the shrine of the Soul! False ways which look like short-cuts are impulsively taken. Dangerous practices which sound easy are ignorantly adopted. False knowledge is accepted because it sounds plausible,—for example, the craze for worship of the dead called Spiritualism.

The effort to know what the soul is, as taught by the Knowers of the Self—that is the first step. There are hungers and hungers, but we must hunger after the Self within and It will guide us to the food It verily needs. The *Gita* answers both questions—what is the soul? what is soul-nourishment?—and as we shall see later, it expounds in detail how that nourishment should be absorbed and assimilated.

First then, let us hunger and thirst after the Soul within.

B. M.

PSEUDO-MYSTICISM AND MODERN SCIENCE.

[**John Middleton Murry** is one of England's foremost men of letters. As Editor he made for *The Athenæum*, 1919-1921, and has now made for *The New Adelphi*, a high reputation in those circles of eclectic readers who are connoisseurs of the finest and best of modern criticism. For four years he was reviewer to the *Times Literary Supplement*, also serving in the Political Intelligence Department of the War Office during part of the time, 1916-1919. Afterwards he was Chief Censor. He is the author of several works including *Fyodor Dostoevsky*, *Keats and Shakespeare*, *Life of Jesus* and *Things to Come*, the last published in 1928. Only a few weeks ago his *God: Being an Introduction to the Science of Metabiology* made its appearance.

The crude anthropomorphism of religions has acted as a deterrent to the living of the inner life of the Soul for many centuries; now a new danger threatens the Theosophical Movement which has been the champion of soul life in every age and clime, *viz.*, the superior attitude assumed by modern science, in face of the collapse of its materialistic structure, due to its own advance in connection with the mystic ideas of Soul, Spirit, Deity. While we are glad to see acknowledged scientific authorities moving in the direction of the occult world, we say with our respected author that "True mysticism does not need to have room made for it by science or any other mode of human knowledge." If we were to substitute the word "Theosophy" for Mr. Murry's "Mysticism" this fine pronouncement would represent, even in letter as it does in spirit, our own views. Next month we will publish another excellent article by Mr. Murry on the subject of "Western Mysticism."—EDS.]

Before we can substantiate a charge of false mysticism, we need to have some clear conception of true mysticism.

Essentially, mysticism is the conviction of an all-pervading and all-embracing One. The Universe *is* a universe. It is obvious that to all modes of intellectual cognition this conviction can only be a hypothesis. The act of knowing involves a separation, and an opposition, of the knower and the known; therefore of an all-pervading and all-embracing Unity there can be no intellectual *knowledge*. Intellectual knowledge excludes unity; unity excludes intellectual knowledge.

Mysticism not merely admits, but insists upon this. Unity is not known, but given in immediate experience; and this immediate experience of unity is *known* to have been such only when the experience itself is at an end. An unique and ineffable experience totally different from any kind of intellectual cognition, and given under conditions which definitely exclude any kind of intellectual cognition, is averred to be the self-experience of the all-pervading One.

This experience stands perfectly secure from all intellectual criticism. Intellectual criticism may legitimately apply itself to the intellectual interpretations of this experience; but with the experience itself it can make no contact.

It is clear that the conviction of an all-pervading Unity given in mystical experience is absolutely opposed to any form of religious or philosophical dualism. A real Unity cannot be half-hearted. Mind and matter, good and evil, may seem different enough in our practical lives, but the differences cannot be ultimate. They are

differences necessarily established in the Unity by individual existences with the faculty of intellectual knowledge. Not that those who believe in the ultimate Unity of mysticism necessarily suppose that individual existence is a *defect*, though a nuance of this opinion is perceptible both in Platonism and Buddhism. It is just as consonant with the convictions of mysticism to believe that individual existence is a necessary means towards the self-explication and self-consciousness of the One. In order that the One shall be conscious of itself it needs the individual mind, and it needs the development of the mind to the point at which it recognises that its own inevitable intellectual perspectives are only perspectives. When a finite existence recognizes the conditions of its own existence, and a finite mind recognizes the conditions of its own operation, and these conditions are felt not as burdensome and oppressive, but merely as necessary, the pathway of the One into that individual existence is cleared of obstacles. The intellect has ceased to usurp a sovereignty to which it has no rightful claim.

Since Mysticism is irreconcilable with any Dualism, we have a short way of dealing with the assertions now frequently made by modern men of science that the modern scientific view of the world "leaves room for" Mysticism. Before being grateful for this condescension, we must inquire what kind of mysticism it is for which the modern scientist leaves room. If it is a dualistic mysticism, it is simply not mysticism; but an attempt to reimpose under that name the dualistic religion from which the Western mind is painfully struggling to free itself.

I cannot, in this brief space, permit myself the luxury of long quotations from such modern scientific apologists of 'mysticism' as Professors Eddington and Haldane. But it is true to say of both of them that the mysticism for which they wish to find room is a mysticism of 'values', or of 'morality'. "The real world," as Professor Haldane puts it, "is the spiritual world of values." Without discussing whether this statement is true, or whether it has any *meaning*, we can state quite peremptorily that this 'mysticism' is not mysticism at all. Mysticism knows nothing of "a spiritual world of values" as distinct from a "material world of facts." The One of true mysticism is not the Good, or the True, or the Beautiful; it is the One. And in the One the Bad, the False, and the Ugly exist no less than the Good, the True, and the Beautiful. All alike, for true mysticism, are in some sense appearance. The goodness of the good thing is its element of appearance; because we call it good only in so far as, in some obvious or obscure manner, it promotes the fundamental propulsive energy of some individual human existences. And the badness of the bad thing is likewise its element of appearance. Their sheer existence alone is real.

True mysticism is beyond good and evil; and the mysticism which seeks to persuade itself or others that the One is good is a false mysticism. Mysticism does not seek to impose its personal terms upon the One. The One is not what we like, but that to which we

and our likings belong. We cannot bargain with it, or propose conditions; and the true mystic has no desire to do so. That is what false mysticism finds it impossible to understand about true mysticism; for if it were possible for false mysticism to understand precisely that thing—that the true mystic has no desire that the One should be what he likes—false mysticism would become true.

Mysticism, by whatever path it is attained, demands the stripping off of our personalities from ourselves. We surrender them, it is true, only to receive them again. But the personality we receive again, is not the personality we surrendered. It is no longer we who like, or think, or do, but the One which likes, or thinks, or does in us. And this impersonal personality we receive does not resemble the personal personality we surrendered. It is a new birth.

This impersonal personality can neither require, nor desire, that only the qualities it likes should qualify the One. The mere idea of such exclusiveness is strange, remote, fantastic. For the impersonal personality does not like things in the same way that the personal personality liked them. It is detached from them; it knows that its being does not depend on them; its affections towards them are disinterested. Therefore the desperate cry that what we love shall be eternal, and the desperate expedients by which some apparent answer to that cry is obtained, are alien to true mysticism.

In other words the validation of human ideals is no concern of true mysticism—with one great and momentous exception—the validation of the ideal of Unity itself. Mysticism claims that this ideal is real, and that it has direct experience of its reality. And precisely because this ideal *is* real, no other ideal can be real.

Now the 'mysticism' for which modern science, through the mouths of some of its chief expositors, seeks to make room is simply a 'mysticism' devoted to the validation of human ideals. Since human ideals are never complete (or they would not be ideals), the validation for human ideals is merely the perpetuation of Dualism. The good is real, the bad is not; spirit is real, matter is not; the 'ought' is real, the 'is' is not. The arguments by which these preferences are deified is childish. It runs thus: Since the exact sciences do not give us a picture of reality, something else must. It is not certain; but even if it were, there is no ground at all for assuming that the moral preferences of a civilized European scientist supply the picture of reality which we need.

Not that those preferences are vain. The choice is not between their nullity and their omnipotence. This kind of dilemma which haunts the soul of 'religion' and 'science' alike is simply ignored by mysticism. Man's preference for the good, like everything else, is for the mystic a form taken by the One. It exists; and—this is the point—the man in whom it truly and strongly exists does not seek to have it validated. For him, and in him, it exists in its own right. The good would not be more desirable if it were proved to be the sole reality. "He who verily loves God," said Spinoza, "cannot endeavour

that God shall love him in return." The demand that human ideals shall be validated outside the human being, in whom they are real as his own right hand, is simply the endeavour "that God shall love him in return."

True mysticism does not need to have room made for it by science or any other mode of human knowledge. It occupies no room which they can occupy, for it does not exist in the same dimension. It is not an alternative, or a possibility. It is the simple truth underlying all existence. It is a certainty reached by the effort towards self-knowledge; it is simply the discovery that when the self is truly known, there is no self to know or to be known,—but only the One.

JOHN MIDDLETON MURRY.

"There are very few persons in this country, who being in search of the ancient Aryan Philosophy, have obtained control over the bodily passions which trouble ordinary men beyond measure. Fewer still who like one now living in India, whom I dare not mention, are known. Almost all who have thoroughly studied or are studying that ennobling philosophy, keep themselves out of the public view in compliance with wise and inexorable views. It is not through selfishness, as too many imagine. Though unseen, they none the less are continually working for the good of humanity. In thousands of cases what they effect is ascribed to Providence. And whenever they find anyone who, like themselves, has an ambition above the mere pleasures of this world, and is in search of that Vidya which alone can make man wise in this as well and happy in the next, they stand ready by his side, take him up in their hands as soon as he shows his worthiness, and put in his way the opportunities to learn that philosophy, the study of which has made them masters of themselves, of nature's forces, and of this world."

—D. K. M. in *The Theosophist*, Vol. I, p. 91.

THE ANTIQUITIES OF HARAPPA AND MOHENJO-DARO.

[**Professor S. V. Venkateswara, M.A.**, is the well-known author of *Indian Culture through the Ages*, and the chief editor of the *Mysore University Journal*. He is the head of the History and Economics department of the University. He has made a special study of the excavations at Harappa and Mohenjo-Daro on the spot and writes out of wide knowledge and accurate observation. It is of significant interest that our learned author tends in the direction of assigning a greater antiquity to these old civilizations than the usual 3000 B. C.; but what is more interesting and valuable to us is that his researches prompt him to view these old civilizations as Indian and Vedic.

To us who have studied H. P. Blavatsky's *Isis Unveiled* and the *Secret Doctrine* the question suggests itself: how long will it be before the "authorities" of modern science see that "India is the cradle of humanity," and that "the Babylonian civilization was neither born nor developed in that country. It was imported from India, and the importers were Brahmanical Hindus"?—EDS.]

The archæological finds of Harappa, Mohenjo-Daro and Nal have revolutionized our ideas regarding the antiquity of the culture of India and its origins and affiliations. One school of thought has suggested that the relics are those of an exotic culture, 'of the Indus valley' rather than Indian, as pre-Indian and probably Sumerian in character. Another school would consider them Indian and entirely pre-Aryan, and a third as Indian and altogether Aryan. It is necessary to view the evidence with a watchful eye and review it with an open mind.

The Find-places.

The finds are in places where the student of ancient Indian history would naturally expect them. The earliest hymns of the Ṛg-veda have references to the region of the Rāvi and one of them (1) even refers to a battle on the Hariyūpiā, a name closely analogous to Harappa. It was from Sindh that Indian muslin (hence known as *sindhu*) and possibly the axe (pilakku, cp. Vedic *parsu* and *parasu*) went to Babylonia. In Beluchistan is the habitat of the Brahuis whose language is of the Dravidian family though they appear Indo-Iranian in ethnic type.

Buildings.

The bricks of the Indus valley are straight-sided, while those of the Sumerians are plano-convex. The underground cellars resemble those of Mesopotamia which afforded retreat in the summer months. But there are no baths in Mesopotamia. The thick walls and the use of sun-burnt bricks for the foundations and the sides in walls appear to me to be clear evidence of the anxiety for protection against percolation and inundation. Dangers from floods are known in the earliest books of the Ṛg-veda and one hymn of the Seventh book (2) records that the floods on the Rāvi abated in response to the prayers of Vasishṭha. Vedic evidence indicates that the cities of the Aryas were of brick (*ishṭaka*) while those of the Asuras were of stone (*aśmamayī*) (3). One of the texts of the Yajur Veda even refers to the dismantling of a brick wall of the Aryas by their enemies (4).

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(1) Ṛg-veda VI. 27, 5.
(2) Ṛg-veda VII. 83, 6 & 7.
(3) Ibid IV. 30, 20.
(4) Taittrya Brāhamana I, 1, 2.

Square niches in the walls of two rooms at Mohenjo-Daro seem to give this portion of the structure the look of a primitive temple. Some of the figures on the seals would fit in with this view. One of them is crosslegged in meditation, and has been rightly interpreted as an Indian god in pose. There are figures also of two goddesses.

Human Figures and Remains.

The men have their hands about their knees, in figurines in both Harappa and Mohenjo-Daro, and some of them have the Nāga hood. The Nāgas are a prehistoric Indian people whose memory is preserved in place-names and in traditions. The nijānuka posture of the men (hands about the knee-caps) is described in one of the later Vedic texts (1). This may be contrasted with the Sumerian posture of the hands folded at the waist.

The Indian female figures have their upper arms covered with armlets right up to the shoulder as is even now the fashion with newly wedded women in Sindh and Rajputana. The women are nude and have conical breasts. But figures of nude womem are unknown in Babylonia before the end of the third millenium B.C.

In the museum of Mohenjo-Daro the skeletons are dolichocephalic, but the skull from the fractional burial and the marble and alabaster statues show a pronounced brachycephaly. The head forms gives evidence, therefore, of more than one race.

All the methods of disposal of the dead found in the relics, with one or two others, are found described in the Vedic texts (2) and in later non-Aryan tradition (3). From ancient South Indian sites were unearthed numerous urns like those of Harappa in which skeletons were doubled up inside, their foreheads being bound with fillets of gold as at Mohenjo-Daro, and with bronze figures of the dog and the buffalo near them. These clearly non-Aryan urns are now in the Madras Museum.

Implements and Ornaments.

Bronze implements discovered in plenty dismiss the illusion of India having only a copper and not a bronze age. The bangles are hollow and filled with shellac or joined by wax. On some of them are two pin-holes at each side of the joint. The bracelets are unlike those of Syria and S. Russia which are penannular. The Copper and Bronze Age to which these finds belong is Aryan rather than Dravidian, as no copper implements unaccompanied by iron ones have yet been discovered in South India. The Vedic word for copper is *loham*, the

(1) Taittrya Āraṇyaka, I. 6. We have similarly the upavītā (See Memoirs of Arch. Sur. No. 41 Plate 1.)

(2) Ṛg-veda IV. 38, 5.

(3) Maṇimekhalai, Book VI.

Sumerian *urud*, and the Armenian *aroir* (cp. alloy). It is generally accepted among scholars that the Egyptians got their knowledge of copper working through Syria (1).

Ceramic Art.

The ceramic wares of the culture may be classified in three main stages. The rough hand-shaped pots associated with urn-burial belong to the earliest stage. The second stage appears marked by the wheel-turned red-coloured unpainted pottery of medium-textured clay. At Mohenjo-Daro are tall jugs and large ring-stones. The latter are probably the receptacles of large jars which had pointed bottoms. This explanation is suggested to me by the pits on the pavement near the walls on the Dk. site. The spherical bowl with wide-lipped mouth persists in the *gangāḷam* of South India, and the horizontal jar with the mouth to one side was probably the forerunner of the *Kamaṇḍalu* and the *Keṇḍi* of the West Coast.

The painted pots of Nal appear to denote the third and latest of these stages. They are made of finely textured clay and are of a light red colour and bear various designs. I find that some of these designs are connected with the pictographs on the seals. Some pots clearly bear fish-marks, and some the sun and the crescent moon, while there are chess designs on other pots. The humped bull appears, too, on the bowl. The beak-spouted jugs of the Anatolian type found here persist in the horned coins of the Gungerian hoard and the *gosṛñga* vessel of South India, which is mentioned in a seventh century work(2).

It will be clear that the antiquities of Baluchistan are part and parcel of the Indus valley culture and do not represent a half-way house between Sumeria and India as some scholars have supposed. It is possible that this painted pottery culture was connected with that of the people at Ur who also used painted pottery and were displaced by the first Sumerian dynasty.

The Seals.

Engraved seals were found in the rooms and very few in the halls. They are of fine paste (faience) inlaid or carved. Some are tiny and brittle, some large and clear ; and we have a hole running through the body of the seal in most cases. They are rectangular in form and have analogues in the new finds at Kish (before 4000 B.C.) and not in the Sumerian seals which are of stone, semi-globular and concave-sided, and are of white, red, and black colours, but not blue or green as in India.

The figures on the seals form an interesting study. The humped bull often appears and it is zoologically Indian. A tree of interest is the Asvattha or the peepal, which is the tree of Eternity in some, and the tree of the folk in other Vedic texts. The crocodile symbolises the Ganges in works of art in historical times. The tiger is known to the Ṛg-veda but is prominent in the Yajur-veda. The black antelope

(1) Camb. Anc. History Vol. I, p. 371.

(2) Mahendravarman—Mattavilāsa prahasna.(Trivandrum Sanskrit Series) p. 4.

was the sacred animal of the habitat of the Aryans. The buffalo is a totem of some of the primitive South Indian tribes. The horse has not been found on any of the seals so far, but toy-carts drawn by horses are found both at Harappa and Mohenjo-Daro.

Representations, probably symbolic, on these seals have to be carefully considered. One is a crosslegged figure of a god on a tablet of blue faience with Nāga worshippers to right and left of him, and peepal leaves over the figure. Another is that of the Goddess of the Lamp at Harappa, whose figure has extended ears to serve as cavities for holding the oil of the wick on each side. Such Dīpalakshmi figures (but holding the oil in hand) appear in the metal work of India in later times. Lastly we have the figure of the goddess which was discovered by the Survey when I was at Mohenjo-Daro last November. It is a goddess in padmasana posture (Buddha-like) with horns, pictographs above figure, on a square seal. To the upper left is an elephant, and lower, a lion or tiger ; to the upper right is a crocodile and lower is a buffalo. The symbolism of four animals round a central divine figure is expressed verbographically in the Yajur-veda (1). We have the goat, sheep, tiger and lion round the central figure of Purusha.

The seals are apparently current coin evolved after a period of cattle currency, and I find that one of the silver coins in the Museum of Mohenjo-Daro exactly resembles a seal in size and shape and has marks which resemble some of those on the punch-marked coins of India.

The Age of the Culture.

It appears to me that all the seals taken together display three stages in evolution. The earliest are the square or oblong seals of Harappa and Mohenjo-Daro. Here the passage for thread extends right across the body of the seal from top to bottom. A second stage of evolution is suggested by the seals which have a perforated boss at the back through which a tasselled cord might pass. A seal of this class is described by Coomaraswami (2). I find it anticipated in the gold discs between the seals at Mohenjo-Daro which are provided with a vertical bar through which the thread was passed. These and the circular objects with rounded backs and a central hole are analogous to those of the first period of Susa (*circa* 4000 B.C.) The flat seals of the earlier period may therefore be assigned to the fifth millenium B.C. The cylindrical seals are the latest and they appear simultaneously in Elam, Sumer and Egypt.

A study of the pottery and pictographs points to the same conclusion. On a comparative study of the pictographs on the seals Langdon holds that the seals of the Indus valley are in script which is nearer to pre-Sumerian than to Sumerian proper (4000 B.C.) Hall is in favour of tracing the pre-Sumerian pottery to India. As has been shown above there are ceramic strata earlier than the pottery of Nal which itself is pre-Sumerian, judging from a comparison of the pictographs and figures on the pots and the seals.

(1) Tait. Sam. V. 3. 1. [v]
(2) Hindustan Review for July 1929, p. 42.

Conclusion.

If the culture of the finds has to be carried back to the fifth millenium B.C., it is interesting that already in that age we seem to have evidence of a blend of Aryan and non-Aryan cultures and of the contact of India with other lands. The similarity of the seals and pictographs to those of the pre-Sumerian period and the use of bitumen in India are clear evidence of the latter. The fish and the female form clearly suggest the non-Aryan, while the brick and the copper implements as clearly suggest the Aryan influence. The head forms, the funeral customs, etc., are partly Aryan, partly non-Aryan. The antiquities of the Indus valley belong as certainly to India's culture, as the river Indus does to her geography. Geometrical designs on the seals persist not only in the pottery of adjoining villages but far and wide in India. So do the shapes of the bowl (*e.g.* the *loṭa*) and the lotus designs in the ornamentation.

S. V. VENKATESWARA.

The Aryan race was born and developed in the far north though after the sinking of the continent of Atlantis its tribes emigrated further south into Asia.

Secret Doctrine II. 768.

The Secret Doctrine says that the Aryan Hindu religious philosophy is more ancient than the Egyptian.

Secret Doctrine I. 387.

WHAT EASTERN RELIGION HAS TO OFFER TO WESTERN CIVILIZATION.

[The name of **C. E. M. Joad** appears perhaps most frequently in the leading London newspapers and magazines for he is held in high esteem as an author (and lecturer). He was John Locke Scholar in Moral Philosophy, University of Oxford, 1914, and is now connected with the University of London. His journalistic contributions include such book-essays as *Common Sense Philosophy*, *Mind and Matter*, *The Mind and Its Workings*, *The Future of Life* and *The Great Philosopher*, which have been widely read and discussed by the British intelligentsia.

It is with pleasure that we print the following article, and we find ourselves in agreement with its central suggestive message : the West surfeited with its own life-ideas and endeavours should turn to the East. The failure of the Western civilization on the moral plane to which Mr. Joad refers was seen by the Masters of Theosophy more than fifty years ago. One of Them writing in 1881 said : "The world in general, and Christendom especially, left for 2,000 years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure." And it was recommended— "Teach the people to see that life on this earth, even the happiest, is but a burden and delusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives, and the great struggle for life will soon lose its intensity."

For the youth of Asia, and especially of India, the article also brings a message : instead of copying the questionable and failing methods of the West from Moscow to Hollywood let them look into the " traditional Wisdom of the East, stripped of the religious dogmas which have accreted around it " of which Mr. Joad writes.

We welcome such a pronouncement from one who is popular among the young intellectuals of Great Britain, and hope that THE ARYAN PATH will find him among its regular contributors.—EDS.]

The decay of religious belief in the Western world is notorious, and I propose to take it for granted. There is now growing to maturity a generation of men and women to whom organised religion in the traditional sense of the word is meaningless. They do not subscribe to its dogmas with regard to the supernormal government of the universe, nor do they seriously endeavour to live the kind of life which it enjoins. Their scepticism is instinctive. It is not merely that the modern Western mind rejects this or that description of the super-normal world, or this or that explanation of the point and purpose of existence ; it denies the existence of any world other than that which is known to the senses, and fails to recognise any purpose beyond the immediate purposes of daily life.

That this world is not in itself such as to satisfy our aspirations, or this life such as to invest the business of existence with significance, is unfortunately obvious. It follows that the modern Westerner tends to be cynical and indifferentist, and looking upon life as a pointless adventure in a meaningless universe, finds the rationale of existence in the satisfaction of his tastes and appetites. Where everything is uncertain, the doctrine of " let us eat and drink for to-morrow we die," at once concrete and definite, is eagerly embraced. The future being unknown, it is the part of wisdom to make the most of the

present that we know. At the same time moral considerations, deprived of their supernormal backing, lose their accustomed force. God, we used to be told, takes delight in a good man. But once the practice of virtue is identified with pleasing God, it becomes difficult to ignore the respective consequences of His pleasure and His displeasure. Most religions have taken care to paint these consequences in the liveliest colours, with the result that it is difficult to say how much so-called virtuous conduct has been prompted by the desire to achieve an eternity of celestial bliss, and to avoid an eternity of infernal torments.

It is notorious to-day that heavenly rewards no longer attract and infernal punishments no longer deter with their pristine force ; young people are frankly derisive of both, and, seeing no prospect of divine compensation in the next world for the wine and kisses that morality bids them eschew in this one, take more or less unanimously to the wine and kisses.

The resultant way of life is found less satisfactory than might have been expected. The objection to living for pleasure is that pleasure is so short-lived ; repeat it and it no longer pleases. The objection to being able to do whatever you desire is that you quickly find that there is nothing that you desire to do. Hence the aimless and pointless character of much of modern Western life. We have revolted successfully against every kind of rule and authority, yet we are disillusioned with the results of revolt. We have shown the gods to be fictions, but we have still to come to terms with the needs that created the fictions.

In this impasse what assistance, if any, can we derive from the traditional wisdom of the East ? Much, provided the wisdom of the East be stripped of the religious dogmas which have accreted around it. Common to all religions is the belief that the universe is in some important and fundamental sense, and, in spite of all appearances to the contrary, worth while. The appearances to the contrary include the everyday world and the everyday business of living in it. It follows that the everyday world is not the sole type of world; it may, indeed, be merely a mask or veil concealing a world of reality that underlies it. Further, it may be possible by living a certain kind of life to tear aside the mask and penetrate, however obscurely, behind the veil. Very well, then, it may be worth while to try to live the kind of life in question.

And here, I take it, we are within sight of the basic truth of all Eastern religions, which is that for those who live in a state of agitation, certain kinds of serene and lasting happiness, certain intellectual and creative processes, are impossible. Hence the religions of the East have insisted upon the systematic cultivation of mental quietness and the conscious pursuit of a certain way of life ; in a word, they have laid down rules for the attainment of spiritual health.

Adopting them, we gain a criterion of value, a yardstick by which to measure and appraise the worth of our activities, which the current thought of the Western world fails to provide. Such a criterion of

value invests our lives with significance by suggesting that it matters —and not only to ourselves—how they are lived. Given the belief that some kinds of activity are more valuable than others, we may go wrong, but we shall know that it is wrong, and that we might have gone right. Thus the belief in the intrinsic value of certain kinds of activity springs directly from the conviction of the fundamental worth-whileness of the universe. Lacking the latter, the Western world lacks necessarily the former. It has, in fact, lost the sense of value. Thus it prides itself continually on its ability to do things, without stopping to enquire whether the things are worth doing. Its boasted efficiency may indeed be defined as doing the wrong things in the right way. I take two examples.

No feature of Western civilization is more remarkable than the disparity between our mechanical skill and our social wisdom, between the powers we have won over nature, and the uses to which we put them. Science has given us powers fit for the gods and we bring to their use the mentality of schoolboys. Consider the mechanic by the roadside mending the carburetter of his car ; in his knowledge of complex mechanism and in the skill with which he handles it, he is behaving like a superman. Consider the same mechanic ten minutes later, driving at forty miles an hour in a little hell of noise and dust and stench, unable to appreciate the country himself and precluding the appreciation of all who come near him ; he is behaving like a congenital idiot.

Men of genius by the dozen, men of talent by the hundred have laboured that wireless might be. They succeeded, and the tittle tattle of the divorce court and the racing stable is broadcasted to the remoter Pacific, while the ultimate ether vibrates to the strains of negroid music. In war time our medical science displays an almost incredible skill in patching up shattered bodies, in order that the equally incredible imbecility of our political science may set chemical science to work to blow them to bits again. In our scientific knowledge, we are gods ; in our ethics and politics, quarrelsome babies. And the babies are entrusted with the powers appropriate to the gods.

What is the bearing of the wisdom of the East upon the situation ? In the light of what has been said it is not far to seek. It consists simply in reminding the West of the fact that scientific knowledge and power over nature are of no value in themselves ; their value depends upon the use to which they are put. If they are used to promote right living, they are good ; if the contrary, harmful. It is necessary, therefore, first to discern what is right living. " You have taught us," said an Eastern philosopher to me, " to fly in the air like birds, and to swim in the sea like fishes. But how to live on the earth you do not yet know."

Or take the case of motion. The capacity for rapid motion is, as is well known, the brightest jewel in the crown of Western civilization. But one of the reasons why we move so rapidly from place to place is that we are not satisfied to remain in any place. We are driven by an aversion from the place at which we are, rather than an attraction for

that at which we are not. This is particularly true of rich Americans, who, perpetually in transit across the Atlantic, seem to be running from something which is lying in wait for them on whichever side of it they happen to be. They suffer from a perpetually itching sole. This something is boredom, a boredom which springs from an inability to distinguish what things are really worth while, and an incapacity to pursue them.

Aware of the danger the East preaches the virtues of serenity and a quiet mind, as witness for example the following from an exposition of Taoism. "If a man desires too much or overworks and does not rest in time, the result will be the illness of Time.....The first step for a man who becomes a candidate for immortality is to keep life easy and the body young, since both mind and body have no inherent defect or trouble."

Speaking generally I should say that the Westerner tends to be discontented unless he has some positive reason for content ; the Easterner, in so far as he has followed the teaching of his religion, tends to be contented unless he has some positive reason for discontent. The gift of contentment is, therefore, the chief gift which the East has to offer to the West, and this gift can only be received by those who have recovered the conviction of the fundamental worth-whileness of things.

C. E. M. Joad.

THUS HAVE I HEARD.

[**Çrāvaka's** contributions to THE ARYAN PATH will serve to remind editors, contributors and readers alike that its prime object is faithfully to repeat for the modern era the great truths of the Ancient Records. So much "original" writing is done to-day, so much "self-expression" is indulged in that, in the clamour that is raised, the chants of the Gods remain unheard. One of our tasks is to bring home the truth that it is not derogatory to *repeat* the old age facts of the science of the soul. The study of the wise ancients convinces us that our forefathers knew better and more than we do. It is a modern form of madness to take for granted that we of the twentieth century are superior not only to the men to whom Jesus spoke, but also superior to those to whom Plato taught, to whom Pythagoras imparted his Indian Knowledge, to whom Gautama offered his Light, to whom Lao Tzu showed his Tao, to whom Krishna sang the Divine Lay. Verily we think our fathers fools! It is one of the tasks of this journal to awaken an intelligent appreciation of the hoary past so that an intelligent adaptation of some of the old truths to modern life and conditions may take place. Çrāvaka is an old Theosophist who has learnt the virtue and acquired the power of saying—"Thus have I heard."—EDS.]

"Thus have I heard," sang the Vedic poets. They listened to the Rishis chanting in the world of the Spirit, and recorded for the ears of flesh the religion of immortality. In the philosophy of the Magicians the universe is conceived of Sound, the primal property of Akasha.

The Verbum of the Christians is the Aum of the Aryans. Shabda Brahman is the Word made flesh. The universe is a word, a sound.

Apollo played upon his seven-stringed lyre at the banquet of the Gods. Krishna's flute called mortals to divine efforts. The voice of the God in the human heart, as the music of the Spheres; the growl of the beast within, as the crash of civilizations without—all the innumerable whispers and roars, rhythms and discords are but witnesses to the fact that Sound is the foundation of all that exists.

Human speech is superior to animal speech. In our civilization over-indulgence has made man worse than the beast in many things, but strikingly so in speech. In soul-life speech and silence are complementary. Our own talk drowns all sounds for us; he who is silent hears.

Speech purified by silence becomes wise and compassionate; egotism talks; discrimination born of knowledge and thought humbly repeats what wisdom has taught and contemplation mastered. Hence spiritual life commences with a vow of silence, and the neophyte is named Çrāvaka, श्रावक, the listener. The Greeks called him Akoustikos.

No one can make another a listener. By self-resolve alone can one enter the Path of the Inner Life. Such a resolve I have made, though afflicted by that which to-day passes for cleverness and which is but a species of egotism. Academical cleverness is cunning, and subtly engenders mock modesty; under its guise one finds justification for constant talk; such talk silences the Soul. The recognition of an inner divinity leads to a quieting of the passions whose essence is egotism. When the boisterous voice of passion was subdued in some measure I began hearing many sounds, all of which were not beneficent.

Now a desire has arisen to share with others the fruits of my silence. I am not dead to the lower energies of my nature and fear overtakes me lest I speak not as a listener. But every step has its pitfalls and the taking of the step alone can show if one is grown sufficiently strong to avoid the fall.

That is why I will repeat what I have heard. But not all I have heard. For each one of us has two voices, and one of them is false. In Nature also there are two voices, and one of them is illusory. The Powerful Ones are of two kinds and one class speaks the language demoniac. There are faerie hosts who can but sing beguiling verse; there are ghosts and goblins whose speech is worse than that of criminals; there are mischievous sprites who lure one to fancy and forgetfulness.

The Voice of the Silence is the Soul of Nature, and the self-conscious part of that Soul is the Grand Lodge of Master Masons who dwell in a Shrine not made with hands. Compassion and sacrifice make Them speak and Their word is always in the world. We hear Them when we become deaf to all other sounds. That too I have heard.

I wish others to share my hearing. For that reason I consent to speak in these pages as leisure permits and opportunities arise. "False learning is rejected by the Wise and scattered to the Winds by the Good Law. Its wheel revolves for all, the humble and the proud. The 'Doctrine of the Eye' is for the crowd; the 'Doctrine of the Heart' for the elect. The first repeat in pride: 'Behold I know'; the last, they who in humbleness have garnered, low confess: 'Thus have I heard.'"

ÇRĀVAKA.

THE RELIGION OF WORKS.

An Interview with Muriel Lester.

[A student of Theosophy who prefers to be anonymous visited Kingsley Hall and interviewed its presiding genius. There is Theosophical spirit in evidence there and in the words of H. P. Blavatsky (*Key to Theosophy*, p. 186) "Every Theosophist is bound to do his utmost to help on, by all means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the sense of duty in those who now so often neglect it in nearly every relation of life."—Eds.]

We can make our minds so like still water that beings gather about us that they may see, it may be, their own images, and so live for a moment with a clearer, perhaps even with a fiercer life because of our quiet.

W. B. Yeats.

The way lies through some of the meanest streets in London's East End and the last but one is the meanest of all. It is a narrow thoroughfare lined with costers' barrows, whereon lie the people's second-hand clothes, piled in crushed confusion, and the people's food, meat, fish, fruit, vegetables, exposed to dust, flies and a myriad other brutish influences. On the pavements littered with dirt and debris, haggard and bent or rough and gruff shoppers jostle one another. A sharp turning to the right, another,—there rises straight and true a simple tower, unornamented and austere. And the way crosses by two or three steps a stone porch into "a place of worship."

Its polished oak parquet-flooring, oak-panelled walls, the curve of which directs attention to the Eastern window with burnished copper and flowers arranged to shape in the mind's eye the form of the Holy Grail, the bareness, are unusual. The golden austerity of this hall would be strangely beautiful anywhere but here, with those streets outside so near at hand.....Like the ideas that fashioned it, it is sublime, for the Religion of Works has taken actual form, emblem of twenty-six years of service on the altar of humanity.

Muriel Lester, in the early nineteen-hundreds, used to drive with her family from a beautiful country home to town to the theatre and to social entertainments. The way lay through Bow, conspicuous because the foulest odours came from there. She says she had no social conscience then but some friends were interested in a girls' club. So Bow having drawn notice, she went. She became interested in the factory girls she met. Her brother, Kingsley, her sister, Doris, and she set to work at first with a little house, then in nursery schools, begging the use of gardens from the people around.

"One started, took it on for fun," she said on the wide, concrete, verandah-like roof of the present Kingsley Hall with the bare, cell-like rooms behind and, stretched out ahead, Poplar. "Then it became a duty (I loathe the word 'duty'). Very soon it was just affection. One could not have borne *not* to do it." She looked out over the roofs of London's East End, with tightly clasped hands, as once

nearly two thousand years ago another servant of humanity looked out from a flat roof over Jerusalem.

A Kingsley Hall was started in 1915 in memory of her now dead brother. Where sectarian Baptists used to meet and where their creed was actually found, "We deny that salvation is free. We deny that Christ died for all men," a centre of fellowship for the whole community was built up, a club for the people. Out of the children's side of the work was built, in 1923, Children's House, which is another story. The present Kingsley Hall came into being as the result of a summer school for eight or ten unemployed in which Muriel Lester tested out one of her theories.

"Do you realise what harms?" she asked. "It is not the unemployment. It is the aimlessness, the never having anything to do next." She also held that they would respond to the best as middle-class people do. For a week they all lived together as a family; daily baths, simple food, going to libraries, to the Zoo, to the House of Commons, a theatre with tea afterwards—"All the things working people don't get, which are usual middle-class amenities." They studied together, too, English poetry, the principles of rhythm, reading as much or as little as they liked. And at night she played the best music, at first wondering whether they would be quiet. They were—there fell silence together for the space of many moments afterwards. "There was always something to do. The awful look left their faces. At the end of the week, they appeared just like happy undergraduates."

As a result, the present Kingsley Hall was opened a year ago. What the architect, C. Cowles Voysey, declares he did was to give form to Muriel Lester's ideas. Above "the place of worship," always devoid of furniture except when needed, for the chairs come and go through a concealed trap-door in the parquet floor, is the spacious and airy club room where the people of Poplar gather in fellowship. There is music, games, a place for meals in delightful simplicity. On one side is the library, a place all book-lovers would love to use, and behind, the office, on the door of which is pinned a card bearing the words by Yeats, quoted at the head of this article, with kitchen and other rooms adjoining. One side of the roof has cell-like rooms for the women and the other for the men. At the corners are roof sitting-rooms and a roof-garden with one of Gilbert Bayes' fountains.

Holding that "no one should have luxuries until every one has had their needs supplied," Muriel Lester has alienated her own income to a Trust Fund that supplies Poplar's poor with help in time of bitterest need. That, again, is another story. Like her co-workers from the ranks of the rich and the very poor, she has nothing but the allowance of 4*s*. 6*d*. a week for clothes and 2*s*. 6*d*. for incidental expenses, out of which collections at the Hall and such etceteras come. Eight or ten of them—the numbers vary—live as one family, austerely-housed and simply-fed, serving the people to whom it is a spiritual home. Each shares the menial and other tasks.

"The place of worship" is not a church in the ordinary sense. "I am the *minister*," said Muriel Lester and the word took on its beautiful old-time meaning, generally unknown in these times of salaried priests. "I marry people and I bury people." The service has readings from the literatures of the world, the Bible, Tagore, Carpenter, Wordsworth, Shaw; music; liturgies composed of the finest elements in the different sects; and periods of silence. Rabindranath Tagore's son said that he felt more at home at one of these than anywhere away from India for "We like, when we have heard anything beautiful, to ponder over it and that is what I found here."

That Kingsley Hall is international in the widest sense is shown by symbols to the left of the main entrance into "the place of worship." They are paper bricks laid by leaders of East and West alike. To cite but a few, Lady Chatterjee placed one for India, Mr. Cricklow Chen for China—the strongest links are with those countries because of friends in each—John Galsworthy for Literature, Sybil Thorondike for Drama, Mrs. J. Douglas Watson "In Memory of H. E. Lester for the broadening of the Kingdom of Heaven." Lady Clare Annesley for Service and Dr. Maxwell Garnett for World Brotherhood.

The influence of this Religion of Works spreads far beyond Poplar. During the War, for example, a number of women dressed in black walked in single file through the gutters of London to the Houses of Parliament bearing a letter to the then Prime Minister, Bonar Law, protesting against allowing children of enemy countries to die of starvation. More recently at the Hendon Air Display they made public protest asking the people if they realised it all meant death for the populace and not life. She contrasted the disabilities of the people so near to her with those of the wealthy and middle-classes.

"Do you know the Eastern doctrines of Reincarnation and Karma? She nodded—she has spent nearly a year in India, living with the Hindus as one of themselves, knowing Rabindranath Tagore and Gandhi, of whom she said "I think he is the greatest living man."

"Don't you think that these teachings explain why the disabilities have come about?"

"I am afraid I cannot see it."

"Why not?

"I am not against them. I don't think one can explain everything in the world. I don't think it matters if we don't. I have a horror of people who have explanations for everything. I would rather have the thing unexplained than explained in a way that doesn't satisfy me. Everything has some mystery in it. I like mysteriousness."

"Don't you think that man has knowledge, truth, within himself and therefore can know the truth about everything? Do you think that you can find truth through the Religion of Works? What, for instance, is the ultimate purpose of what you are doing here?

"To build up the Kingdom of Heaven on earth here in Poplar," came instantaneous response, "to substitute the Laws of Christ for

the laws of the state. I am on the mystic side but the mystic has to be very, very practical."

In reply to another question she said, "I think Christ understood nature. It depends upon never scorning anybody else, always being humble-minded, ready for new light whenever it comes and from anybody."

"Maybe the new light for you is a knowledge of Reincarnation and Karma."

"Maybe, the new light for me is," she returned simply, "Humbleness—Our social workers, our political leaders, are in daily peril of losing their own souls. They count themselves very superior to the rest of us. No one is really a superior to any one else. If we separate ourselves from others, we lose our humility. Others teach us as much as we teach them."

THE LEAGUE'S TENTH BIRTHDAY.

[The progress of the League of Nations must necessarily be watched with interest as one of the most prominent organizations working towards Brotherhood. THE ARYAN PATH stands primarily for Brotherhood which implies that (*a*) all men have spiritually and physically the same origin and (*b*) as mankind is essentially of one and the same essence, and that essence is one—infinite, uncreate, and eternal, whether we call it God or Nature—nothing, therefore, can affect one nation or one man without affecting all other nations and all other men. The League of Nations does not practise this *universal* view, for if it did, it could not have neglected, as it has done, in so many directions, the interests of the indigenous peoples of Asia and Africa. General Smuts recently in Oxford pointed out that the problem of coloured civilizations would become a dominant issue in this century. Is the League planning to guide and help the rising tide of Asiatic renaissance ? Will it act, before it is too late, and show that justice is the foremost characteristic of a League, which is truly the League of all nations and not of a few European states ?

It would be unjust not to emphasize the important constructive social work the League has accomplished, work which we will notice appreciatively in future issues, having secured some good articles. But this social side of activity has been obscured by the somewhat vociferous political activity, which, we think, has not achieved as much as has been claimed for it.

With pleasure we print below the article from a lover of the League.

The Rt. Hon. Lord Parmoor, P.C., K.C.V.O., is one of Great Britain's most distinguished jurists, and is closely associated with the cause of world peace. For years he has been identified with the League of Nations and has represented his country at Geneva. He was specially appointed Judicial Member of the Privy Council in 1914 and was Lord President of the Council in 1924. In legal circles his works, the *Principles of Compensation* and *Laws of the Church and Clergy* are held in high esteem.—EDS.]

The League's tenth birthday is, in itself, a testimony to the admirable work which it has carried out at Geneva, a hopeful guarantee for future stability and progress. At the same time, there is a danger of weak optimism. The desire that nations should covenant with one another in order to agree on a method for settling international disputes by friendly means finds a place both in the history of Greece and Rome, and as a sequel to the terrible mediæval and religious war which desolated Europe. Can the League of Nations depend not only on the spirit on which it is administered at Geneva, but on the strength of a world opinion in favour of a peace basis in international relationships? This is the only ultimate guarantee, raising the League above political changes and the risks attendant on the recrudescence of armament competition. This competition will not be effectively discouraged so long as the power of secret diplomacy is maintained.

The main question is whether the peoples of the world can exercise a permanent influence in the domain of foreign politics. They certainly desire peace, but there is a difficulty in giving expression to this desire. The prejudice in favour of war, as the ultimate sanction in international affairs, remains a strong factor. At first thought, it would appear that, immediately on the morrow of the Great War, so destructive to human civilization and resulting in an industrial dislocation, widespread in its ruin, some really drastic steps might have been taken in the all-round reduction of armaments. The years, however, are slipping by, and a new generation is growing up to whom the terrible memory of the Great War is less vivid. Effective disarmament is still delayed. This is so, in spite of the evidence that the most potent cause of the war outbreak was the competitive increase in armaments during the preceding decades. There is, too, the certainty that, as invention advances in the development of methods of human destruction, future warfare will bring about the silence of death. Macaulay's picture of the New Zealander gazing over the ruins of London may be realized unless the government of this country, before it is too late, gives its whole-hearted support to League principle.

There are evident signs that the prestige of the League is not being safeguarded with sufficient vigilance. Peace-lovers recognized the value of the Locarno Treaty and of the Kellogg Pact, but if Geneva is to become the true centre of international understanding, these and other movements should have found a place for discussion and settlement at Geneva. International opinion at Geneva has expressed the opinion that no general scheme of disarmament can be finally carried out unless an alternative way to war is accepted for the settling of international disputes when conciliation fails. The only suggested alternative is the acceptance of third party decision in all cases, whatever their nature or quality. This principle stands out prominently in the preamble of the Covenant of the League, one of the most solemn treaties in history. It is recognized throughout all the subsequent articles. The subsequent articles, however, contained a gap by which constituent nations might still resort to war after

certain preliminary precautions had been taken. It was unanimously desired by representative international opinion, as expressed in the Assembly at Geneva in 1924, to amend the Covenant and to fill up this gap. It then became possible to define an aggressor clearly, and to denounce an aggressive war as an international crime. Proposals, having this object, were forwarded from Geneva for approval to the various constituent countries, not necessarily as an ultimate solution, but as a basis for a world conference on disarmament. They were at that time jettisoned by this country without reservation. Great Britain still stood out for the reservation of a right to use force in large ranges of international disputes.

At Christmas time, Christians, turn once more to the lesson of peace and goodwill; but, unless these lessons take a permanent place in modern evolution, the future is not assured. It is not that the people, who stand for moral evolution, are not urging a new international justice, but that the old methods of international intercourse are entrenched under the traditions of secret diplomatic methods, handed down through the archives of history.

Earl Loreborn wrote in 1919: "But reconciliation must come before the League can really succeed, and the prospect of this seems to be daily becoming more remote." This forecast has been proved to be too pessimistic. The League has become an established institution; each year has enlarged the area of its international influence. Those who desired a League of Nations before the Great War, and steadily supported the principle during the War, feel that their faith has been justified, and that Geneva will continue to grow as the centre of a new international peace spirit. It is essential that it should hold its place as a meeting for public discussion between all the constituent countries of the League, great and small, and not be allowed to become merely a convenient meeting place to recreate the old diplomatic methods with the risk of bringing back the heresy that a balance of power, calculated on the strength of rival war equipments, can ever give security to an advancing civilization or ensure an era of progressive industrial stability.

PARMOOR.

A HISTORICAL SURVEY OF SAIVA SIDDHANTA.

[**Mr. S. Sankaranarayana, M.A., B.L.**, Advocate, belongs to a rich and respected Brahmana Zamindar family of South India. A research scholar in philosophy, his labours are known and appreciated. He has written legal and educational articles, but his chief admirers are the students of philosophy who have read with advantage his original contributions on "Do Finite Individuals have a Substantive or an Adjective Mode of Being," "Panchasti Kayasara," etc. He is now undertaking research work in Saiva Siddhanta and promises to give to our readers the advantage of the results of his labours.—EDS.]

Saiva Siddhanta is a neglected branch of Indian philosophy. It is written in high-class Tamil and is difficult even for the most trained scholar to understand. Much of the literature on the subject is inscribed on cadjan leaves (1). The native instinct of conservatism which is almost insurmountable, and the desire to preserve this literature as the property of the Thiruvaduthurai Mutt (2) where it is deposited, coupled with a jealous guard over strangers who go in quest of the knowledge, have acted as clogs on the appreciation and propagation of this branch of learning. The student who wishes to be initiated into its study is obliged to observe certain disciplinary formalities and undergo a regular course of systematic training to get upadesa (initiation) even as a student of Sanskrit in a Brahmin Veda Patasala.

Indeed Saiva Siddhanta is the Veda for the Saiva sect of South India, which is comprised mostly of non-Brahmins. History has it that Siva imparted the Vedagamas for the salvation of finite souls. Veda-gama is Veda plus Agama. Veda, according to Saiva Siddhanta, means the weapon or the instrument of knowledge of Păthi (God), Păsu (Soul), and Pāsăm (Senses). Āgămă means that which has descended from God. It may also be understood as Ā meaning Pāsăm, gă meaning Păsu and mă meaning Păthi; that is, the sastra or code that explains the qualities of Păthi, Păsu, and Pāsăm. There is still another interpretation. Ā may be taken to meant Sivagnana, gă as moksha, and mă as destruction of the senses, in which case Agama may be taken to mean the sastra that inculcates the knowledge of God to the souls by the destruction of the senses.

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(1) In olden days when paper was not manufactured, Indians used palmyrah leaves in its place, and instead of writing with pen and ink they inscribed letters on the leaves with an iron style pen. These leaves when bundled up and tied by a string formed volumes by themselves even as books of modern days. All the original works of the olden days are found only in such volumes and these are carefully preserved for generations and are less easily susceptible to the destructive work of the white ants than paper.

(2) This is a rich Mutt situated about three miles from Narasingampet railway station, in South India. Its origin is to be traced to about 1200 A.D. It is presided over by a Sanyasin called Pandarasannadhi who is the spiritual head of all the Saivites and under whose control all the properties of the Mutt are placed. Some literature is also to be found in the Dharmapuram Mutt about two miles distant from Mayavaram railway station of the S. I. Railway in the Suryanarkoil Mutt in Thirumangalakudi about three miles distant from Aduthurai railway station of the S. I. Railway; in Vellaichandānam Mutt in Nachiarkoil about six miles distant from Kumbakonam railway station of the S. I. Railway; in the Annappanpettai Mutt about two miles distant from Mariammankoil railway station in the Tanjore-Nagore line of the S. I. Railway, and in the Mutt presided over by Hajapanatesa Pandarasannadhi in Tiruvarur in S. I., but the quantity of literature is practically negligible when compared with that of the Thiruvaduthurai Mutt.

The Vedagamas imparted by Siva are to be divided into Karma Kanda and Gnana Kanda. Karma Kanda deals mainly with ceremonial rituals and is not of much importance to the student of philosophy. Gnana Kanda deals with the Upanishads and the Vedanta. While the Upanishad portion of the Gnana Kanda deals with the deification of particular objects such as the sun and moon as Brahman, the Vedanta portion or Sivagama deals with Siva as the only Brahman, and explains the particular objects mentioned in the Upanishads as mere partial manifestations of Brahman. Leaving the thanthric portion out of consideration,(1) the Sivagamas are twenty-eight in number.

Tradition has it that Nandhi learned these twenty-eight Sivagamas from Srikanta. Evidently confused with certain conflicting principles in the various Sivagamas, Nandhi worshipped Srikanta and asked which was the true one. Srikanta pronounced that the Rourava Agama Sutras were the true ones and imparted their lore to Nandhi. From the time of Nandhi there has been a regular succession of master and pupil, the former imparting and the latter learning and imparting in turn, until the reader is carried swiftly on to the band of Sishyas within the impregnable walls of the Thiruvaduthurai Mutt : thus Sanatkumara, Sri Meikanda Deva, Arulnandhi Sivacharya, Maraignanasambanda Sivacharya, Umapathi Sivacharya, Arulnamasivaya Desigar, Namasivayamurthi, and the Gurumoorthis one after another of the Thiruvaduthurai Mutt(2).

The philosophy of Saiva Siddhanta is to be found first in Sivagnana Botham by Sri Meikanda Deva. The principles contained therein are further amplified and illustrated in the thirteen other Siddhanta Sastras. They are Arulnandhi Sivacharya's "Sivagnana Siddhiar" and "Irupa Irupakthu"; Manavasagam Kadanthar's "Unmaivilakkam"; Uyyavanda Devar's "Thiruvundiar" and "Thirukalitrupadiar"; Umapathi Sivacharya's "Sivaprakasam," Unmainerivilakkam," "Kodikkavi," "Viva Venba," "Nenjuvidu-thuthu," "Sankarappanirakaranam," "Potripahrodai," and "Thiruvarutpayan." Sivagnana Swamigal's commentary and Bhashya are invaluable. None of these thirteen sastras is translated into English and are all written in high-class Tamil.

The question whether Sivanana Botham is Aryan or Dravidian in origin is very difficult to decide. Certain orthodox writers of the Saiva Sect, such as Prof. T. Sundaram Pillai, Pandit D. Savarirayan, T. Ponnambalam Pillai, and Virudhai Sivagnana Yogigal, hold that the Tamil Sivagnana Botham is earlier in origin than the Sanskrit Sivagnana Botham, that the latter is derived from the former, and

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(1) This is very wise. Yoga *practices* given in Sivagamas and all known tantric works are dangerous and to be avoided. In the development of Raja Yoga no extant works made public are of the least good; they can at best give inklings of Hatha Yoga, something that may develop mediumship, which is dangerous, at best, and in the worst case—consumption.—EDS.

(2) This is reminiscent of the Bhagavad-Gita, IV, 1-3, The Mundaka Upanishad, I, 4-5, and other Sanskrit texts. It is a well-known idea of the old world that Wisdom was handed down the generations by teacher to pupil, who became teacher in his turn to other pupils.—EDS.

as proof they state that the chapter entitled " Pāsăvinōchănăpădălăm " of the Rourava Agama of the Sanskrit Sivagnana Botham is a translation from the Tamil Sivagnana Botham. But the commentary on the second sutra of Sivagnana Botham by Sivagnana Swamigal starts with Advaita abruptly as an axiomatic proposition, and it is clear from internal evidence that the Sanskrit Sivagnana Botham is the earlier of the two. While the Rourava Agama of the Tamil Sivagnana Botham is thus copied from Sanskrit, it is extremely improbable that the Pāsăvinōchănăpădălăm alone of the Sanskrit Sivagnana Botham should have been, as alleged, translated from the Tamil Sivagnana Botham. The date of Sivagnana Botham by Meikanda Deva may however be fixed as 1200 A. D.

Saiva Siddhanta has some distinctive features. While the other systems merely refute what is contained elsewhere as unreal, Saiva Siddhanta takes within its fold the principles common to itself and the other system. Again, unlike the other systems, it is not based on Sruthi or perception but proceeds only on the basis of inference. Sivagnana Botham means the sastra that inculcates the truth of the Agamas by discerning the principle common to all of them, i.e., that leads to the correct apprehension of the qualities of Păthi, Păsu, and Pāsăm.

The teaching of Sivagnana Botham is shortly this ; God, senses and soul exist. God can only be known by revelation. Soul is the connecting link between God and the senses. Through the due performance of Sariyai (tapas with leg), Kriyai (tapas with hand), and Yogam (tapas with mind) in previous births, the Soul realizes its true state and gives up its connection with the senses and adheres to God. Knowledge of God is attained by shaking off Malam (dirt of ignorance) by meditating on Panchakshara (i.e., the Five Letters composing the word Namasivaya) and by merging of the individual self into Brahman. By ceaselessly pursuing this course the devotee becomes a Jivan Mukta.

S. SANKARANARAYANA.

PHILOLOGY AND PHILOSOPHY.

[**Professor W. Stede, Ph. D. (Leipzig)**, is a savant—a Pali scholar, a fine linguist, a clear thinker. He once wrote, "I believe in never letting a thought pass without wrestling with it as Jacob wrestled with God, until He blessed him, *i.e.*, became part of his inner self." Our author is a loved teacher at the School of Oriental Studies in London, and of his profession he says, "I like teaching, but I am not a teacher of the 'regulation' kind." Dr. Stede is well known because of his scholarship, but among his friends he is better known for his fearless views and spiritual ideals. Readers of THE ARYAN PATH will find all his contributions possessing a dynamic quality such as was evinced of old by Martin Luther, an ancestor of his on his mother's side.

In this thought-provoking contribution the reader will find some basic ideas so necessary for clear deductions essential in noble living. The closing paragraphs will start him, if he so wishes, on the fascinating journey to the land of symbols. The Ancients were taught by the sages in symbols—images, emblems, pictures. Hieroglyphics, ideographs, logograms represent the basic language in which universal truths are infallibly expressed. The language of the Spirit-Soul loses its efficacy when lips try to articulate even its alphabet. Only the *purified* human mind, as our learned author implies, can perceive the meaning and significance of those Images which tell the truth about man and the universe.—EDS.]

When I was told about the project of this new magazine I was delighted and wished it every success. I was requested to state my views on the problem implied in the above heading, and as one interested in this problem I consented. I am putting forth my remarks as merely programmatic, stating the problem, its limitations and its bearing upon our endeavour to reconcile (a sad word !) East and West.

There is only one way in which a mutual understanding can be brought about : by the realization of our weaknesses, or of our common helplessness when awake to the stupendous tragedies of nature. To these belongs language, which although generally praised as a blessing, constitutes one of the gravest tragedies of the human race.

Language is a great hindrance to peaceful progress. It is often a means of deception, of hiding one's true feelings. But the full weight of this obstacle can only be realized by the deeper consideration of the relation between language and national pride and so-called patriotism. It is the difference in language which gives rise to estrangement between nations, and to the stupid idea that one nation is better than the other—an idea based on the ignorance of each other's language. Language is the evil genius of patriotism, and the worst of it is that we cannot do away with the natural differentiation of languages. Esperanto, or a world-language, is a phantom. It may be useful as a business language, but it can never replace a natural one, because life and development of language (a wrong expression : for language has *no* life of its own (1) and I should say :

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(1) We do not quite see the point of our learned author. Our Arhat Esoteric Philosophy teaches that "languages have their cyclic evolution, their childhood, purity, growth, *fall into matter*, admixture with other languages, maturity, decay and finally death" (*Secret Doctrine* II, 199.)—EDS.

of ideas finding expression in human sounds) proceeds sub-consciously and we cannot control this source of our life, because we cannot create ourselves. The myth of the Tower of Babel is true in its substance; language is a device of Mara, the creator of "No" and "But" (1).

To speak of and handle a language without combining with it the soul-life of the people who speak that language, is of no avail. That would mean dealing with phantoms only, or with the bones and not with the blood of the living body. Language is never anything apart from the heart of the people, out of which it grows spontaneously. You can acquire a language by learning it, but you cannot understand a language except by living it: and *that* means that you do not understand the language, but the people whose soul is expressed by it.

Polyglottism is a dangerous sport, leading often only to conceit and illusion of mastery over others. A superficial knowledge of a language is not only waste of time but actually dangerous.

As language reflects the human mind it is a manifestation of human error. We constantly misunderstand each other owing to the imperfect expression of our thoughts, since we only deal with likenesses, which are usually illusions. Language is a mirror of human development as it ought *not* to be; it is by no means normative in indicating how things *should* be. Language is the spontaneous reflection of man's moods and fears, it is not a creation of conscious mind: otherwise no misunderstanding would be possible. On these grounds language is one of the poorest and most imperfect means of communication.

Language is the subject of many branches of human learning. Its importance cannot be over-emphasized. Here, however, we are concerned with one branch only, regarded as the supreme one because it is scientific, and that is philology. To give a rough, improvised definition of philology, we may say it is a rational activity of the human mind, dealing primarily with the analysis and comparison of sounds which as language have already become rational (*i.e.*, have been invested with meaning), with their structures and combinations. It neither regards the psychology of anthropomorphic expression underlying the word, nor its philosophic value as an expression of soul-life.

I must explain what I mean by the three terms scientific, anthropomorphic and philosophic. They indicate aspects of looking at the universe, or views of the world. I group these in their ascending order of value, in their bearing upon soul-culture and man's relation to cosmic-creative foundations, the first one being farthest removed from Life, and therefore from Truth, but valued most highly at the present time. They are:

1. The *scientific* view, which in order to "explain" things has to kill first and then treat its object with the abstractions of weight and measure. Man is in this view only a figure in statistics. It is the microscopic view where succession in time dominates everything.

(1) And yet Sanskrit is called the language of the gods, and are not the forty-nine letters of the Devanagari alphabet spoken of as forty-nine abodes, each of a deva ?—Eds.

It treats man as a machine, it value things as nothings. The ultimate is a blank or a question mark. This view is foremost in despiritualizing and disintegrating effect, unless checked by the third view.

2. The *anthropomorphic* or primitive-human view, which surrounds all things with a net of fancy. Fear and pleasure are its indicators. It thinks of everything and acts always and in every way from the personal point of view. Time is turned into power and man, imagining that he rules by time and the artificial value of money, is in fact ruled by both. This view is a source of ignorance and trouble if not controlled and ennobled by the next one.

3. The *philosophic* view, macrocosmic, extra-personal, considers all life as a manifestation of *one* life only, thinks of man as one living being among billions of other living beings, believes in eternal values, seeks sense and purpose in life, and restores the unity of action in man and of community in men. Faith and trust are its feelers, joy of universal life its motive. Neither time nor money nor power counts, but the ideal only. Its prevalent sense is that of weakness and imperfection. Life and death count as cosmic qualities not as petty human affairs ; these do not cause worry, fear or pride, but inspire awe and admiration, for the wonder of man begins where he ceases to be man, *i.e.*, after subtraction of his merely human personal qualities. It treats the phenomena of life as essentially and intrinsically the same in all forms of life.

On the ground of these considerations we may ask ; what do we mean by a philosophic treatment of philology ?

To philosophize means to refer all phenomena to the basis of our feeling and understanding, in other words, to become as clear as possible about our position in, and our relation to, the world into which we are born and out of which we pass. It must be clearly understood however that this referring to a human basis is not finally a matter of reason or logic, but of our creative imagination or intuition. It is a reviving, a re-presentation of happening in its infinite variety in human imagination, not the fanciful imagination (*i.e.*, illusion) of a single individual, but that perception which is the intuitive imagination of *all*, the collective imagination of mankind(1). The processes which go on in one being are the same in all, are processes of one universal body and mind, mirrored in millions of identical sparks of life called human and other beings. These all are of the same quality of life which is one and universal. While language and the science of language is bewildering and deceiving, Philosophy restores simplicity and vividness of view. When we deal much with abstracts and read books all the time, life in general becomes abstract and we lose all sense of reality, forget that every word stands either for a real, unfathomable thing or a living being which we by no means understand. Yet, in language we pretend to understand everything, reason with and about every-

(1) The view here presented is certainly basic and our readers will gain by examining it in the light of H.P. Blavatsky's *Secret Doctrine*, Vol. I, pp. 272-73 (original edition or the correct New York edition of 1925).—Eds.

thing, as if we were complete masters of everything. Language and reasoning deprive nature of its original life, of its character as having decidedly a will, a history and a right of its own. It is only through much intuition (vipassana) and meditation that we can regain the feeling of our primary and original relation to nature and the outside world.

Philosophy is nothing dry and dead: it is life itself, life realizing and recreating itself in full consciousness. It is not an abstract science, but a most concrete and perfect art; it is not thought, but felt. It is not restricted to any definite science of mind or a definite trend of inspiration, or any other limitation, but it is purely and intensely human and all-embracing. Every view of the world is a philosophy(1) and comprises all the essential features of man's relation to the universe. The value of a philosophy lies in its depth and its universality, and that may be expressed just as well in a few sentences as in dozens of books. In fact, the more books a philosophy or a religion puts forward as embodiment of its creed, the less valuable it is bound to be. The ultimate criterion is man's *sense*, i.e., sense of harmony as a reflection of the harmony of the Universe ("cosmos"), which is an unimpeachable axiom of the human heart. And this may be expressed in one chapter of the Satapatha better than in 84,000 chapters of the Pali Pitakas. A philosophy which satisfies the mind only and not the heart is nonsense, as it is not human. And in this respect, from the point of harmony, the philosophy of the Vedas and Upanishads is more valuable (which is equal to "correct" in our interpretation) than that of a Hume, Kant or Spencer.

Philosophy (or rather the philosopher who has the courage to do so, and in that he resembles the religious reformer and prophet) assigns to other branches of human mental activity their relative value, puts them into their proper place, imparts that general, common-sense element which specialization has neglected. Specialization is at present the greatest danger of mankind, which philosophy must try to counteract by all possible means. Specialization means isolation and if we proceed on the way which we are following now, we are doing the greatest damage to future generations. We must think of the future and make life better for our grand-children than we are finding it; and we must consider what is to become of all that is going on inconsiderately to-day. We must think more of essence and substance, not of appearance.

It is a curious and sad thing that people object to "waste" because it costs money, and they do not realize that money is only a fiction and that the waste of actual material is the thing that matters. With the accumulation of books on special subjects we waste the essence of mind, not the paper. Specialization means mechanization, and drawing away from common tasks. It makes men enemies to each other because it creates unnecessary and wrong competition; it over-

(1) Therefore there are many false philosophies, and some of these alas, flourish to-day.—Eds.

emphasizes a small point of a large whole which has no value in itself.

The West has lost the macrocosmic attitude and quality of mind, for with all its specialization we have lost the feeling of intrinsic unity. Cures in medicine, dogmas and sects in religion, sub-divisions in degrees and examinations, are all signs of disastrous specialization and do serious damage to the integrity of life.

What then is the human basis with regard to language and philology ? Firstly, we do not want to know only what a word *means* (for that means only putting one synonym for another) but what it *is*, i.e., *the condition of consciousness which it represented in the original speaker*. It is not the meaning we want to get at but its *effect ;* and that is beyond the sphere of philology, it belongs to philosophy and intuition. It is the same with every work of art, every expression of the human mind. It is not enough to examine it from the scientific and anthropomorphic point of view only (i.e., critically and æsthetically), but we must ask ourselves : What made the people do this and what did they feel when they did it, what is the meaning and purpose of it, and how does it represent a part of the World-Soul ? Every work of art must make us feel the same as it made those feel who created it, and it must bring us nearer to the understanding of the World Spirit. We must in other words not make a historical study of it but place ourselves on the same plane of time and space and consider it from the *timeless* point of view, *sub specie aeternitatis*. Nothing can be satisfactorily explained or understood without referring it ultimately to its universal source.

Secondly, in emphasizing the subconscious character of language the most wonderful thing is how *sense* springs up unconsciously out of emotion. Man feels and desires and utters his emotions in sounds which form words, and when he examines these words with his reason he suddenly finds that there is *sense* in them—sense which was not premeditated nor expected, sense which comes we know not whereform, which is an immediate revelation of the rational universe. The problem is not : " How is language made to fit the sense ? " but, " How is it that sense fits the language ? " Thus we must suppose that there is an equal sense in the utterance of all creatures, and we may be able to compare their relative sense, or the meaning of their language, and thus with deeper intuition come to *know* the language of *all* living beings.

The interesting factor in the deeper interpretation of language is that it is impossible from the point of view of reason, as the combination of imagination and reason rests on what to us is chance. We always want to know too much. So *this* part of the philosophy or psychology of language escapes philology altogether. Reason and sense in language do not lie in the words themselves, but in the arrangement of the words.

Thus a language of 400 words can and does have as much reason and explains and pictures as much of the universe as a language of 4,000 and more words ; in fact the latter destroys by too much reason and artificiality the simplicity and forcefulness of the original natural connec-

tion of picture and sense. The more words, the more is hidden, the fewer words, the more is supplemented by imagination, i.e., expressed, as a tune of a few notes is bound to be more expressive (because it is catchy ") than a whole sonata. It is a fact that that is most effective which is *not* (either partly or wholly) expressed, but is left to the imagination. The impressiveness of silent nature rests upon this principle.

I have to utter another warning. The great danger of any study is to treat its object as independent of man. We speak of the meaning of a word, of the change of grammatical forms, of the function of cases, etc., and we forget that it is not the word which has the meaning, nor the form which changes, but that all these things are phenomena occasioned by subconscious changes in the mental habits of man. We have to study them, if we want to account for the phenomena of philology ; just as in religion, philosophy or the study of outward expressions of mental life we must consider the condition of *mind* behind these expressions. It is nonsense to say " Varuna " develops, Mitra merges into Varuna, etc. And when we look at these things psychologically we shall find that there is *no* development or change at all, it is only an apparent change of the expression.

There is one branch of philology which is, or rather was, supposed to solve the riddle of the origin of language and ultimately the secrets of the human mind as expressed in terms of mythology and religion. It was in Max Müller's time that this was specially emphasized—the science of *etymology* which was to give us the " true word," that is, the real meaning of a word. We have now become more careful, especially after finding that there is no *real* meaning of a word, but that *all* meaning (*i.e.*, of the word alone) is *figurative*. I may repeat myself a little in the following remarks, but I shall risk that in the face of the importance of the problem in question.

What is a word or term ? It is an expression of impression and feeling which is not based on logic, but on all kinds of psychological relations as they crop up in the mind. The understanding of a word does not give us any ultimates. From words alone we cannot even gather the right idea ; for example, *Nirvana* is a negative expression, but the idea is positive, and the negation is only a psychological variance of a position, in effect of equal value.

The etymological craze is to be compared to the concealment of the thing by its name, so frequent in ordinary life, and the illusory notion of people that they have discovered all the secrets of the thing when they know the *name* of it. Instead of leaving the name alone they do not rest until they know it(1) and are satisfied with this superficial description of the thing, whereas in reality they are not one step further in the knowledge of the thing.

I repeat : the name or term does not tell us anything about the " sense " or meaning of the word, i.e., the value and purpose of the thing, as the word " understand " does not in the least show by its

(1) Is this not an innate human feeling regarding the *true* names of things and trying to know that name with wrong motives and methods we fail ?—Eds.

etymology what it means, nor does the word "pericarditis" tell us what the thing is. Here belong all the medical terms which are misleading as through them we get only a superficial description of the thing and are led to take that for a definition of the purpose and ultimate value. *Nāmarūpa, sānkhya, anatta, unsubstantiality* cannot be understood from their etymology, for what has substance rationally to do with "standing under"? It is purely a matter of chance that "substance" means what it does mean, for all we know it might have come to mean "understanding." The *primary* meaning always rests on chance, like all crude happenings which form the base of experience. Words are bricks with which we build sense, but in themselves are meaningless. As soon as a word becomes a *term* or *a title*, it loses its etymological value. To get, for instance, at the real (originally intended) meaning of the word "sankhya" we must not take its etymology as decisive, as that is misleading. It is the same with titles of people, which do not define the people's value, but deceive us about the real value of the person who bears the title. It is most important to realize that things are called by what they *appear* to be and not by what they *are*. One names a thing (view No. 2) before examining it, and the word is a symbol for its appearance.

In conclusion, a few words about ultimate issues and applications, Philology and philosophy are the two final disciplines of the human mind. The result of every research, every feeling, every thought, is communicated and handed on in language. Thus language is the depository of the human mind; and in this age has become a faulty depository as specialization has boiled down the creative power of artistic reproduction into analysis, bare logic and definitions, i.e., the more *scientific* it has become. And philology takes the life out of the spontaneous manifestations of the human heart by preserving and treating the outward shell only, like the botanist presses the living flowers into dry specimens. But the philosopher as the truer of the two puts life back into the shell by means of his creative imagination, like the gardener tends the living flowers and the artist preserves the passing appearances of life in a lifelike picture of his imagination.

If we want to save not only a vestige of life but recreate the overflowing, genuine, full life of the past as a part of our own life (because contained in and flowing out of the universal source of life) we must insist on a leavening and infusion of philology by philosophy. Although philosophy may in the end be said to depend and rely on philology as its representative element, we must not forget that this representation is a far deeper image than the mere word. It is a symbol composed of many words (for one single word contains no philosophy), set into a picture as a hymn, a poem, or a myth. Finally all representation and explanation of the world proceeds in images; it is by means of a vision and a myth the human soul tries to express the World Soul, and philosophy fills each word with the breath of life and the experience of the whole race as it is attached invisibly yet effectively to the symbol, like the breath of the World-Soul pervades every living form and lives on even after the form decays

W. STEDE.

THE CONSTRUCTIVE SIDE OF BUDDHISM.

[**Masatoshi Gensen Mori** is a son of Japan whose recent publication *Buddhism and Faith* has attracted considerable attention. We sympathize with the theme of his article and find ourselves in general agreement with his views.

The ethics preached by Gautama Buddha are not the exclusive property of his declared followers, since they are the soul of all religions and as such belong to all nations ; yet while in other religions ritualism and dogma have supplanted these ethical principles, in Buddhism they are still alive. It is for this reason among others, that we would specially recommend a study of Buddhism, the sublime teachings of which can be practised even to-day, in our age of competition and selfishness, as the writer well points out. In fact our modern civilization which worships the physical man, and encourages the pursuit of mortal pleasures and comforts, has much to learn from Buddhism. Much of the struggle for existence and the fever of modern life could be alleviated were we to acquire, at least in a measure, the Buddhists' detachment from that which is fleeting and evanescent, by seeking refuge in that which is eternal. It is interesting to read this article in the light of the following quotation from Madame Blavatsky's *Theosophical Glossary :*

"His (Gautama's) is the only *absolutely bloodless* religion among all the existing religions; tolerant and liberal, teaching universal compassion and charity, love and self-sacrifice, poverty and contentment with one's lot, whatever it may be. No persecutions, and enforcement of faith by fire and sword, have ever disgraced it. No thunder-and-lightning-vomiting god has interfered with its chaste commandments ; and if the simple, humane and philosophical code of daily life left to us by the greatest Man-Reformer ever known should ever come to be adopted by mankind at large, then indeed an era of bliss and peace would dawn on Humanity."—EDS.]

A well-known Buddhist philosopher of Tokyo recently warned his countrymen against the ever-growing tendency to look outside oneself for the means of gratifying one's desires or minimizing the sorrows of life. Now this tendency is not new in Japan, any more than in other countries, but obviously it has been accentuated by the introduction of Occidental civilization. Whereas in former times men were taught to resign themselves to the effects of their *Karma*, many of us now-a-days think it at once our right and our duty to combat these evils as best we can, without seriously reflecting upon their causes. "Extinguish the flames of your own mind, and you will feel cool and refreshed in the midst of a great fire," says a Dhyana teacher. Not so a modern Japanese imbued with Western ideas. He has a scorn for those who apparently submit meekly to their fate. Science, he holds, has pointed out the way to the conquest of Nature. He shrinks from nothing in his endeavour to alter his surroundings to suit himself, but he remains ever dissatisfied with his lot. And no wonder, for in his eagerness to conquer the external world, he has forgotten how to control himself.

Now we may succeed to some extent in reducing the physical discomfort caused by climatic and other conditions. Medicine and sanitation may minimize disease and prolong life. Production may be increased and distribution equalized by efficient scientific methods ; and it must be admitted that these improvements, or legitimate advances, in material civilization are to be welcomed, provided that they are calculated to liberate human energies for more enduring pursuits.

It would be a mistake to accuse Buddhism itself of indifference to such improvements. One of the cardinal principles of this religion is social service in the highest sense of the term, and Japanese history abounds in inspiring examples of such service done by Buddhists in all ranks of society. Bestowing material comfort on his fellow-men, however, is not the true end of a Buddhist's social welfare work. He has, so to speak, a double purpose in view. It should not only serve as a means of earning religious merit for his own soul, but it should also help his brethren to turn their thoughts from the more pressing problems of daily existence to the high and lasting things of the Spirit, and thus pave the way for their ultimate salvation. A Buddhist, therefore, is not supposed to grow angry or be deeply disappointed at the ingratitude of men, because charity for him is as much for his own spiritual benefit as for the relief of others.

Buddhism has only too often been interpreted negatively and has thereby been exposed to a charge of unfitness for an age of progress. It has been accused of pessimism and fatalism, love of passivity, and everything else unsuitable for an era of international competition. That the present state of social and international relations is far from desirable no one will dare to deny ; and much good will certainly be done in the way of alleviating the fever of rivalry and jealousy if some of the "negative" teachings of Buddhism are put into practice. But it is not fair to insinuate that this religion is opposed to progress or science, or that it is essentially negative in its attitude towards life. I have already hinted at a more positive motive behind the Buddhist practice of almsgiving. Let me cite another instance, namely the negative form of the Buddhist commandments. The first of these runs : "You should not destroy life." Following this precept to the letter, you would be driven to the absurdity of refusing to use a vermicide. Disinfectants would have to be banned as involving the destruction of countless bacteria, the lowest forms of plant life. You would have to leave your fatherland at the mercy of an invading horde because resistance would mean war. Since even a vegetable diet requires the destruction of plant life, the logical outcome of following the inhibition slavishly to the letter would be slow and ignominious suicide. But self-destruction, whether by one's own hands or by passively falling a prey to starvation, disease and vermin, would be in itself a distinct violation of the great commandment.

No! This first Buddhist inhibition, like all the rest, is really positive and constructive in spirit. By the best Dhyana teachers in Japan it has been so interpreted, being paraphrased thus : "You should value life, both in yourself and in others." By deprecating the *needless* destruction ot life, it implies in itself all the other inhibitions, for instance those against loose living, falsehood and slander. and the use and sale of alcoholic drinks. For these things constitute offences against life itself, and the injunction to value life in all sentient things amounts to an injunction to obey the highest laws of the universe. The *Dharma* or *Dhamma*, as these laws in their totality are called in Buddhism, comprises not only the natural laws with which modern

science is chiefly concerned, but also the spiritual laws that are still above them and that obtain in all human relations. The injunctions and inhibitions of Buddhism derive their authority ultimately from the *Dharma*, with which abstract Buddhahood itself is identified as the *Dharma-Kaya*. After centuries of internecine strife the leading Christian nations of the world are attempting to conclude a treaty for permanent peace. Buddhism forestalled this anti-war declaration more than two thousand years ago by the very first of its commandments. And positively interpreted, this inhibition is the basis of all virtues—mercy piety, loyalty, friendship, charity, moderation, and even self-sacrifice,—for these can manifest themselves as occasion arises if only one knows how to value life in obedience to the highest spiritual laws. Furthermore, knowing the value of life does not necessarily involve the cowardly fear of death, since physical death sometimes becomes necessary to keep one's spiritual life inviolate. On the other hand, spiritual life may be ingloriously extinguished before the end of one's earthly career, or it may be kept alive and pure years after bodily death. Were proofs called for, let me cite here only three—Buddha, Christ, and Confucius, who are all more alive to-day than many a living priest, philosopher or moralist.

Returning now to the Buddhist teaching of self-conquest, which is the reverse of the modern Occidental tendency towards self-assertion (the apparent cause of the present ascendancy of the white man), let me point out that this, also, is positive in the spirit. The European War has shown that the result of every nation aspiring to beat every other nation in armaments and commerce can only be mutual destruction. Thinkers in the West have come to realize the paramount importance of co-operation not only in social relationship but also among nations; and efficient co-operation can only be secured when each individual is willing to subordinate himself to the whole for the well-being of all. Self-conquest in Buddhism, be it remembered, does not mean self-abandonment or self-abasement. It means the suppression of the minor self for the liberation of the inner soul and the attainment of complete union or re-union with the Spirit of the Universe. Indeed, without this profound background—the Mysterious Essence of All Things—the principles of Buddhism, valuable as they certainly are as rules of daily conduct, would be commonplace in comparison with the esotericism of many another system of philosophy or ethics. Without the recognition, explicit or implied, of this Infinite Cause, all such Buddhas and Bodhisattvas as Amitabha ("Amida" in Japanese), Maha Vairocana ("Dainchi"), Avalokitesvara ("Kwannon"), and others so deeply adored by Japanese Buddhists would be in danger of descending to the level of mythological deities or idols. Only when recognized as symbolic incarnations or visible manifestations of the Infinite will they win the heartfelt veneration of the modern mind. But of this great subject, of the relation of the concrete to the abstract, of the symbol to what it symbolizes, of individual Buddhas to abstract Buddhahood, I may treat more at length in a future article.

M. G. Mori.

ON CYCLES.

[**Occultus** is a student of Theosophy whose article is as thought-provoking as it is suggestive.—Eds.]

The latest astronomical view is that the universe is finite. It has boundaries—invisible to senses but conceived by mathematicians. Presently they will deal with measurements and proclaim that the universe is in the form of an egg. That is what the ancient Seers declared. Brahmanda, the egg of Brahma, was the universe named.

We already see the attempt on the part of certain religious dogmatists of putting the creator of the universe, which is now said by science to be finite, outside of it. That is accepting half the truth and manufacturing a lie out of it. The universe is finite in the sense that our body is finite; it is made up of matter which is indestructible, i.e., immortal. Science is looking out for primordial matter whose existence is not only suspected but felt; the ancients knew of the nature of Svabhavat, the plastic essence of matter.

The universe is finite—it has a beginning and an end; but Svabhavat, the formative, vital, life-principle has neither beginning nor end. In the ocean of primordial stuff, universes swim like fishes. Hear an ancient text:—

> All around this Brahmanda (Egg of Brahma, i.e., a solar system) there blaze infinite millions of Brahmandas; each has its own shell (or envelope; each self with its sphere) four-faced, five-faced, successively up to a thousand-faced portions of Narayana, in whom Rajoguna is predominant, each the unfolder of one world-system, each its presiding deity. Aspects of Narayana, called Vishnu and Maheshvara, in whom Sattva and Tamogunas predominate, also are there, performing the work of preservation and destruction, of sustaining and regenerating. These Brahmandas swim like shoals of fishes in the Ocean of Existence; these Brahmandas blow up and burst like bubbles on the Face of the Deep that ever is.

Prabhava and pralaya, the emergence and disintegration of any given universe, are recognized in the ancient science and are beginning to be recognized in the modern. In the laboratory of space globes, systems and cosmoses come to life, persist and perish like a human body. Thus periods of birth and death arise and the law governing them was and is known among Theosophists as the Law of Cycles. The Greek Kuklos and the Hindu Yuga tell us of this. Cycles were represented by circles and wheels of life. Among the ancient occultists one branch of higher mathematics dealt with cycles, and so it is among their modern heirs.

The occultists, the students of the hidden mysteries of the universe who have mastered nature, i.e., the workings of the plastic essence of matter or Svabhavat, taught in symbol and emblem. Masses of mankind learnt by rote, often without intellectual understanding, and were impressed by such teachings; and even in this dark hard cycle or Kali Yuga, Iron Age, they instinctively feel and intuitively respond to the old-world experiences. Thus in India the dance of the Gopis around the Solar God, Krishna, represents the circling of the Zodiac.

Just as the sun passes through the Zodiac, a movement which is mayavic, so did each Gopi see next to her the divine figure of the dancing Krishna. Similar was the meaning of the circle-dance of the Amazons round a Priapic image, the emblem of the creating energy of the Immortal Soul.

All evolution is cyclic—emerging from a point Life circles spirally onwards and upwards making small and great wheels, chakras. Thus the Chakra of Vishnu denotes a particular cycle of evolution. Whatever emerges from its parent inherits the power to move in circles which the parent possesses, though each makes its own circles or cycles. Thus a child born of the womb of its mother inherits her power but makes its own cycle. That is why in the ancient world birthdays were invested with a religious significance and were observed by spiritual practices. The birthday marks the beginning of a yearly cycle.

Our whole individual life is composed of cycles : moods good and bad, have their rotatory motion, and so they rise and set, to rise again. Concentration requires regularity in practice if it is to be successful which means that mind moves cyclically. Doctors recommend fixed hours for food for the sake of health, and their pills and powders have to be repeated in cyclic intervals for the cure of diseases. The return of cyclic impressions is a fact, and any intelligent person can observe the phenomenon in his own life.

Reaction is cyclic ; effect is cyclic reaction of a cause ; therefore action and reaction are equal and opposite and thus the circle of Karma. is formed. Therefore also free will and determinism make a circle We are free to speak but not free to feel the reaction of that speech ; we hear the echo in terms of the strength put into our shout. Therefore is Karma often mistaken for destiny, which is only one aspect. Karma is action *and* reaction ; human free will energizes action and thus determines its reaction. Because we act without knowledge, as we breathe and digest involuntarily, we mistake the cyclic reaction of our thoughts and feelings, our words and deeds as determined for us from without and not by us ; while knowledge reveals the fact that reaction emerges from action and that each pair of action and reaction, of cause and effect, is a circle in itself, though it has continuity in a spiral motion. Thus cause produces its effect, which in its turn becomes a cause. Therefore in the Vaiseshika philosophy Karma is considered a motion, one of the seven categories of things.

The sure way to master the subject of cycles is to begin to observe its operation within ourselves. The human body in its pre-natal life grows by weekly cycles, connected with lunar movements ; diseases pertaining to children as to grown-ups are also related to lunar cycles, as observant doctors will recognize. But there are cycles hidden in our psychic natures and these are not very much recognized and still more sparingly known. There are mind cycles which are related to solar movements, as there are psycho-physiological cycles related to lunar ones. These are still less known. Soul practices are taught by the gurus who take advantage of the solar cycles affecting

their chelas' lives. All such sublime knowledge is lost to the world of to-day, and counterfeits which are mere superstition have become rife, for example astrology.

There are National cycles, and their study lies at the base of occult history. These who know the cycles working in the histories of different peoples are able to say how one land is on the eve of such and such a catastrophe, or a second is threatened with some cataclysm, or a third is passing from subjugation to power, or a fourth is falling into slavery. Thus, we have heard of the cycle of India's coming emergence to world-service ; not through her political emancipation will this rise to eminence take place, for her millions may still be the slaves of ignorance, superstition and even political chicanery, though every Britisher may have left her shores. The spiritual renaissance is reported to be due, and in that India's chief enemies are not foreigners and aliens, but some of her own sons and daughters who in the name of religion perpetuate superstition, in the name of liberty act licentiously, in the name of patriotism indulge in pride, and in the name of progress fall prey to social and other anarchy. When some at least of her children betake themselves to the study of the Holy Lore of her Living Rishees purifying their characters and ennobling their conduct, they will learn that India's path to glory is not through mere political action but through self-conquest, conquest of the lower and internal self by the Higher and Divine. *That* is India's Path to Nobility.

OCCULTUS.

THE PATH.

[**Mr. G. T. Shastri**—a wanderer in more than one sense, travels over continents physically, and metaphysically studies obscure but interesting phases of art and philosophy. We appreciate the kindly thought which prompted him to remember so appropriately the first number of THE ARYAN PATH—EDS.]

"To know the universe as a road—
as many roads—for travelling souls."
WALT WHITMAN.

The symbol of the Path has been used from time immemorial to suggest the never-ceasing, ever-progressing pageant of Life. Every expression of Life, from the soul of an atom to the Soul of a Sage appears to be slowly wending its way upon a road, the beginning and the end of which lie shrouded in darkness and mystery.

Many of these souls are being propelled along the Path of Evolution by the force of natural impulse, while other souls energise themselves. Some are blindly stumbling along the Path of Existence, while others are slowly and deliberately climbing the Path of Life. Some few Souls, having reached the summit of the weary road that "winds uphill all the way, yes to the very end," stand hesitant at the crossroad where the Path of Life divides. To the left a broad smooth highway stretches out, leading to liberation from all the woes of flesh; to the right a rugged, stony course, leading to renunciation of self for the sake of others.

The Path which the un-self-conscious souls are travelling lies far behind us; the Path of Initiation into the mysteries of Being lies far ahead. But the other roads lie at our very feet. Which shall we choose to travel? Shall we continue our stumbling way along the Path of Existence, caring little whence we have come or whither we are tending, or shall we boldly enter the Path of Life, armed with determination, humility and fortitude?

The old Chinese philosopher Kwang-Tze said of these two Paths: "There is the Tao (or Way) of Heaven, and there is the Tao of Man. These two are far apart and should be distinguished from each other."

The Path which so many of us seem content to travel is that in which the sensations and the feelings are allowed to dominate the life. But these are not the qualities which distinguish as *men*, for we share them in common with the brute. The line of distinction is marked by will, creative imagination, discrimination and the desire for altruistic service, and these powers must be exercised if we would assert our humanity and assume our divinity.

"Ye are gods!" thundered the voice of the old King-Psalmist; "I am verily the Supreme Brahman," asserted, in calmer accents, another ancient voice. These words of power, resounding through the halls of Time and reverberating down the centuries have been heeded by all whose hearts were tuned to their vibrations. In the golden days of Greece many listened to the ancient voices and reiterated their words. The *Nous* of Anaxagoras was but a restatement of

the Hindu *Brahman* and the Egyptian *Nout*, and the philosophy of Pythagoras but a cadent echo of the voice of ancient Aryavarta. Socrates, meditating upon the import of these words, realized the divinity of his own nature and pointed the way of realization to other men. Plato and Plutarch hearkened and learned the nature of the Soul. We too must listen if we would fathom the depths of our own divine nature, for as Manu says: "Of all the duties, the principal one is to acquire the knowledge of the Supreme Soul; it is the first of all sciences, for it alone confers on man immortality."

The Path which leads to the "knowledge of the Supreme Soul" has been called by many names, and the way to reach the goal has been variously described. To each temperament one particular road seems most desirable, whether it be devotion, knowledge or self-sacrificing labour. But in the ancient Shu-King it is said that "We come by many branching roads and devious ways to the understanding of wisdom. I perceive that the forest trees are of many sorts and sizes, and those which bear fruit do not put it all forth upon a single branch."

This broad, unsectarian point of view is found wherever a true philosopher speaks. Only the cramped and limited soul narrows the world within the range of its own vision. The Path of Filial Duty, outlined by Confucius, is one of the many roads that leads to wisdom; the Path of Virtue and Purity so highly esteemed by Lao-Tsu is another. We may choose between the several Paths described by Krishna in the *Bhagavad-Gita*, or we may tune the scale of our spiritual endeavours to the Buddhistic octave of right seeing, right willing, right speaking, right behaving, right living, right striving, right concentrating and right meditating.

We may turn, by temperamental affinity, to the poets, the philosophers or the moral instructors of the race in our search for spiritual guidance; we may look toward the "bloom of the East or the chambers of the West" for the Path which seems our own. But when our journeys are finished, we return whence we started to discover that the Path exists *within ourselves*, and that we—and none other—are the "way, the truth and the life."

The Path of Life is one in which every thought, word and deed is generated by the Pure Self within; therefore it is called the Path of Purity. When the flame of Pure Motive is applied to every action, the lower, instinctual self feels the pain of the burning, and the Path of Woe begins. But the Self can feel no pain; the sight of the pyre upon which the lower self is cast as a living sacrifice can bring but joy to the Self Supreme. And so the Path of Life becomes the Path of Bliss.

G. T. Shastri.

FROM LONDON.

[**J. D. Beresford's** name is widely known in English literary circles as well as in the vastly larger world of newspaper and magazine readers. It is not so generally known that he practised architecture for several years before he began to write for publication in 1906. With his first novel published in 1911, *The History of Jacob Stahl*, he achieved a big reputation and that, with other early works of his, is still in demand—a phenomenon indeed in these days of best sellers and a season's fame ! Of later books *God's Counterpoint*, *Unity* and *The Monkey Puzzle* have been much discussed. His thoughtful and uplifting articles are now among the most notable contributions to those first class newspapers which have lately turned their attention to the better and finer things of life in response to popular demand.

Mr. Beresford has kindly undertaken to write for our pages every month on some phase of the thinking and creative life of Great Britain. Once a Master wrote about the Theosophical Movement that "There is more of this movement than you have yet had an inkling of." Students of Theosophy are apt to fall into the old rut of special claims for revealed books and exclusive prophets. "Neither Jesus nor H.P.B. lived and died that a book or books should be swallowed wholesale, nor even that men should become disciples, but that all men should become brothers," said Robert Crosbie, himself a fine and discriminating student and server of the grand philosophy of Theosophy. One of the aims of THE ARYAN PATH is to indicate the influence of Theosophy in the world at large—in literature, in drama, in social movements, in scientific advance, in religious changes, etc. Therefore we have arranged to notice the work, however unperceived or unrecognized, which is proceeding in various lands and which is Theosophical in spirit and in power. Our readers' co-operation in this department is cordially invited.—EDS.]

The life of a nation rarely finds a true expression in its contemporary literature. The man of letters, if he be an artist, is apt to detach himself from his period. He may be a generation or more ahead of it in thought, or he may find an escape from all that irks him in the manners and customs of his own time by an idealization of the past. There have been notable exceptions. Charles Dickens's ardent portrayal of his own world was just sufficiently ahead of current thought to anticipate and encourage that general movement towards a greater charity and wider humanity that was characteristic of the latter half of the nineteenth century. But if the artist is frequently a pungent, even an angry critic of his own times, his work is seldom representative of that secret movement of the nation's spirit which either moves towards its essential development, or plunges it temporarily into a state of apparent retrogression.

Wherefore in this brief initial survey of current Literature and Art in England I must necessarily touch upon much that, however admirable as art, is as detached from the contemporary movement of English thought as were the later plays of Shakespeare from the first beginnings of Puritanism in the reign of James I ; and it may, therefore, be well in the first place to indicate what I believe to be the essential development that is actually taking place. I will indicate this very briefly because it does not properly come within my scope in these pages. But it is necessary here if only as a criterion.

As I see the broad influences of present day thought, still moving for the most part beneath the surface of literary, political and social

life, it is tending with increasing impetus to free itself from the materialism that first began to get a hold on the public as far back as the eighteen-sixties, reached its climax towards the close of the century and since then has been gradually merging into a new phase. That this phase will be one of great spiritual development, I can have no possible doubt. In the Spring of last year, I wrote three articles for the *Daily Express*, dealing with my views on the future of religion, and the enormous response that I received indicated beyond any question the existence of a great body of people of all degrees (I had two letters from one of our prisons), most of them eager for a gospel that shall override their small dissensions of sectarian creeds and the dogmatisms of an outworn theology.

Returning now to current literature, I find the most significant indications of the broad movement I have indicated, less in fiction and the drama than in science. It is, indeed, a rather serious fact that our four most prominent writers at the present day are all materialists, although three of them, at least, are moralists of a high order, and two idealists in the van of social reform. I will take each of them in turn with particular reference to their most recently published work.

Bernard Shaw, who has in my opinion the finest intelligence and the most cultivated gift of expression of any living English writer, has produced a new play recently *The Apple Cart.* Its satire is chiefly directed against political and diplomatic methods, and though approving the point and tendency of that satire, I miss the indications I found in *Back to Methuselah* and *Saint Joan.* In both these plays there was the faint stir of a religious motive though it were but the hint of a brilliant mind handling with a faint new bewilderment the presentations that it had hitherto regarded as the only reality. Whether that mood of wonder will return in his future work it is impossible to say. He is a man of over seventy and unusually clear-sighted as he is, has reached an age that dreads the cataclysm of any radical change of thought.

H. G. Wells' latest production was the scenario for a screen-play *The King who was a King.* The theme is, in effect, that developed in the latter chapters of "The World Set Free"—the movement towards a world-peace and universal understanding. He is a great humanist and all war is, to him, a sacrilege. He is, also, an idealist, looking continually forward into a future in which all social life shall be ordered and orderly, to a reign of universal justice, freedom and brotherly love obtaining among all the peoples of the world. It is a great and worthy ideal and he does much good by preaching it, but he mistakes the means by which such an Utopia may be attained. He is a worshipper of machinery and his mind is obscured by the scientific opinions that distinguished the materialistic climax I spoke of as coming at the end of the nineteenth century. His habit of thought has never tended towards mysticism.

John Galsworthy has published nothing of first importance since he brought his *Forsyte Saga* to a conclusion with "Swan Song,"

which with "The White Monkey" and "The Silver Spoon" is now included in a single volume with the title *A Modern Comedy*. Galsworthy is, also, a humanist, but this "Saga" of his exhibits him as the detached artist presenting his material—and how admirably he does it—without comment. It has not, for instance, any evidence of the reaching out for other values that I found in some of his earlier books, most notably *Fraternity*. He has, almost wilfully, shut his eyes to man's relation to eternity. His people are pilgrims only upon this earth, conceived upon the deliberate assumption that all experience knowledge and progress end with physical death.

Arnold Bennett's last novel was *The Accident*, but I must confess that I read only the first three chapters. In his later books he has devoted himself to glorifying the life of aimless luxury, revelling in his descriptions of the manner in which men and women may enjoy great wealth by merely spending it, a theme that has no interest for me.

Among other works of fiction that have attracted my attention this year, I should give pride of place to Mr. John Cowper Powys's *Wolf Solent*. It is a very long book and has no "plot" in the accepted sense. Furthermore since it is written without the least regard for the conventions of civilized morality, it may tend to shock those who guide their lives solely by a consensus of public opinions. But Mr. Powys is before all concerned with essentials rather than with appearances. Wolf Solent's mysticism is of the pagan order. He seeks identity with the lower kingdoms of nature—a tree, a flower, the moods of earth—and fails to achieve any sort of unity with mankind. Nevertheless he is truly a pilgrim soul and is aware of it at least to the extent that Mr. Powys is himself conscious of his relation to all life, and it is a relief to find even such an awareness as this in a work of fiction. Mr. Powys writes with great power and insight, and this book of his is dignified by its complete sincerity.

I have said that I have found more impressive evidence of the movement of thought in recent science than in fiction and the drama, and my comments on recent literature would be incomplete without a reference to A. S. Eddington's Swarthmore Lecture, entitled "Science and the Unseen World." Professor Eddington is the Plumian Professor of Astronomy at Cambridge and one of our most brilliant mathematicians. He is also a writer of unusual clarity for a scientist and has done more than any other man in England to render Einstein's theory of Relativity if not altogether intelligible to the layman, at least fascinating in its various applications to the design of the universe. For astronomical science with its now inseparable companion atomic physics has done more in the last ten years to smash the old materialism of the 'nineties, than all preachers. Experiments into the constitution of matter aided by mathematical theorems have been pushed far enough to reveal wonders and mysteries that are inexplicable by that old doctrine of causation which held such a spell over the imagination of the biologists of thirty years ago and made "evolution" the single word of power. Indeed at a public conference recently

Professor Eddington declared the possibility that the ultimate constituent of matter might turn out to be not what we commonly regard as matter but consciousness—a truly astonishing statement for science.

In his book on *Science and the Unseen World*, he is more tentative in his approach. He is obviously a man of deep sincerity, a Quaker by religion, and he has been careful to avoid the very appearance of a hasty generalization. I will, however, quote a passage that has an effect of summary and goes very near to the essence of mysticism. He writes :

> We have to build the spiritual world out of symbols taken from our own personality, as we build the scientific world out of the symbols of the mathematician. I think therefore we are not wrong in embodying the significance of the spiritual world to ourselves in the feeling of a personal relationship, for our whole approach to it is bound up with those aspects of consciousness in which personality is centred.

Another writer on these subjects of astronomy and atomic physics whose work is intelligible to the average man and woman, is Sir James Jeans. His recent book *The Universe Around Us* is immensely stimulating to the imagination and I have found in my own case that modern books of this kind serve an admirable purpose in relieving the mind from the pressure of common life and giving to it new and important values. Sir James Jeans does not come so near the heart of existence as Professor Eddington, but he has none of the pessimistic materialism that characterized such earlier exponents of science as Ernst Haeckel and his like. He concludes his book with the statement : " The main message of astronomy is one of hope to the race and of *responsibility to the individual*,"—and the phrase I have put in italics should be a fundamental principle of all true religions.

Except for a reference for Shaw's play *The Apple Cart*, I have said nothing of the drama in this article. Indeed, the London stage has come so deeply under the influence of various business exploiters that it has made hardly any advance in the past few years. There have been a few experiments with Strindberg, the Swedish dramatist, but neither in his plays nor in his books did Strindberg ever lift his eyes to the horizon. He could see intensely anything that came very near to him, but he could not relate it to the stream of life. The one, fine exception to the long list of comedies and musical plays that occupy the London theatres is provided by that highly successful piece *Journey's End*, the work of Mr. R. C. Sherriff. He has given us a view of a few lives during a few days in the Great War, and has done it with genius. The scene throughout the three acts is a " dug-out " in one of the British front lines in France just before a German attack, and there is no woman character in the play. But what Mr. Sherriff has done is to enter into the lives of the half-a-dozen or so men he sets before us and to record their speech and action with a naturalness that we almost forget to recognize as fine art. Above all, he has given us a picture of the horrors and brutality of war that will serve as an admirable object lesson to any of the younger genera-

tion who may manifest a tendency to react towards the old romanticizing and glorification of the murder of our fellow-men. Eric Remarque's book *All Quiet on the Western Front* serves the same purpose, but *Journey's End* makes the stronger appeal to the sensibilities.

J. D. BERESFORD.

FROM PARIS.

[**Mlle. M. Dugard** is the well-known translator into beautiful French of the works of Emerson, and the author of original books too numerous to mention. As a teacher, she had a long career at the Lycée Molière, Paris, where she moulded the minds of hundreds of her countrywomen. Her friends know her as a rare soul who sincerely endeavours to practise not only what she preaches but what she admires in the teachings of others. A protestant against cant and hypocrisy, she possesses a mind that not only tolerates but appreciates, and though old in body she is young in outlook, one of those to whom she refers as "youth testified by freshness or vigour of spirit." We are glad we have secured the co-operation of this active recluse, busy in the service of others and detached for the contemplation of events and ideas.—EDS.]

To give actually a sketch of the intellectual life of France is far from being easy. This difficulty, however, is not to be deplored since it proves how vain are the prophecies which predict the end of our mental activity. To listen to some pessimists, one would imagine that for occidental Europeans the age of literature and philosophy is almost at an end. The day is at hand when, exclusively occupied with problems of material comfort or of social convenience, they will give up this high culture, these works of thought, which were once their glory, but which the pressure of economic necessity has turned into a luxury out of reach. On the contrary, we find in France such a literary efforesence, such an intellectual product abundant in all varieties and directions of the mind—logical reason, intuition, experience—that the embarrassment is to get a general view, or to choose the most characteristic works.

"To remove this obstacle," readily say the men under thirty, "eliminate the writers of a mature age: the books of the young are alone representative of our time." Evidently this method facilitates selection. But it succeeds only at the cost of a confusion between two different things, namely youth testified by a certificate of birth, and youth testified by freshness or vigour of spirit. Dismissing such a counsel which brings us only to a crude simplification, we shall seek in La Bruyère our touchstone. "When a reading," he said, "raises your mind and inspires you with noble and courageous feelings, do not look for another rule to appreciate the book: it is good, and has the master-touch."

Amidst the present multitude of works, which are those that raise the mind, and give inspiration for the better guidance of humanity? In the philosophical and religious line (the only line that we shall consider now), although M. Benda wrote lately a denunciatory book on *The End of the Eternal*, the number of works showing revival of interest in moral and spiritual problems is almost incredible. We must mention: *What I know of God.* "Feeling the profound and universal interest to-day on the subject of God," the editors made an appeal to representatives of Catholicism, Protestantism, Judaism, and to laymen for their ideas, and some of the answers received open "infinite perspectives." Under the title *God, The Eternal Anguish of Men*, M. Boegner, a minister of the Reformed Church, has published with such headings as "Torment of God," the "World of Gods," etc., a series of lectures where he explains clearly for all the fundamental problems of life and destiny. On somewhat allied lines is *The True Message of Jesus*, whose author, L. Meunier, wishes to offer a biography of Christ "reconstructed in the light of the scientific spiritism, metaphysics and ethics of the twentieth century." This biography, he says, is for the Oriental World as well as for the Occidental, Jesus being the Prophet who unites East and West, teaching the one to know Truth by contemplation, and the other to realize contemplation through action, to prevent the contemplative mind losing itself in empty dreams. We cannot leave this group of books without saying that in a work entitled *On Protestantism*, the well-known pastor Wilfred Monod has also treated the essential questions of religious life, *i.e.*, the spirituality in the human soul, in the Bible, and in the Church, and the emergence of a catholic spirituality through the Eternal Protestantism.

Those who take more interest in the practical than in the speculative, will find in the last book of J. de Mestral-Combremont, *A Great Servant: Jean Frederic Oberlin*, the example of an activity which, inspired by the Gospel, succeeded in transforming a region of miserable villages into "a corner of Heaven." France-Nohain has given an *Art of Living* from another standpoint. For him, the art of living "is to strive to beautify our own life and that of our fellow creatures. . . . . to have lived in such a way that people sometimes may think of us gently, affectionately, and feel some regret for our disappearance." This amiable philosophy is far from that of an Oberlin who wanted only "to be a worker with God." However it gives sound and kind counsels which can help those who seem unable to leave the beaten road.

It is not for such as these, but for men who can breathe on metaphysical summits that Paul Valéry writes. He is one of the masters of French thought and language, whose style, a combination of that of poet and mathematician, reminds us of Pascal. Under the form of a Letter to serve as a preface to the work of L. Ferrero, *Leonardo o del Arte*, he has published lately a masterpiece on the relation of philosophy and art. He shows the change undergone by the idea of *Knowledge* whose value, once estimated in relation to abstract

Truth, is now measured according to *Power*, and that of the idea of *Beauty*, which to-day gives place to what he calls the *valeurs de choc*,—the unconscious, the irrational, the instantaneous. He points out also a changed estimate in the idea of language, the importance of which is now minimized by graphics—traces or inscriptions left directly by things themselves—and by consciousness of the relativity of words, the significance of which varies with the context and with individual minds, since they are but imperfect signs or symbols of incommunicable Thought.

From these considerations and from their corollaries, P. Valéry concludes that philosophical systems, regarded in the past as monuments of truth, appear now what they are really—poems or works of art which we only consult to find an intellectual exercise or pleasure. So there is nothing to prevent us from seeing in Leonardo a thinker for whom painting was philosophy.

M. DUGARD.

[From more than one quarter news comes of a new phase in French cultural expression; psychism and mysticism are to the fore, and literary minds are reported more and more to be turning in the direction of spirituality and idealism. Love for oriental contact and eastern atmosphere is expressing itself in Paris and other French towns more than ever before, and Indian friends report with grateful appreciation the courtesy, friendly feeling and brotherliness on the part of the citizens of France for Orientals in general and Indians in particular. We have also heard in more than one quarter in France of what our esteemed correspondent says in reference to M. Meunier's *True Message of Jesus*, namely that Jesus should be regarded as the prophet who unites East and West. But is not this true of *all* great Seers and Sages ? Does not Buddha or Krishna occupy a similar position ? True prophets are not for any one class or country—the greater the teacher the more universal the influence of his message, and so we all must watch against the spirit of proselytism entering into literature and philosophy by a back door. Against this, we are happy to say that in France there is a growing demand for old as well as modern Indian books, especially the teachings of Vedanta and Buddhism. France, and Paris particularly, can greatly help the spread of the idea of *universality* in religious and spiritual matters. We say to our French friends: the *Gita*, the Upanishads, the *Dhammapada* and other Buddhistic canons will unveil the hidden worth and beauty of the Bible, make the Sermon on the Mount itself a practical treatise for every day life rather than that which it is for most Christians to-day—a beautiful poem which inspires people from time to time. Great thoughts, noble ideas join together the separated units of the race, and there is no power more beneficent for a realization of Brotherhood than that which they generate. —EDS.]

IN THE WORLD OF BOOKS.

[In this department of THE ARYAN PATH we will review not only the new publications, but also draw attention to old and valued friends on our shelves. There is no dearth of book-making, but we are not among those who sense nothing but danger to the mind because of the over-production of brochures and tomes. If to no one else, to the writers themselves the labour does some good, and incidentally the printing trade—one of the noblest in any community—is benefited. But we do hold most certainly that it is a great mistake, in the zest of keeping abreast with the new, to forget or even to neglect the old, trusted and tried friends. Culture and inspiration come from a few books; ennoblement of character and bestowal of vision is the privilege also of a few. Great books are rare and so THE ARYAN PATH will insert special articles on these from time to time.

Thus to-day one of the brightest gems of Asia, *The Tao Teh King* is considered. There are very few treatises which quiet the tempestuous mind and the troubled heart, and enable the eyes to pierce the veil of appearances as these sayings of Lao Tzu.

Prof. E. E. Speight of the Osmania University of Hyderabad, having lived for long years in Japan and having perceived the effect, direct and indirect, of the philosophy of the Tao on its followers, writes a very interesting paper which we print below. Next month we will publish from his pen an article entitled "Religious Tendency in Japan."—EDS.]

THE TAO TEH KING.

Human thought may be roughly divided by a line determined by conscious practical activity. This side of it we have the experienced and equated; beyond lie the vast and unadventured regions. The advance of knowledge has or seems to have moved this dividing line forward: that is a problem of metaphysics. The philosophies arising from life-experience have everywhere a similarity of conclusion and conviction; like all other fruit of definite knowledge they seem shrunken and aged as soon as a breath of air blows over the barrier from the region of the unknown. Moreover, the mystic utterances from that other side have also their resemblances: Lao Tzu, Gautama Buddha, Jesus of Galilee, as Jalaluddin Rumi, Kabir, Jakob Boehme, all are leading us out from the finite to the limitless, from complacence to a divine dissatisfaction, from knowledge to wisdom, from the realm of the mind to the universe of the soul. Their body of thought is true Theosophy, being their witness to the divine poetry of life.

And the teaching of all these great men has suffered the same distortion through the ages. The meaning and application of their gospel have been constantly rejected by the popular mind.

Tao is not merely a fearless, joyless drifting on the stream of infinite flux. Tao is eternal inaction, and yet it leaves nothing undone. Nirvana only means annihilation in the sense in which the seed is annihilated in the grown plant.

Yoga makes of its true disciples good, healthy and happy men, even as Shelley claims goodness, health and happiness for the true poet. It is not mere submersion in the unconscious. Of all these things it is profoundly true that their mysticism is not mystery, but mystery unveiled.

The teaching of this old philosopher to whom we attribute the Tao Teh King is only a philosophy in the sense that the fragments of Early Greek thinkers are philosophies,—a residue of much experience and more debate. But it is also a penetrating psychology, with human character in a cosmic setting, a precious and stimulating ethic, and a moving interpretation of the interrelation of humanity and the world of infinity. No such body of teaching so true, so comprehensive, has ever been propounded in so few words, except the Gospel of Jesus Christ.

Tao is one of those clusters of remarkably terse and impressive sayings which seem to come from something deeper than an individuality ; they embody the essence of the wisdom of a race or an age. They have only been heard among the older peoples, and Asia has been the birthplace of most of them. They are not encumbered with the restless comment of Western self-consciousness ; all that is in the East is winnowed in endless talk ; what we have is the harvest of golden grain, which never loses its lustre, its appeal to the unappeasable longings of the human heart.

What then is Tao ?

It is generally spoken of as the Path, but it is even more truly the Passing. The old book deals with it in the way of all mystics. It is something which cannot be uttered, only suggested by words. And thus it is of the nature of all great poetry, where the meaning is partly revealed, partly elusive.

It is unfathomable, inpalpable, and the source of all truth. Its vagueness conceals form, and it was before all creation. Life depends on it, and it nourishes everything in the world. It is the undefinable which is behind personality, that which draws men and delights them in one another.

It is the great invisible from which all visible things arise, the great silence from which all sound is born. It is the light against which all the shadows we call life are set in play. It is behind all change, all unfolding of what is perfect. It is behind all might, and yet it is the overcoming of might without striving.

The much talked of non-action of Tao is a relative thing, like every summarization of human conduct. It is a popular attitude of Western mentality facing Eastern thought to regard the final processes of that thought as leading to the void in which both thought and passion are consumed, instead of to purposive activity. Certain developments of metaphysical thought of both East and West do fade away in abstraction, but if there is any being in the world who has his feet firmly planted on the earth it is the Chinaman.

For me, Tao is an aspect of life not merely Chinese, but human, which is the great mark of Chinese life. It is a phase of humanity which works for salvation, by creation and by resignation,—by self-immersion in the world-process. It is a perpetual redirection of energy, one of the world's everlasting fountains of encouragement and revaluation of familiar things,—an organon by which the mortality of such things is transcended.

From long residence among a Buddhist people I know what tenderness is added to strength by the suppression of self-assertion, a suppression which is a step towards Nirvana. With this knowledge I see more, much more, in Tao than the merely negative. The senses, it has been said, are to the Taoist doors leading out into the Universe. A Chinese poem of seventeen centuries ago says :

My joy is as though I possessed a Kingdom
I lose my hair and I go singing ;
To the four frontiers men join in my refrain.

And Japanese poetry is one long chain of witness to the rushing forth of the soul to " mingle with the colour and tones of the Universe."

And the teaching of Lao Tzu has had a profound influence upon Japanese character. All Japanese students are grounded in the teaching of the men they call Rôshi, Kôshi and Môshi, that is Lao Tzu, Confucius and Mencius—and over and over again, as I read the Tao Teh King, I am struck by sentences which seem brilliant condensations in words of ordinary phases of life in Japan,—such thing as these :—

1. To know, but to be as not knowing, is the height of wisdom.

2. To the good I would be good ; to the not good I would also be good, in order to make them good.

3. He who knows how to shut needs no bolts—yet you cannot open.

4. When warriors join in battle, he who has pity conquers.

5. Those whom Heaven would save it fences round with gentleness.

6. I have three precious things which I hold fast and prize,—gentleness, frugality and humility.

7. Temper your sharpness, disentangle your ideas, moderate your brilliance, and live in harmony with your age.

8. He who has been the means of the death of many people should mourn over them with bitter tears.

9. Tao gives to all good men without distinction.

10. The further one goes away the less he knows.

11. One may be transparent on all sides and yet be unknown.

12. Silent teaching, passive usefulness,—few in the world attain to this.

Here are a dozen pearls which are surely unsurpassed in our Western literature of morals. Everyone of them I have found embedded in Japanese life and character, not here and there, but as a matter of daily occurrence. Some of these ideals are, of course, often only suggested from afar or expressed by people who love to pose. But all of them are integral parts of the ethic or the faith of Japan, and every one of them brings back to me the memory of definite individuals. I remember, for instance, the naval commander with whom

I spent the summer vacation at the hot springs on the slope of the extinct volcano Myoko San, and who had practically turned into a Buddhist priest. He had killed two Germans at Tsingtau—their heads were off before they knew they were in danger. But he sorrowed, and it worked upon his mind, and he spent much time in prayer. He had three bonny little children, a girl and two boys. On his way home to Kyoto, the elder boy was taken ill and died. He wrote me to say it was his punishment for having taken life, and I felt his fear. Two months later came another funeral card, with a brief and poignant message: *He too has gone.*

Japanese literature also is full of the thoughts of Tao. And one of the many strange parallels between Japan and England is illustrated by the fact that there is far more of Tao in English Literature than has ever been translated from Chinese, and in quarters where we should hardly expect. There are words of Sir Richard Steele which are pure Tao:

> It is an inexpressible pleasure to know a little of the world, and be of no character or significancy in it.

It is clearly present in sayings of John Keats, which, as utterance of his normal convictions, throw a new light on his poetry: his sensuous delight would seem to have a definite principle behind:

> Let us open our leaves like a flower, and be passive and receptive.
>
> The only way to strengthen one's intellect is to make up one's mind about nothing.

And Emerson, as a student saturated with Eastern thought, is constantly showing facets of Tao. It is Emerson, too, who has given a constructive aspect to Tao, by relating it, though not perhaps with full consciousness of what he was doing, with salient convictions of Indian thought:

> It is a secret which every intellectual man quickly learns, that, beyond the energy of his possessed and conscious intellect, he is capable of a new energy by abandonment to the nature of things....then he is caught up into the life of the Universe; his speech is thunder, his thought is law.

With the gradual approximation to Eastern standards which is now in progress we find more and more evidence of the survival of the spirit of Tao. Passages are appearing on all sides in English Literature which cannot be understood without the comment of this old book. For example, Mr. T. S. Eliot's assertions in *The Sacred Wood* that art is not the expression of personality but a continual extinction of personality. In the light of Tao such passages come to have clear meaning, and as definite applications they in turn illuminate the theory of Tao. It is hard for us to conceive of any work of art that is not an expression of the personality of the artist, indeed, that is just what we demand of the artist. But there is a sense in which things renounce their characteristic qualities to become or suggest something on a higher plane. By gradually losing its personality, we may say, a block of stone becomes the most exquisite dream of marble foliage, mingling with the invading sunlight and the shy rays of the morn in a ceaseless music of ever-changing form around the resting place of a

well-beloved queen. And is it not the insistent personality which subdues our delight in all verse to which we cannot give the name of poetry.

With all recognition of the Cosmic Flow, which some regard as the heart of Tao, there are forms of Tao which persist and are yet as momentous as the more visibly variable. The shaping of Chinese character, the transmutation of life into forms of art, the insistence on keeping one's position—reserving one's foreground, as Nietzsche puts it—while giving place to others, and the practice of *jujitsu*—are all immensely great things,—as great as the latent power of a handful of dust or as the smile of a little child may be.

Tao involves a charity without bounds, a new vision of oneself and one's place in the world, sanction to many of our illusions, especially to those which make for happy social relations, and the recognition that we ourselves often form an unnecessary barrier between yesterday and to-morrow.

Tao warns us against becoming static and so regarding the past as static. We have to live in the present flow, to realize that the past was a stream of life, not rocks in a dry river bed, and that we have about us the same stream of life, of which the beauty and the excellencies and the possibilities are waiting to be recognised, aching, with a a meaning for us, as Rabindranath expresses it. This truth has immediate bearing on all our life, and should be made the central principle of all arts, doing away with all slavish imitation, all meaningless surrender to convention. Tao would not be Tao did it encourage us to set more store on the past than on the present, to condemn ourselves by disowning our age and its ideals.

It may not cause us to change our life, but it gives us a feeling that this life and the way we live it are not all; we recognise that we are playing a part in some more than human ritual, whose meaning and value are beyond our comprehension, and whose end beyond our shaping.

E. E. SPEIGHT.

TU FU[1].

[**Dr. Lionel Giles,** the learned Orientalist, who is Deputy Keeper of Oriental Printed Books and Manuscripts at the British Museum, is held in very high repute as a Chinese scholar and is familiar to the student of Chinese literature as the author of *The Sayings of Lao Tzu*, *Musings of Chinese Mystics*, *The Sayings of Confucius*, *Taoist Teachings*, etc. We have great pleasure in publishing this review article from his pen.—EDS.]

The translations of Chinese poetry that have appeared during the last few years have opened up a new world of thought and expression to Western readers. To many it was a revelation that the Chinese had any poetry at all, or at any rate poetry possessing a wide

[1]Tu Fu: The Autobiography of a Chinese Poet.....Arranged from his Poems and Translated by Florence Ayscough—(Jonathan Cape, London, 21*s*.)

human appeal. Now the names of Li Po and Po Chü-i and T'ao Yuan-ming are rapidy becoming as familiar as those of Hafiz or Sadi or Omar Khayyam. But Tu Fu, the greatest of all in the estimation of his countrymen, has remained comparatively unknown to us owing to the lack of a translator with sufficient courage to attack the undoubted difficulties of his verse. He lived through one of the most disastrous periods of Chinese history—the terrible rebellion of An Lu-shan, which broke out in A.D. 755 and laid waste the most flourishing provinces of the Empire. The scenes of desolation which the poet witnessed at that time, and the sufferings which he and his family had to endure, left an indelible mark on his mind.

If ever a poet laid bare the secrets of his heart, it was Tu Fu. His poems are poured forth on every occasion, chronicling all the hopes and fears and varying moods that elevate or depress his sensitive spirit. Even the allusiveness of his style cannot disguise the essential candour and simplicity of the man, and Mrs. Ayscough is right in regarding his poems as constituting a veritable autobiography. There can be few such records of a poet's life. Wordsworth gave us something of the sort in his "Prelude," but that was a retrospect tinged with a sentimental haze, whereas Tu Fu has composed a sort of intimate poetical diary recording the thoughts and emotions evoked from day to day by the most trivial incidents as well as the most momentous events. Nothing is too homely for his muse: he does not think of poetry as something aloof and sublime to be employed only on great romantic themes, but as a golden thread closely interwoven in the texture of human life. It is this sympathetic human quality which invests his writings with such charm, even when they are read in a translation.

Many other qualities, of course, are lost. We miss the rhythm, the tonal effects, the masterly conciseness, the exquisite diction. Even the rhyme has had to go—and perhaps it is better sacrificed. Generally speaking a semi-rhythmical prose forms a more satisfactory medium for translated Chinese poetry than the rather artificial verse— renderings which used to be in fashion. But Mrs. Ayscough is sometimes seized with a strange passion for terseness which results in passages like this:

> Not sleeping, fancy hear gold keys in locks;
> Because wind, think of jade bridle-ornaments.

This is literalism run mad. Because the Chinese use no articles and few prepositions, it does not follow that the practice is permissible in English. It may seriously obscure the sense, or border on the grotesque.

"Drinking ended, this person is without return to place." Here one can see no reason at all for avoiding the obvious rendering: "has nowhere to go." Still less defensible is this staccato style of translation when applied to a piece of prose commentary: "Hsuan Tsung latter years, supply of soldiers exhausted; conscription of men to guard frontiers, incessant; provinces harassed," etc. That reminds one of nothing so much as Mr. Alfred Jingle.

Tu Fu is much too difficult an author to be tackled single-handed by one who has no serious claim to be regarded as a sinologist. The present translation seems to have been made in the time honoured fashion, that is to say, more or less from the dictation of a Chinese *hsien shêng* or teacher, whose name might well have appeared on the title-page. Such a method has its advantages,but also its dangers; and those who have any first-hand acquaintance with Chinese poetry will not be surprised to learn that the book is strewn with mistranslations. I shall only have room to mention two: P. 77. "Strong soldiers thought Hu Barbarians annihilated; Commanding General was revered as were the Three Chief Ministers of State." The true meaning is very different. What the poet wishes to drive home is the contrast between the discipline of former days and the anarchy that followed An Lu-chan's rebellion :—

> Then, our fiery warriors thought only of exterminating the Hu
> And our Commander-in-Chief looked with respect to the Civil Ministers of State.

P. 213. The year-title *Chih Tê* does not mean "Arrival of Virtue" but "Perfect Virtue." Such mistakes are those of a mere beginner in Chinese.

Despite its defects however this book is interesting in that it breaks new ground and may be useful to students if it induces them to turn up the original. A second volume is promised which will complete the story of Tu Fu's life and give a further selection from his poems.

LIONEL GILES.

Mysteries of the Soul. BY RICHARD MULLER FREIENFELS. TRANSLATED BY BERNARD MIALL. (George Allen & Unwin, Ltd., London. Price 12*s.* 6*d.*)

Herr Richard Muller Freienfels, who is well known for his philosophical and metaphysical teachings, deals with the subject of "The Mysteries of the Soul" from a new angle and elucidates it as far as possible from the present state of knowledge. At the outset he warns us not to expect any melodramatic or emotional results produced by the pseudo-occultists, but tackles the problems of the Soul and Religion from the examination of the facts of every-day life. The subject-matter is discussed mostly from the Western psychological view, with a very brief mention of the ideas of Eastern philosophers or psychologists.

From an historical survey of the views of primitive men, materialists and conscientialists, the author gradually leads up to his own view that soul is the "connecting link between substance and consciousness." "Soul for us is *nothing* but a *happening* a continuity of activity of an extremely complicated kind." In contradistinction to the view of such philosophers as Kant, Hegel, Schopenhauer, who held that the Soul was essentially consciousness, Dr. Freienfels maintains that the Soul develops consciousness and that it could never be consciousness—movements of the will and definite sensations of thought—that body and consciousness are the effect of a third entity which is the Soul. In this doctrine, Dr. Freienfels expresses a philosophical view akin to the ancient Wisdom-Religion or Brahmavidya, that "man has not a Soul, but is a Soul, for his whole life is the unfolding of the Soul," and he dispenses with the immortality of the Soul, but confers on it an infinity.

His account of the Americanization of the Soul does not do any justice to the Americans. His survey, his analysis, his inferences of the psychology of the civilization (which he names as Americanism) is only partial and therefore incomplete.

Herr Freienfels does indeed a grave injustice to Theosophy when he regards it as purely or typically an Americanistic Movement. Theosophy is ageless, and although in America in 1875 a fresh impulse was given, it belongs to no country, but to all countries, and is the essence of all philosophies, sciences and religions. Madame H. P. Blavatsky in her *Secret Doctrine* says : "It reconciles all religions and strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion" (S. D. Vol. I, p. XX). Theosophy, the accumulated wisdom of the ages, whose facts have been checked, verified and tested by countless generations of Seers, is scientific for it shows that Nature is not a concourse of atoms but that everything is orderly and works under Law.

Herr Freienfels concludes with the hope for a new "religion which will arise out of Christianity just as it did out of Judaism, which will not in false piety burden itself with the past," but which will adapt itself "to the cultural situation of the present"—a religion or religions which will develop from the "psychical constellation of the present day."

The Mysteries of the Soul will command a sincere appreciation from every reader, including those who dissent most emphatically from some of its conclusions.

PH. D.

The Hittite Empire. BY JOHN GARSTANG, M.A., B.Litt., D. Sc., Rankin, Professor of the Methods and Practice of Archæology in the University of Liverpool. (Constable & Company, Ltd., London, Price 25*s.* net.)

To the growing amount of knowledge on the Hittite Empire, which has occupied archæologists ever since 1812 and on which a number of works have been published since 1862, Prof. Carstang's book is an important contribution. It is a summation to date of a subject,the last word on which has by no means been said. A remodelling of the author's older *Land of the Hittites*, the volume is well illustrated, the symbols conveying more to students of symbology pictorially than as they are described in the text, for this particular ground is not one on which our excavators are as yet at home. In this thorough survey of the history, geography and monuments of Hittite Asia Minor and Syria, he not only summarises the discoveries on sites in which he has been actively interested since 1908, and where his efforts were richly rewarded in 1928, but neglects no point in contributions already made or in contemporaneous work elsewhere that will throw light on this—to modern historians—once obscure people, who treated with the Babylonian and Egyptian courts on terms of practical equality.

The first chapter on the history of the people of Hattie (pronounced Khatti) develops some interesting points about this theocratic state. The king was also the chief priest of the gods and fulfilled the appropriate rites in person, reminiscent of divine rulers of an earlier tradition than the date now attributed to these records said to be under four thousand years old. Queen-priestesses, too, played a leading part in state affairs. Leagues and the balance of power were not unknown in those days and the Hattic King allied with Egypt, a former enemy, against

Assyria, a former friend, when it suited him. An important point to be noted in the chapters on the geographical configuration of Asia Minor is that valleys and passes form the great highroads between East and West and elsewhere in the work, Prof. Garstang comments in more than one place on "nature's high road between East and West in which the Hittite capital formed for many centuries a connecting link." Certain of the rites are noted as being more Oriental than Greek. While the author, as other eminent archæologists have done, sees the obvious parallelism with the symbolism and ritual of India and the similarity to Assyrian art, advantage has not been taken of the connection to work out the explanations of the monuments which are most admirably described. This alone, it seems to us, is the weak link in the chain.

All our Western archæologists seek refuge in commonplace account (*e.g.*, as on pages 134, 302-3, to cite but two here) of the figures and scenes repeatedly shown in Egyptian, Babylonian, Assyrian and Hittite remains which, linked up with ancient Indian treatises and the clues in the Bible, might give much deeper significance to the constant use of the Lion, the Eagle, the Bull and the human figures standing on the backs of certain of the animals. According to symbology set forward as long ago as 1888 by H. P. Blavatsky, the whole indication of the relation of man to nature and the history of early mankind is to be found in these four figures, also described in Ezekiel and Revelation.

Much of *The Hittite Empire* is devoted to the remains beginning with the famous Lion-gate of the city wall of Hattusas (the Pteria of Herodotus), which mass of masonry discloses as no other monument "the power and resource of the people whom it has so long survived." The lions guarding the entrance are among the finest products of Hittite art. At Sinjerli, too, was found a façade with two life-size and realistic representations of lions of which the learned author says: "Though 'provincial work' the snarling, defiant realism of these lions has never been surpassed in any specimen of Oriental art." The temple dado relief at Bethshan (Syro-Hittite, excavated by the expedition under the auspices of the Museum of the University of Pennsylvania), with lions treated in some respects similar to those at Carchemish, is held to be "a veritable link between Babylonia and Egypt, indeed between East and West." It is interesting to note that just as the problem of transportation of huge masses has furrowed the brow of many an excavator in Egypt, so too here. Of the great altar of stone with a lion crouched on the top, weighing over a ton, and yet on a small, grassy plateau in the shadow of the lofty peaks of Soghanlu Dagh, 6,500 feet above the sea, it is said "it is a matter of considerable perplexity how it was transported in ancient times over the rugged path to its present position."

This and other mysteries will undoubtedly be revealed in time to come for, as Prof. Garstang concludes, present indications are admittedly vague and incomplete, serving but as guide and stimulus to future research. In the meantime, the many people interested in the discoveries in Asia Minor and Assyria will find this work as comprehensive and complete as present exoteric research allows.

M. T.

A Primer of Hinduism. By Professor D. S. Sarma, M.A. (Macmillan & Co., Ltd. Price Re. 1).

In her Theosophical Glossary, H. P. Blavatsky defines Theosophy, or Theosophia as "Wisdom-religion or 'Divine Wisdom,' the substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being."

Hence, it naturally follows that a true student of Theosophy is also a student of comparative religions. In fact the second of the three objects of the Theosophical Movement is the serious study of the ancient world-religions for purposes of comparison and the selection and the reform of universal ethics. That

the basic truths of life are to be found in all monuments of Holy Writ is exemplified in this primer which is in the form of a dialogue between the author and his young daughter. It states very simply the essentials of Hinduism, those principles which form its basis. His presentation becomes a study of Theosophy as expounded in the Vedas, the Upanishads, the Ramayana, the Mahabharata; for Professor Sarma has gone to the spirit of these ancient texts, and read behind their symbolism the eternal principles of the Wisdom Religion. Professor Sarma shows the true attitude of the philosopher above sectarianism and dogmatic limitations of creed and nation. To the question "Are the Avatars confined to India" he answers referring to the famous verses from the *Gita* in the 4th discourse that "no geographical or chronological limitations are indicated." Thus, in his opinion, Hinduism is not the only way to the goal of human evolution, and it would be a sin to consider other religions false. All are but means to the same end. He writes: "We look upon the whole world as a joint family. We welcome with open arms Muslims, Christians, Jews and Parsees as our brethren. We study their scriptures as reverently as our own, and bow before their prophets." What is this if not the liberal and unsectarian attitude of a believer in Universal Brotherhood, the very corner-stone of the Philosophy of Theosophy?

The student of Theosophy will find it interesting and helpful to study this "Primer" correlating its teachings with those of Theosophy outlined in the works of Mme. Blavatsky.

S. B.

ENDS AND SAYINGS.

"————*ends of verse*
And sayings of philosophers."

HUDIBRAS.

The title, "Ends and Sayings," has been borrowed from Samuel Butler, quite felicitously we think for the purpose we have in view. Each month in our pages will appear short notes on topics of interest to the thoughtful reader. Poets and Philosophers by their intuition and contemplation have enriched to an incalculable extent the content of the world's soul knowledge, and we would wish to emulate them in these pages, by bringing to bear some of the fruits of intuition and contemplation into the everyday affairs of the world. This can only be done helpfully, in our opinion, by having a sure gauge in order to test the true measure of value in what goes on around us. That gauge we shall find in the Wisdom Religion, and by its light and inspiration we shall try to examine the different viewpoints, culled from all sources, that we shall present before our readers. In this opening number, however, we give the Prospectus of our Magazine, because it is well to have it on permanent record, and it will acquaint our readers with our aims and aspirations. The Prospectus is fitly placed at the end, for by the time the reader comes to it—if he be a conscientious reader—he will be able to judge for himself whether our first number has in some measure, however small, approximated to the aims and ideals we have set before us.

A high-class journal, non-political, and mainly devoted to the dissemination of spiritual, idealistic and humanitarian principles, is to be published monthly, beginning January 1930.

Its chief aim is to supply the long-felt need of an unsectarian organ of instruction, suggestion and inspiration for all souls, in every land, who are seeking for a philosophy of life and conduct, having failed to gain contentment, and understanding in the old religions or the new creeds. The mind receives but little illumination, nor does the human heart learn to beat to the tune of lofty wisdom and compassion from social organization or political legislation. Organized effort at changing environment affects but little the inner vision of the soul; the free Briton or the republican American is as much the slave of his passions and prejudices as the Indian or the Japanese. Modern science, being young, has not yet supplied rules for the health of the Soul; confining itself almost exclusively to matter and form, it is only just beginning to be heard on the subject of soul evolution.

This journal will endeavour to show the Noble Path of the ancient sages and their modern heirs, a Way of Life which every soul is capable of treading by self-discipline—self-examination, self-control, self-energization. These practices require knowledge. Such knowledge exists in many old tomes and some new volumes; it is obscured by the dust of superstition and bigotry, and arrogance denies its very existence. The fearless search of this knowledge and the resulting conviction of its existence offers a basis for that self-discipline. This journal will embody the spirit of courageous seeking by all aspirants and put forth the fruits of their convictions, exercises and experiences.

Wisdom is universal, not the special possession of any chosen people, though the expression of it, in manner and degree, has greatly differed in different lands and ages; it is impersonal and is available to any and every dauntless seeker after Truth. This seeking is a Way—The Way: that way has been trodden by many in the past, and those who completed the journey are known as Mighty Souls—Mahatmas. To-day many are seeking to be shown that old, old way, and a few among them are trying to tread it.

This Wisdom or the Way of Life was better known in the distant past; the giant civilizations of ancient China, India, Persia, Arabia and Greece were influenced by it. Even then, thousands of years ago, the Way was ancient. By many different names was this Path described; the Chinese knew of the Tao, the Hidden Way; the Wisdom of the Self (Atma-Vidya), the Wisdom which is Divine (Brahma-Vidya) were its names in ancient India. The Sanna Marga of the hoary southern Dravidian is the same as the Aryahata of the northern Buddhist. The Sufi, the Neo-Platonist, the early Christian knew of the straight Path and the narrow Way. In the early centuries of the western era this knowledge was named Theosophy, a word which has been used through the centuries, time and again, and which has become famous the world over because of the reiteration of that Knowledge by H. P. Blavatsky, the Resuscitator of the Theosophical Movement in 1875.

It is very necessary to clear the position of this journal in reference to the word Theosophy, a term deliberately used. Deploring the injury caused to its fair repute, this journal has as one of its objects the cleansing of that noble word from the contamination it has contracted during the last twenty-five years, by a dignified presentation of real Theosophic ideas. THE ARYAN PATH is not connected with any Theosophical Society. It is to be devoted to the consideration of the great ideas found in the principal literatures, philosophies and religions of the world; of all activities irrespective of political parties or shibboleths, working for human betterment; of all movements which spiritually advance the thought of the Race. This is the real Theosophy, the truths uttered by the great seers, sages, poets, writers existing in every nation from modern times extending back into the pre-historic past—not the present current misconceptions clustered around the name.

THE ARYAN PATH is the Noble Path of all times. The word Aryan is not used in its modern ethnological and anthropological sense. THE ARYAN PATH stands for all that is noble in East and West alike, from the ancient times to modern days. The name is indicative of the healthy fusion of Eastern and Western culture. It stands for the Ancient Way of spiritual development and growth in holiness, which is rooted in knowledge, and which can be walked by Brahmanas and Mlechchhas, by Muslims and Infidels, by Christians and Heathens, by Jews and Gentiles, by Zoroastrians and Durvands. It is the Great Path on which men and women of all castes and classes meet in unison, while preserving their individual qualities and abilities; it is the Path of Brotherhood, not the Brotherhood of one race or nation alone, but of Universal Brotherhood. All speak about Brotherhood; many desire its realization; a few seek the knowledge, which, when acquired, enables them to practise and live this ideal. Those few will find in THE ARYAN PATH the practical knowledge of daily living; those many will find it full of ideas which make the realization of Brotherhood possible; but all will find in it ideals and aspirations which enrich life and endow the daily struggle with a noble purpose.

THE ARYAN PATH is dedicated to the Service of Humanity, and its promoters are energized by the example of the Noble Ones whose deeds, influenced by the Spirit of the Great Sacrifice, shine in the secret pages of human annals.

The Word and the verses at the head of this text contain the verbal exposition of the symbol on the cover, which is, in one aspect, the radiating of the Great All. He who knows this is fortunate, and will learn to pronounce the syllable

A U M!

THE

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THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

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The ARYAN PATH

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(*a*) To form a nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;

(*b*) The study of ancient and modern religions, philosophies and sciences, and a demonstration of the importance of such study ; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

THE ARYAN PATH

VOL. I. FEBRUARY, 1930. NO. 2

The Editors hold themselves responsible for unsigned articles only. They are not necessarily in agreement with the views of their contributors to whom they leave free expression of opinion.

LET US DISARM.

"O Bhikku, unload this boat ! if emptied it will go quickly. Having cut off passion and hatred thou wilt attain Nirvana."

Dhammapada.

During the month of January, London witnessed a great gathering of politicians and statesmen who assembled to advance the cause of Peace among the nations of this earth. It is a noble effort for which the world owes its thanks to Herbert Hoover and Ramsay Macdonald who made themselves worthy channels for giving expression to the ever-growing instinct against all wars, and in favour of lasting peace.

THE ARYAN PATH is not interested in political strife and legislation. It holds that to seek to achieve political reform before effecting a reform in human nature, is like putting new wine into old bottles. It aims at making men feel and recognize in their innermost hearts what is their real, true duty to all their fellows, so that the old abuse of power—an iniquitous practice in national policy, based on human, social or political selfishness—may disappear of itself. Foolish is the gardener who seeks to weed his flower-bed of poisonous plants by cutting them off from the surface of the soil, instead of tearing them out by the roots. No lasting political reform can ever be achieved with men of the old selfish regime at the head of affairs. But in saying this we do not misunderstand nor underrate the earnest efforts of such men as gathered together in London to attain a longed-for and magnificent goal.

The soul, however great a hater of bloodshed and war, is itself of the Kshattriya caste. It wages war against the domination of lusts and lies. It is the strong power which summons to its aid the allies of suffering and honest toil, and through them spreads abroad in enemy territory the regenerative ideals of pure living and noble thinking.

This soul-activity is a fundamental kind of disarmament, but with this peculiar difference—that while it deprives the man of his lower egotistic tendencies, it bestows on him the creative power inherent in itself. The real spiritual practice is not destructive, leaving in its wake a barren existence ; its task not only to kill egotism, but also at the same time to unfold the creative intelligence in its place.

If modern states were to disband their armies and navies they would have to organize work for the soldiers and sailors—creative, constructive work in place of the present preparation for future destruction. When we only polish and strengthen our personal natures we are but exercising and parading the armies of our soul-defilement. It is not a new variety of the same kind of education for the development of personality that is needed, but a different type of culture, if soul-life is to be lived.

At the present hour there are many who think of soul-life in terms of a strong personal life. Egotism made more subtle and so much more powerful ; the senses quickened into more varied action and into self-expression which means heightened sensuousness ; the brain-mind sharpened to outwit its fellows ;—these are thought to be the marks of a spiritual man. On the other hand there is an equally false notion prevalent, that to throw away objects of possession—even things of beauty and utility—and to plunge into simplicity denotes the upspringing of the spirit in man. To eat or desist from eating certain kinds of food ; to wear or desist from wearing a certain style of dress—these and other bodily and outer practices are no more signs of soul-pulsation than a life in which license to the senses is fully accorded. Both are snares and delusions into which, according to the temperament of each, men and women fall.

Soul-life is neither an enjoyment of sense-life, nor a loathing of the things of the world. The simple life is *not* a life without possessions, but one in which all possessions become objects of trust, and each is valued at the right figure. Jesus did not recommend to the rich young man an impetuous throwing away of his possessions, but thus counselled him : "*Sell* all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven : and come, follow me." It is not sufficient to destroy the vices of the flesh ; the virtues of the heart, (and the heart is flesh also) have to shine in us—Compassion and Altruism which are essentially creative. "The mind needs breadth and depth and points to draw it towards the Diamond Soul."

To bear the heavenly impress the animal-soul must lose its earthliness, its animality. The simple life consists in the disbanding of this animal nature, in order that we may use our objects of possession differently. This is the Kingly Science, Raja Yoga, not the mere outer giving up of earthly things.

Many are the false pietists of bewildered soul who think that the higher life is static, and that when one has parted company with outer objects the goal is being reached. Soul-life is dynamic and demands contact and action with those objects in order to create spiritual progeny. Such false pietists, unconsciously to themselves, practise a kind of psychic birth-control more dangerous than the physical counterpart.

The beginning of soul-life is a dual process :—First, the giving up of an inner attachment to objects of possession. With the inner attachment weakened, if not destroyed, many objects fall away from us, unsuitable for the great creative enterprise in which we are now to be engaged. Secondly, simultaneously with the former process we must learn to use *some* objects of possession for creative labour. When one begins to discard objects one is likely to throw away some tool of power, some material essential for work. When one loosens the inner hold on outer objects the bonds of Karma fall away, and the merciful Law leaves behind sustenance for future use.

Neither the submarine nor the machine gun are at fault ; what needs to be destroyed is the mood and the temperament which uses superb technical knowledge to fashion them into being. The Inner Ego must induce the clever mind of the man of flesh to give up making competitive, selfish, egotistic thoughts, and use its own inherent power to create instruments of enlightenment and selflessness. The mind creates personal notions, narrow and stubborn ; the Soul puts into action universal and impersonal ideas. Let the assembled delegates of many nations seek impersonal principles for universal good, and, if need be, sacrifice national interests on the altar of Internationalism. Those principles and ideas are the surest Engines of Peace, not only among nations but also among castes and classes.

ALCHEMY.

[**Dr. Eric John Holmyard, M.A., M.Sc., D. Litt.,** is an internationally recognized authority in his own sphere. He contributed the article on Geber to the new edition of the *Encyclopædia Britannica* and is author or editor of a number of works on alchemy and chemistry. These include *Avicennæ de congelatione et conglutinatione lapidum* (Latin and Arabic texts with English translation and notes, Paris edition, 1927), *The Arabic Works of Jabir ibn Hayyan* (another Paris edition, as is the next), *Abu'l-Qasim al-Iraqi's Kitab al-ibn al-muktasab* (Arabic and English texts), *The Great Chemists*, *The Works of Geber* and the new edition of Thomas Norton's *Ordinall of Alchemy*. Two of the recreations of this versatile and learned scholar are the study of Islamic chemistry and of alchemy and the occult. His work will frequently appear in our pages. —EDS.]

The exoteric historian rarely has sympathy with alchemy. He may reluctantly admit that modern chemistry is the legitimate offspring of alchemical researches, but for the most part he finds the Divine Art and Philosophical Wisdom an illusion, if not a wilful deception. One of the greatest historians of chemistry, Hermann Kopp, epitomized his conclusions by saying that the history of alchemy is the history of an error.

We may readily admit that, inasmuch as the theories of the alchemists are no longer useful in chemical science, they were certainly erroneous; but all scientific theories are necessarily only tentative and temporary. The modern critic, however, imputes to alchemy more than erroneous theories—he accuses it of inaccurate observation. The alleged transmutations, he avers, were either clever frauds, or the product was not genuine gold or silver, but an alloy unrecognizable by the imperfect methods of analysis then available. Possibly, again, unsuspected compounds of gold or silver may have been used in the materials upon which the supposed transmutation was attempted.

It is not our present purpose to discuss the perplexing question of the truth of the many well authenticated accounts of metallic transmutations carried out by the alchemists. We should, however, bear in mind that the present century has definitely witnessed the metamorphosis of one element into another, so that to transmute base metals into gold or silver cannot be declared completely impossible, even by orthodox chemistry. And there is every reason to believe that an ancient goldsmith was usually quite competent to decide whether a given metal was pure gold, an alloy of gold, or something of an entirely different nature. Archimedes' difficulty with King Hiero's crown was to test it without damaging it; could a sample have been taken, any efficient contemporary goldsmith would have settled the problem with ease, by the ordinary technical methods.

Of more immediate interest is the undoubted fact that alchemy was more than a science, an art, or a craft: it was an esoteric system of wide comprehension and extraordinary continuity. It is, therefore, impossible to understand alchemy properly without a study of its possible origins, its underlying doctrines, and its inevitable and un-

broken connection with mysticism. Even a brief survey of this vast subject would far exceed the limits of the present article, but certain features stand out in bold relief and force themselves upon our attention. First, perhaps, is the extreme antiquity of the alchemical tradition, which can be traced back through the centuries, from Europe to Islam, from Islam to Iran and Alexandria, from Greece perhaps to India and China, from Syria to ancient Egypt, Sumer and Akkad, Babylonia and Assyria—perchance even to the elusive Atlantis (1), though Plato's story may well have originated in hazy legends, transmitted from generation to generation, of Minoan Crete. The commonly accepted account, which would place the birth of alchemy in Ptolemaic Egypt, may possibly have misinterpreted the evidence and have mistaken for an origin *ab initio* what was merely a renaissance. In spite of all the patient investigation that has been carried out, we still know little of the beginnings of alchemy except that, far back as we may go, the art appears to be yet older.

Of equal interest with the antiquity and ubiquity of alchemical lore is the list of those who were known or supposed to cultivate it. Putting on one side such nebulous figures as Hermes and Ostanes, we have still left an astonishingly large group of great men, many of them distinguished in other branches of human intellectual activity. Rhazes, one of the founders of medicine ; Avicenna, poet, philosopher and scientist ; Ja'far al-Sadiq, the Sixth Imam ; Robert of Chester, one of the most versatile scholars of the twelfth century; Roger Bacon ; Raymond Lully, missionary and mystic ; Thomas Aquinas and his pupil Albertus Magnus ; Khunrath, the obscure but accomplished German cabbalist ; Robert Boyle, whose work in establishing the modern chemistry was of fundamental importance ; and even the greatest of all men of science, Sir Isaac Newton. If alchemy were merely a piece of elaborate chicanery; would such a galaxy of intellects be found among its adepts or at least among those who thought sufficiently of it to study it with some persistence ?

The truth seems to be that, while many were interested in the physical alchemy—such as Newton, whose duties as Master of the Mint obviously imposed upon him the duty of investigating the possibility of transmutation—others, perhaps the majority, were mainly concerned with the mystical system ; for these, the synthesis of gold had little attraction. It is, however, to the occult side that attention must be turned if the true history of alchemy is ever to be written ; too often an alchemical book has been dismissed as worthless by the historian because its chemistry is incomprehensible or erroneous, when perhaps its author had never intended it to be a treatise on chemistry but a manual of occult thought couched in the language of chemical symbolism.

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(1) We are among those who have the weakness to believe that Alchemy had its birth-place in Atlantis and had only its *renaissance* in Egypt. Had not Diocletian burned the esoteric works of the Egyptians in 296, together with their books on alchemy, the world might know to-day more of Atlantis as of Alchemy than it does. —(Eds.)

It is possibly in this direction, too, that we may find an explanation of the persecution from which alchemists so frequently suffered. Those charlatans who defrauded men by passing off worthless alloys as pure gold doubtless brought alchemy into disrepute; but we may hesitate to accept such a cause as the sole one. A deeper reason seems to be the distrust which average public opinion always shows for the original thinker, for whom orthodoxy has no special sanctity. The sincere alchemists, in fact, appear often to have suffered ignominy because they were in the van of esoteric thought. The lives and writings of such men are worthy of respectful and sympathetic study.

E. J. HOLMYARD.

A NOTE ON ALCHEMY.

Our readers will appreciate our reprinting the following from H. P. Blavatsky's *Theosophical Glossary* first published in 1892:—

Alchemy, in Arabic *Ul-Khemi*, is, as the name suggests, the chemistry of nature. Ul-Khemi or Al-Kimia, however, is only an Arabianized word, taken from the Greek (*chemeia*) from *chumos*—"juice," sap extracted from a plant. Says Dr. Wynn Wescott: "The earliest use of the actual term 'alchemy' is found in the works of Julius Firmicus Maternus, who lived in the days of Constantine the Great. The Imperial Library in Paris contains the oldest extant alchemic treatise known in Europe; it was written by Zosimus the Panopolite about 400 A.D. in the Greek language, the next oldest is by Æneas Gazeus, 480 A.D." It deals with the finer forces of nature and the various conditions in which they are found to operate. Seeking under the veil of language, more or less artificial, to convey to the uninitiated so much of the *mysterium magnum* as is safe in the hands of a selfish world, the alchemist postulates as his first principle the existence of a certain Universal Solvent by which all composite bodies are resolved into the homogeneous substance from which they are evolved, which substance he calls pure gold, or *summa materia*. This solvent, also called *menstruum universale*, possesses the power of removing all the seeds of disease from the human body, of renewing youth and prolonging life. Such is the *lapis philosophorum* (philosopher's stone). Alchemy first penetrated into Europe through Geber, the great Arabian sage and philosopher, in the *eighth* century of our era: but it was known and practised long ages ago in China and in Egypt, numerous papyri on alchemy and other proofs of its being the favourite study of kings and priests having been exhumed and preserved under the generic name of Hermetic treatises. (See "Tabula Smaragdina") Alchemy is studied under three distinct aspects, which admit of many different interpretations, *viz.*, the Cosmic, Human, and Terrestrial. These three methods were typified under the three alchemical properties—sulphur, mercury, and salt. Different writers have stated that there are three, seven, ten, and twelve processes respectively; but they are all agreed that there is but one object in alchemy, which is to transmute gross metals into pure gold. What that gold, however, really is, very few people understand correctly. No doubt that there

is such a thing in nature as transmutation of the baser metals into the nobler, or gold. But this is only one aspect of alchemy, the terrestrial or purely material, for we sense logically the same process taking place in the bowels of the earth. Yet, besides and beyond this interpretation, there is in alchemy a symbolical meaning, purely psychic and spiritual. While the Kabbalist-Alchemist seeks for the realization of the former, the Occultist-Alchemist, spurning the gold of the mines, gives all his attention and directs his efforts only towards the transmutation of the baser *quaternary* into the divine upper *trinity* of man, which when finally blended are one. The spiritual, mental, psychic and physical planes of human existence are in alchemy compared to the four elements, fire, air, water and earth, and are each capable of a three-fold constitution, *i.e.*, fixed, mutable and volatile. Little or nothing is known by the world concerning the origin of this archaic branch of philosophy; but it is certain that it antedates the construction of any known Zodiac, and, as dealing with the personified forces of nature, probably also any of the mythologies of the world; nor is there any doubt that the true secret of transmutation (on the physical plane) was known in days of old, and lost before the dawn of the so-called historical period. Modern chemistry owes its best fundamental discoveries to alchemy, but regardless of the undeniable truism of the latter that there is but *one* element in the universe, chemistry has placed metals in the class of elements and is only now beginning to find out its gross mistake.

MENTAL THERAPEUTICS OF AKHLĀK-I-JALĀLY.

[**R. P. Masani, M.A.,** is well known in India for his practical work in the interest of civic welfare. As Municipal Commissioner, as Secretary of the Society for the Protection of Children, as author of a series of Health-books in Gujarati, he has contributed a fine share towards the well-being of one department of social life; while as a trustee of the N. M. Wadia Charities and an officer of several educational institutions, he has served with judicious sympathy in other walks of life. But in Europe and America he is better known by his publications *Folklore of Wells* (Mr. Masani is President of the Bombay Anthropological Society) and *The Conference of Birds*, a Sufi allegory. He is a Persian scholar with a distinct leaning towards Persian Mysticism, and our readers will find in this series wealth of material for study and meditation. The student of Theosophy will recognize in almost every paragraph of this article his own familiar tenets.—EDS.]

Every city has its health officer to look after the physical well-being of the population. Where is the guardian of the mental health of the people ?

Man is not merely a machine dependent for its working on physical laws. He is a self-conscious, self-striving, purposeful creature endowed with instincts and emotions which compel him to actions that may be beneficial or detrimental to his physical and spiritual welfare, according as he governs his impulses or is governed by them. It is by means of the mechanism of his own mind that man adapts himself to life; and his happiness depends on the correct knowledge and use of this mechanism which ensures correct adaptation. If such knowledge is wanting, his adjustment to his environments will be defective and he will be a prey to conflicting emotions and a thousand and one anti-social impulses and diseases we call passions and vices.

Mental health may be described as the equipoise in man's perfected mind. "Philosophy indeed is mental therapeutics," said Cicero. "All that the Greeks name passions I might name diseases." If a man wants to attain mental health, he must have the knowledge of the therapeutics of the mind. None of the Greeks, however, attempted to reduce mental therapeutics to a science. It was left to the Moslem students of metaphysics to attempt it more than a thousand years ago when Europe was enveloped in intellectual darkness; and the object of this series of articles is to call attention to the scholarly treatment of this subject by that profound thinker and erudite author, Fakir Jāny Muhammad Asaad, in his most valuable ethical work called *Akhlāk-i-Jalāly*. Mr. N. A. Thompson of the Bengal Civil Service published nearly a hundred years ago a complete translation of this book, but it is now out of print, and excepting a handful of students of Persian classics no one ever remembers or refers to-day to this monumental work on the practical philosophy of the Muhammadan people.

It is a beautiful idea of Islam that the proper destiny of man, the abstract of all things, the model of models, the quintessence of

the world, is the viceregency of God. "Verily," runs the text, "I am about to place a viceregent upon the earth." God Almighty first offered His trust to the heavens, the earth and the mountains, but "they were loth to undertake it and sought to be excused: *Man undertook it*" His Excellency the Viceroy of the King of Kings is, however, not created perfect so that he can easily carry out the *Khilafat* to the satisfaction of his Lord. No, that perfection has to be attained by him by his mastery of his lower self. It is a long, long, bewildering process, for he can rise only on "stepping stones of his dead self to higher things." What did Tennyson mean by "higher things"? For a beautiful answer to this query we may turn to the gifted author of the *Akhlāk-i-Jalāly*, who says: "Two things are necessary for men to realize the *Khilafat-i-Ilāhi*:—(1) mature wisdom, which is a term for perfection in knowledge, and (2) eminent ability, which is a term for perfection in practice. This means that man cannot reach the height of perfection merely by knowledge. With perfection of knowledge must be combined perfection in practice.

If a man is a slave to passions, he is lower than a beast, but if he conquers the brute within him, he is greater than an angel. Verily, being what he is, it would seem as if only the philosopher's stone can convert the baser metal into gold. It was in search of the amalgam to drive off the impurities of baser metals that Bötticher stumbled on the invention of Dresden porcelain manufacture; Roger Bacon on the composition of the gunpowder; Geber on the properties of acids; Van Helmont on the nature of gas, and Dr. Glauber on the salts which bear his name. But long before these discoveries were made by those who set out in quest of the philosopher's stone, Arab philosophers in their search for the *kimiya* for driving off the impurities of the baser metal in the human organism had discovered and presented to the world what may be accepted as the true and genuine philosopher's stone, namely, the science of therapeutics of the mind, the science which proposes to ascertain the rules of conduct whereby the ascent of man can be accomplished from his lower to his higher self. Thus Ghazaly, another Persian scholar and philosopher, named his work on ethics *The Alchemy of Happiness*.

Modern disciples of Pyrrho and Timon will smile scornfully at all this talk of the ascent of man. What about inherited tendencies and inherent disposition? Can these be changed? These are the questions that the sceptic will raise and they have to be answered before we commence our study of mental hygiene. A hundred maunds of soap will not whiten the Æthiop's skin, runs the Gujarati proverb. So also the prophet of Islam observed: "If ye hear that a mountain has changed its place, believe it; but if ye hear that a man has changed his disposition, believe it not." To strive after perfection in spite of a coarse and base original of nature would thus seem equivalent to furbishing a piece of glass into a ruby or an emerald. But while emphasizing the difficulty of transforming human nature, the prophet of Islam also gave the helpful message. "*Strive ye, for every one may attain to that for which he is constituted.*"

Aristotle held that the moral virtues were neither natural nor preternatural, that man was born with capacity for acquiring these virtues, but that they could only be acquired by his own exertions. The school of philosophers of the time we speak of, in spite of the fatalism of the day, were also inclined to the opinion that there could be no characteristic disposition. Indeed, were dispositions incapable of change, of what avail man's faculty of discrimination and reflection? What justification could be found for discipline and castigation? "Every one," says the author of *Akhlāk-i-Jalāly*, "has a latitude of temperament intermediary between a determinate point of excess and a determinate point of deficiency." There is, therefore, no reason to despair of altering even a culpable disposition. "Each of you governs," runs a precept of Muhammad, "and each of you will be questioned as to his charge." This means that every person is sovereign over the concerns of the members of his body and the powers of his soul, so as to be governor over those parts and powers, and every one will be questioned on the day of judgment concerning the condition of these subjects. Whoever is unable to regulate his own condition, whoever fails to maintain the equity of his body and faculties, cannot be expected to maintain the equity of a citizen. When he preserves equity in his body and faculties, standing aloof both from excess and deficiency, and then pursues the same course towards his partners in residence and polity, he becomes the viceregent of the Supreme Divinity.

Equity is the essence of practical wisdom. Just as it is the object of the physician to maintain the equipoise of temperament, as long as it will last, and to restore it when subverted, so also the object of the metaphysician of the soul is to maintain the equipoise of disposition, as long as it will endure, and to regain it afterwards. Just as medicine has two departments, the maintenance of health and the removal of diseases, so also the science of mental therapeutics has two divisions, one applying to the maintenance of virtue, and the other purporting to extinguish vice and recover virtue. The author of *Akhlāk-i-Jalāly* wants the students of this science to direct his attention summarily to the fundamental condition of the powers of perfection and action. If the condition of each of them agrees with the rule of equipoise, his only endeavour should be to maintain it. If, however, perversion has taken place, his business should be to bring it back to the equipoise. When the culture of the powers has thus been duly effected, he should endeavour to maintain the principles of equity, "making it in fact the menstruum of all his practices and fortunes, till he arrives at the limit of true perfection."

R. P. MASANI.

WHERE EAST AND WEST MEET.

[The thoughtful, reflective work of **A. N. M.** of the *Manchester Guardian*, whose Literary Editor he has been for many years, is known and admired in every quarter of the globe where the finest in journalism makes appeal. For twenty-seven years have the essays of this distinguished writer of limpid prose been appearing regularly in the columns of one of the world's best newspapers, examining critically men and affairs. It is not generally known that these famous initials conceal the identity of a novelist and playwright well known also as Allan Monkhouse. His public is that eclectic faithful type to whom extraordinary sincerity appeals. *My Daughter*, *Helen* and *Marmaduke* are perhaps among his best novels and *Mary Broome* is a play for dramatists. He has done much for the Repertory Movement in the British Provinces and in the United States.—EDS.]

It has been said that India is in process of being welded together by British political institutions. Whether this be generally accepted or not, we may agree that enlightened nations or races are drawing closer to one another.

It is not only in politics and economics that East and West may learn from one another, though even what is called political ferment may have value in stimulating interests that may become sympathies; the obstructions of a Gandhi may rouse resentment that is overwhelmed by admiration. Most of us in England know little of India beyond a kind of gossip, and we have too long regarded it as a gigantic mystery capable, in judicious hands, of yielding material results. To the Western intelligence it seethes with insoluble problems and though we may pride ourselves on our own logical and shapely institutions we do not recollect that they may be merely makeshift in the eyes of Eastern philosophy. Even the ignoramus—whose view is represented in this article—must know that India has a spiritual and poetical history which is not to be easily measured and docketed. There have been distinguished European students of Indian art, poetry and philosophy, but India has imaginative and mystical elements which do not commend themselves to our public; we are content to neglect respectfully.

Perhaps a further infusion of Eastern ideas would enrich a literature that has sometimes been condemned as realistic. It may be that revolt against realism may bring East and West nearer to one another. Realism in art may have its counterpart in politics or economics. The English race prides itself on commonsense and, as one of the great writers of the later Victorian times declared that true passion was never entirely divorced from commonsense, so, we may believe, the noblest idealism has its roots in reality.

If we have something to teach India, doubtless, too, we have something to learn from her. The respective conditions, however, are unequal. That concern with British institutions to which reference has been made induces young men of the higher classes in India to study at our universities. Many young Englishmen go to India but generally it is either to fill administrative posts or to engage in business. In either case it is very unusual for the Englishman to take a living interest in Indian culture. It is not his affair and he prefers

the pursuit of interests and amusements moulded on his home experiences. He may have a high sense of duty and this may lead him to particular investigations, but these are rarely more than utilitarian. And, indeed, India is so vast and complex that his ready acceptance of limitations is not surprising.

India, on the other hand, has the advantage of close and intelligent study of English culture by young men whose lot will ultimately be cast in India. In some cases it may be that rich men in India are following a fashionable routine in sending their sons to Oxford or Cambridge, but there can be no doubt that there is generally sincere desire for enlightenment. A mere Westernization of the Indian student is not wanted but while he is assimilating our culture and learning to understand us it would be unfortunate if his English contemporary should be content to look on India as a mystery.

The average Englishman who has not had particular connections with India refers to such sources as Mr. Kipling's stories for enlightenment. Kipling, it may be agreed, is a man of genius but he is not a scientific historian and in relation to India he is more mystic than idealist. Many novels have been written about India and though some of them have colour and atmosphere their observation is usually superficial. Our literature dealing with India is not often more than the scratching of a small surface. There are notable exceptions: Mr. E. M. Forster's novel *A Passage to India* and Mr. Edward Thompson's play *Atonement* may be cited as instances of sympathetic and intelligent approach.

Our literature is open to the Indian student and it is possible that he may be struck by the modern concentration on the novel. India has not much to give—or at least not much that we have been able to accept—in exchange for the English novel ; perhaps the Indian is not accustomed to give to the world the results of personal introspection. Great poetic themes may be conceived as generally in common and India, we know, has her share in them; but the particularities, the intimacies of the novel contribute to the advance in social knowledge. We know little of Indian fiction—though Tagore's stories have had some vogue—and probably specimens of it would not easily make their way in competition with our more concrete expression.

Yet even so much cannot be said with confidence and it must be understood that what is here set down is tentative and very far from dogmatic. The conviction remains that each nation has a message and a qualification for every other and that the finest expressions of nationality may have an international basis. Literature and art are great pacific agencies ; a fellow-artist cannot be an enemy and the appreciation in common of a work of art must evoke sympathy. Our pride in Western culture and our belief that India has much to gain from it does not exclude a parallel consideration : that it is for us to know and to appreciate the achievements of civilization in India and the East. We may even feel some humility in face of their finer manifestations.

A. N. M.

WHAT HURTS LIBERALISM IN EUROPE.

[**N. B. Parulekar, Ph.D.,** is a student of comparative religion and philosophy. His training at the Columbia University, New York, under the celebrated John Dewey and his experience on the staff of the *New York World* have fitted him to write with a deeper insight than the ordinary traveller possesses. Accompanying his article came a letter in which he says: "In a way it did me good to see the amount of human suffering, both mental and physical, particularly in Central and Eastern Europe. It makes one realize that there are others just as much suffering as one's own people, and that any order to be really good must be good to all. You cannot help yourself unless at the same time you are helpful to others." This of course is the Theosophical view, and Mr. Parulekar's words are reminiscent of what is said in *The Key to Theosophy* (page 159).

"It is held as a truth among Theosophists that the interdependence of humanity is the cause of what is called Distributive Karma, and it is this law which affords the solution to the great question of collective suffering and its relief. It is an occult law, moreover, that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part. In the same way no one can sin, nor suffer the effects of sin, alone. In reality, there is no such thing as "Separateness"; and the nearest approach to that selfish state, which the laws of life permit, is in the intent or motive."

We particularly wish our Indian readers to ponder over the implication in the closing paragraphs. The prevalent, though somewhat vague, feeling of the entire Western world for spiritual inspiration coming from the East in general and India in particular, has been known by all travellers like Mr. Parulekar. If the West is to take substantial aid in the shape of Eastern ideas and ideals, the East will have to organize itself for that noble and sacrificing task. These questions the Indian public must try to answer:

Is Modern India prepared to energize the West?

Are modern Indians well versed in the ideas and ideals of ancient Aryavarta, so that they can explain and expound them to the West?

Do they themselves practise and live up to, in some measure, the laws of life which made their forefathers great and their old civilization spiritually glorious?

We are convinced that the West in need of help is turning to India; will it find the great spiritual Mother failing in her mission, and say to her, "Physician, heal thyself."

The West needs aid, but the East itself cannot grow without the help of the West, and one of the objects of this journal is to bring about the understanding to which our author refers in his closing sentence.—EDS.]

If one travels through Europe, not in the fashion of the round-trip tourist going out each year to see the world in order to feel entertained by it, one begins to feel impressed by the profound sense of spiritual suffering throughout the land. The magnificent edifice of optimism built by Europe in the last two or three centuries has collapsed, and people are living as it were under the walls of a fallen city. The contrast between what used to be and what actually exists is depressingly great.

The present generation in particular feels deprived of creative ideas, because what used to inspire their elders no longer exists for them; and as things are to-day, they are unable to foresee the emergence of new ideas in the immediate future which shall evoke their innate

resources. I found, for example, more life, more activity, more optimism in Turkey—at one time known as the sick man of Europe—than in Europe itself. At the time I am writing these lines the Turks are celebrating the sixth anniversary of their Republic. During these six years, they tell me, they have made new schools, new laws, a new alphabet, new roads, a new style of dress—in short, they are engaged in making their country over again with an evangelical zeal. "Gentlemen," said the Turkish Minister of Education in a circular note to the Turkish teachers, "you are making literates out of your illiterate fellow-men at the rate of 800,000 a year; you are going out to teach your countrymen in their own homes when they are unable to come to your schools; you are building a nation. I thank you."

It seems only the other day that Europe was pulsating with the mission of "civilizing" the rest of the world and taking upon itself what used to be called the "white man's burden" in the backward parts of the globe. Then Europe was leading Asia and Africa as so many freight cars helplessly hitched on to a powerful locomotive. All this has changed dramatically, and the last ten years have left the European world more sombre and more sad.

It is not merely that the War has wiped out many of the old pretensions that used to animate the adventurous blood of Europe. It has done a positive mischief in substituting in their place what one European educationist friend of mine puts so nicely, a "shrewd thinking," for which, as for the last War, the man of the newer generation is not responsible and yet to which he is forced to submit. What that "shrewd thinking" actually means can be best found by living in its atmosphere and by personally seeing its baneful effects on the progressive men and women of Europe. To my mind it is one of the most pitiful of sights to see how some of the promising and ideally inclined men and women are living to-day as aliens in their own country because they cannot feel at home in a post-War order still animated by the pre-War fear of each other. The ghost of the old diplomacy is not yet dead; it follows your footsteps as the Ghost in "Hamlet."

That "shrewd thinking" is the thinking of an older generation which is still at the head of affairs, counting its profit and loss in pre-War terms. Some of them have gained new territories and others have lost them, but both sides are unanimous in their belief in the efficacy of force as the final arbiter of justice, so that the victor and the vanquished alike are inclined to resort to repressive measures in carrying out both the external and internal affairs of State. Their slogan is "Safety first," and they continue to frighten the more liberal and progressive elements by the fear of the enemy who, since the War, has been brought nearer to their door. After every few hours' travel you find yourself in a new country, a new nation, with soldiers standing at arms on imaginary frontiers. It is a revelation to see how Liberalism is being frustrated by these frontier fears.

That these fears are not imaginary can be seen by the presence on the map of a number of new States supplying a system of checks

and balances, and of others existing before the War but now enlarged in size to serve the same purpose. The policy of enlisting other people to serve as your frontier guards by making them the gifts of additional territories to rule, to tax, and to "assimilate," carries Europe back into the feudal system with the result that many minorities are to-day in a position worse than that of the medieval serfs.

In Roumania, the standard army in times of peace amounts to 232,000 men, 450 aeroplanes, 95 tanks, 1,400 guns, an army exceeding in fighting men the standing army of India. The progressive Roumanian knows it, yet he cannot raise his voice to reduce its strength and lighten the enormous military expenditure imposed on a comparatively small people. In Czechoslovakia, it amounts to 160,000 men, 6,000 aeroplanes, 60 tanks, 858 guns. In Yugoslavia, the former kingdom of Serbia, 150,000 men, 250 aeroplanes, 60 tanks, 858 guns. It is obvious that one cannot hope to keep peace and 6,000 fighting aeroplanes in the heart of Europe. You can multiply such examples going against the peace-loving conscience of mankind, yet progressive men and women are forced to see and to suffer because self-criticism may mean self-destruction and one does not feel sure whether such a risk is worth its undertaking.

It is depressing to think that Europe which has suffered and sacrificed so much in the past for the rights and liberties of men, should find its major part under military dictatorships, while the other part should be seeking to be politically profited by them. Old populations are being rooted out to give place to others brought deliberately from the interior to alter the human type of the territories, to make lands look more "national," while men without States are being driven from country to country as if it is a crime to live peacefully on the face of earth. Round about the present Hungary alone there are over a thousand homes which must subsist separated from their farms or water-supply because these now belong to "foreign countries." The fate of many hundred thousand Russian refugees trying to get a livelihood in Europe is a tragic one. One of them, a former prince, told me, how for example in France they are likely to be suspected as German spies, while in Germany they may be taken as French agents. I shall never forget how an elderly looking cultured man told me, almost with tears, that he is unable to return to his home to visit even the family graveyard, as it is now in another country ; and he added that he is not the only one unable to return to his home but that there are six hundred thousand of them driven out from just a small corner of Europe.

Lastly, since I come from India, I could not but feel struck by a living interest in the affairs of India, specially to be found in Central and Eastern Europe, probably because many there feel that there in the Far-off East something is going on which, if realized, may be spiritually helpful to all. I can best express this sentiment in the words of the well-known Hungarian poet, J. Juhász, who has written a poem addressed to Mahatma Gandhi. I am reproducing only the last few lines as given to me in translation.

Awakening heart, thou, of our sleeping world,
Deliverer of the imprisoned thoughts,
New conqueror of a lost Motherland,
Thee, in the name of my poor little country,
My beaten race, my enslaved folk, waiting, willing,
A better, truer time,—thee, I sing, I
Holy Asia's lonely, weary exile.

Everywhere they ask you about Gandhi, about Tagore, about non-violence, in short, about everything bearing on the social and spiritual liberation of man, with eagerness, as though they are looking to India and the East for the good news of man. And it may be that the day may not be long when the East and the West, in the understanding of their common suffering, may unite as co-workers for a truly progressive world where man may hope to attain his full spiritual status.

N. B. PARULEKAR.

The civilisations of East and West are analysed with vision and insight by John S. Hoyland in an outstanding article, "An Indian View of the West" in the December *Nineteenth Century*. According to this author, the Hindu holds that the infant West exhibits an ever-increasing demand for commodities and comforts, the acceleration of individual wants, ambition which inevitably means selfishness, wars, class conflict, race suicide. The immemorial East discards outer wants and millions strive to live according to the spirit of the ancient *Gita*.

> Psychology is largely a new science in the West; but for ages the Hindu has been an exceedingly acute practical psychologist . . . in relation to the fundamental problems of human society he has for twenty centuries and more recognised what we in the West are only just beginning to recognise, that these problems are all in reality problems of psychology. It was demonstrated in the war on a vast scale that the ultimate factor in national success and survival is the factor of morale.

As it is national morale that must count, selfish motives (i.e., want of consideration of universal precepts) mean in the long run suffering and racial disaster. This is becoming recognised in the West. We may add if the Hindu has begun to think in terms wider than those of India alone, there are also Westerners who have begun to think in terms wider than their part of the worlds hemisphere. Neither East nor West *alone* can achieve the greatest heights. The world needs both merged in one whole, through closer relationship and mutual study imparting to each the other's qualities, learning the best and finest that can be taught.

THE POWER OF PASSION.

[**B. M.** is an old-world man living by his old-world methods in our era. We are fortunate in having secured a few reports of his talks to his intimate friends. The Bhagavad Gita is the book he has mastered through long years of study and meditation: but further, having lived according to its tenets more successfully than is generally possible, his thoughts breathe a peculiar fragrance. The papers have been translated from the vernacular: it should be understood that they are not literal translations, and the translator has adhered more to ideas and principles than to words. Although B. M. knows English, his inspirations becomes impeded in employing that medium of expression, and so he prefers not to use it. We think our readers will find real inspiration in this series.—EDS.]

> "As the flame is surrounded by smoke, and a mirror by rust, and as the womb envelopes the foetus, so is the universe surrounded by passion."—*Bhagavad-Gita*, III, 38.

The mighty magic of prakriti or nature expresses itself in and by the law of contrast. Light and Darkness are the world's eternal ways. In us mortals also that duality works, and as a result we have two natures, the higher god-like and the lower demoniacal.

Those of us who are courageous enough to face our own minds know that every time in such a process we are made aware of the existence of our asuric or devilish disposition; the more vigorous the examination, the more appalling the vision of ourselves as embodied devils. This begets despondency.

We muster courage and gird up our loins to fight, taking a solemn resolve not to err in the sphere of passion, not to lapse into anger, not to slide down into avarice. Then real troubles begin and we say with St. Paul: "What I would, that do I not, but what I hate, that do I." (Romans, VII, 15.)

This is the state of Arjuna, the strong armed striver after perfection, when he asks of his Guru Krishna: "By what, O Varshnaya, is man propelled to commit offences, seemingly against his will and as if constrained by some secret force?" This secret force, he is told by his Master, is Kama-Passion—the enemy of man on earth, the first of the three gates to Hell.

Our knowledge and discrimination are most of the time vitiated by this passion. On the other hand it is the energizer of our senses and organs of bodily action. Its subtle influence reaches far and deep, and clouds and deludes the Lord in the body. All these considerations make men wellnigh hopeless and they often give up the good fight. Who can blame them for wanting to retreat from this Kurukshetra, the field of Holy War? It is easier to kill the tiger in the jungle, or overthrow the tyrant of the state, than to defeat this subtle enemy of the God within our hearts.

But Krishna says that knowing the nature of our Higher Self, the Lord Ishvara, in the heart of each of us, and invoking His aid, and strengthening the lower self by the Higher Self, this foe may be slain. This is the final summation of His discourse on Karma Yoga, the right performance of action. In a single verse the profound answer is given. Its understanding requires meditation, while its application and practice is a question of sustained effort for years.

According to our Shastras, Kamadeva is the son of Dharma and Shraddha—Duty is his father and Faith his mother ; and yet he is the tormentor of the Atman in us ! Such is his magic and its maya.

Will is born of Kamadeva, it is said. The old Hermetists asserted "Behind will stands desire"; and the Rig Veda Hymn refers to the primal arising of Desire in the unknown First Cause. Translating these metaphysical ideas into terms of the human plane we may say that all our thoughts and feelings, all our resolves and actions proceed from the principle of Passion-Kama in us : some are of the nature of lust and low passion, others of love and compassion. Lust and love, passion and compassion, all stream forth from but one source. In our delusion we seek for different sources and trace the one to a God, the other to a devil, both outside of us. The source is single, the human heart : one stream goes upwards and compassion, knowledge and thoughtful action result ; the other downwards to manufacture lust, gluttony and avarice. Our past thoughts and feelings and will-resolves produce in us the manifestation of Ahura-Mazda as also of Ahriman : Suras and Asuras are both produced *in* us and *by* us.

There are two kinds of desires in us, the higher and the lower. Who is not familiar with the lower ? Not many know the nature and working of the higher.

The passion-principle of Kama is the central one in the human constitution. The Higher Self with its discriminating and thinking faculties is the spiritual triad in man ; the personal man with his body and the energy or vitality—prana—is the second triad. Between these two is Kama : there is desire in and of the higher, as there is desire in and of the lower triad. The senses and sense-organs are the instruments of the lower desires ; the discerning intuition and the thinking mind are the instruments of the higher.

When an individual has more of the lower desires than the higher, and when he gives way to them, he is seen as an evil man ; when the higher desires show themselves we have a good and noble person. In most people there is the mixture of good and evil, and it is so persistent that it is taken as natural and therefore unalterable. This is due to lack of knowledge about ourselves, about the seat of both kinds of desires in us, and about how these desires go round unceasingly until the laws of our and their beings are in some measure understood.

It is said that the higher passions are three : (1) Desire for the Wisdom about the Divine Self in each ; (2) Desire for the company of Holy Men, that is, those who are the possessors of such Wisdom; and (3) Desire to apply the Teachings of that Wisdom to ourselves in daily living. The starting point in reforming ourselves lies in arousing one or more of these higher passions. We need not wait for them to come to birth naturally ; we must strive to awaken them.

Without knowledge no warfare can be carried on successfully ; this greatest of all wars, the one in which we want to fight and demolish our moral and mental pravity requires precise knowledge. The *Gita* gives that knowledge, and so its *study* is necessary.

B. M.

WESTERN MYSTICISM.

[**John Middleton Murry** has already been introduced to our readers through his challenging article in our last number—"*Pseudo-Mysticism and Modern Science.*" In this article his constructive genius is at work, and a study of it forces his conclusion to view: "The future of religion in the West lies with a Christianity that is perfectly conscious of itself as one among many forms, one among many idioms, of a universal religious knowledge." The aspect of *knowledge* is missing everywhere in religion and that lack is the cause of the production of religions which divide while Religion is a unifying factor, as defined in the *Mahabharata*. THE ARYAN PATH has among its aims the bringing back to religions the knowledge which purifies them and gives birth to a practical Religion, i.e., a discipline of life, universal and impersonal.

The East is so closely linked with the story of mysticism and so naturally regarded as the home of spiritual science that sometimes it is overlooked that Mystics and Occultists, Seers and Sages have flourished in the West. It is true that many Westerners like Pythagoras, Apollonius and Plotinus travelled eastwards in their search of the Wisdom, but it should never be forgotten that soul-discipline and soul-experiences are *sui generis* and do not depend on externals. This is the central theme of Mr. Murry's article.—EDS.]

Compared to the East, the West is young. The past of which Western civilization is conscious reaches back a bare 2,500 years; and for nearly 2,000 of these the religion of the West has been Christianity. It is inevitable therefore that Western mysticism should, in the main, be Christian mysticism.

But for those who, like the present writer, believe that mysticism is the essence of all forms of high religion, Christian mysticism is necessarily only a particular form of mysticism—a beautiful variety, no doubt, and one that has proved congenial to many of the finest spirits of the West. Without the Christian variety of mysticism the religious experience of the world would be definitely the poorer. The greatest poem of the West would be unwritten.

There are three main sources of Christian mysticism, of which only two are generally recognised. The traditional account is that Christian mysticism derives from the contact, or confluence, of primitive Christianity with the mysticism of the Neo-Platonists, especially Plotinus. But this account is, I believe, only schematically or academically true. The most fruitful source of Christian mysticism is the mysticism of Jesus Christ himself. His teaching is the teaching of a mystic—of one of the world's greatest mystics. His doctrine of the Fatherhood of God, and of men's sonship to God, however much it may have been obscured by later theology, has remained the living core of Christianity. The first words of the central prayer of Christianity—Our Father: Pater Noster—contain for the true Christian the essence of his religion. If those words are more than an idle formula, if they express the reality of a genuine conviction, then they exclude as peremptorily as the rest of the teaching of Jesus excluded it, the subsequent theological dogma that He was the only Son of God. "No man knoweth the Father, but the Son" is, in fact, no claim of pre-eminence made by Jesus, but a simple statement of the prime fact of mystical experience—the consubstantiality of man and God, which is revealed either immediately or not at all.

Into the beautiful detail of the mystical teaching of Jesus there is no space to enter in this brief essay ; but the root of Christian mysticism is there and not elsewhere. The Christian mystic of the highest order (for example, Meister Eckhart of the fourteenth century) has always re-experienced the sayings of Jesus in their simple and obvious truth. He stands in the same immediate relation to God as Jesus himself once stood, and finds that the words of Jesus are naturally his own. To those words a true Christian mystic can make, as it were, authentic additions. Thus the great saying of Jesus to which I have referred : "No man knoweth the Father but the Son," on the lips of Meister Eckhart takes on a new beauty : "The eye with which I see God is the same eye by which He seeth me. Mine eye and God's eye are one eye, and one sight, and one knowledge, and one love."

The mystical teaching of Jesus himself is the great source of Christian mysticism. But there is another. Christianity includes not only the teaching of Jesus, but his life and death. The contemplation of the life and death of Jesus is the distinctively Christian means to a mystical illumination. To watch the beauty and perfection of his life culminating in the agony of his death—to brood over what philosophy calls the problem of pain in all its nakedness—has been for countless generations of true Christians the way to divine knowledge. The sense that Jesus lives in spite of his disaster, and more potently *because* of his disaster, is the spiritual justification of the belief in his bodily resurrection which is the central dogmatic belief of Christianity. Christ is thus eternally resurrected in the truly Christian soul. This experience is the foundation of the mystical Christianity of St. Paul ; it is equally implicit in the famous "spiritual exercises" of St. Ignatius Loyola, the founder of the Jesuits,—exercises which are still the basis of Jesuit discipline ; it may be found in the beautiful words of one of the greatest of English Christians—Bishop Lancelot Andrewes :

> Look upon him till he look back upon us again. For so he will. And if we ask, how shall we know when Christ doth respect us ? Then truly, when fixing both the eyes of our meditation upon him that was pierced—as it were with one eye upon the grief, the other upon the love wherewith he was pierced, we find by both, or one of these, some motion of grace arise in our hearts, the consideration of his grief piercing our hearts with sorrow, the consideration of his love piercing our hearts with mutual love again. These have been felt at this looking on, and these will be felt, it may be at the first, imperfectly, but after with deeper impression ; and that of some, with such as none knoweth but he that hath felt them.

The mysticism of Christ, and the mysticism of Christianity are different. But they are not altogether incompatible ; and it is probable that no man can truly experience the latter, unless he has a glimpse into the former, because no man can understand the perfection of the love of Christ, except by understanding his teaching.

These then are the two main sources of distinctively Christian mysticism. Unless these are clearly recognised and distinguished, there is a danger of over-estimating the importance of the third source —the Greek mysticism which enters Christianity chiefly through "Dionysius the Areopagite" (who was probably a Syrian monk of the

5th century) and which reached him through Plotinus from Plato. What came into Christianity from this source was not so much mysticism itself, of which, as we have seen, there was abundance in Christianity from the earliest times, as a philosophy of mysticism—a theory and technique of mystical experience in which there is nothing distinctively Christian. We meet it early in the Christian father, Clement of Alexandria, who in his "Stromata" thus describes the attainment of the knowledge of God.

> Going forth by analysis to the First Intelligence, taking away depth, breadth, length, and position, leaving a monad, then abstracting all that is material, if we cast ourselves into the vastness of Christ, thence if we proceed forward by holiness into His Immensity, we may in some fashion enter into the knowledge of the Almighty, recognising not what he is, but what he is *not*.

Here is clearly formulated, as early as the third century, the *via negationis*, which is familiar to philosophical mysticism throughout the world. Clement of Alexandria was the teacher of Origen, who maintained the reality and the necessity of an esoteric religion, and supported his contention with an appeal to the example of the Persians and the Indians. Of Clement of Alexandria, and still more certainly of Origen, it may be said that they were clearly conscious that Christianity was merely a variety of a universal, esoteric and mystical religion. They join hands, quite naturally, across a space of fifteen hundred years, with the English poet, John Keats, who after describing the world as "a vale of Soul-making," continues:

> Seriously, I think it probable that this system of Soul-making may have been the Parent of all the more palpable and personal schemes of redemption among the Zoroastrians, the Christians, and the Hindoos. For as one part of the human species must have their carved Jupiter, so another part must have the palpable and named Mediator and Saviour, their Christ, their Oromanes, and their Vishnu.

Probably the great contribution of Greek Neo-Platonism to Christian mysticism was the awakening of the sense, in those who received it, of the reality of a universal religion, and of Christianity as one form, among many, of this universal religion.

How inevitable this was we may see by considering a single utterance of "Dionysius the Areopagite," who more than any other single mystical writer influenced Christian mysticism during its greatest period—the thirteenth and fourteenth centuries:—

> And thou, my dear Timothy, in thy intent practice of the mystical contemplations, leave behind both thy senses and thy intellectual operations, and all things which are known by sense and intellect, and all things which are not and which are, and dispose thyself as far as may be to unite thyself in unknowing with him who is above all being and all knowledge, for by being purely free and absolute, out of self and out of all things, thou shalt be led up to the ray of the divine darkness, stripped of all and loosed of all.

"Dionysius" was a Christian monk; but there is nothing specifically Christian in this fine passage. Yet for the mediæval Christian mystic the writings of "Dionysius"—and this passage in particular—possessed an authority equal to that of the Scriptures themselves.

Meister Eckhart was steeped in his writings : he quotes "Saint Dionysius" with the same reverence as the Fourth Gospel: and in Eckhart we find the most perfect harmony of the various elements which went to compose Christian mysticism. His use of the distinctive and hallowed phrases of Christian piety is constant, but never forced. If he uses them in new ways, we are conscious that he thereby penetrates to the depth of their spiritual meaning. For Eckhart, God's begetting of his Son is an eternal act, perpetually renewed in the human soul. Indeed, the attainment of his soul by the individual man is, for Eckhart, really identical with the begetting of his Son by God in man. As he puts in it in one of his most memorable phrases : "He who abides always in a present *Now*, in him doth God beget his Son unceasingly." It would be almost an impiety to attempt to wring the meaning from a phrase so pregnant. We may content ourselves with pointing out how closely it links the highest Christian mysticism with the later mysticism of Goethe. Here is Goethe's doctrine of "the eternality of the moment," at which he laboured so hard to arrive—"the eternal moment" in which the finite existence becomes the pure instrument of that being which is beyond existence.

One might accumulate quotation upon quotation to show the richness and universality of Christian mysticism. "There is a force in the soul," says Eckhart again, "and not only a force, but something more ; it is so pure, and high, and noble in itself that no creature can come there, and God alone can dwell there. Yea, verily, and even God cannot come there with a form ; he can only come with his simple divine nature." Yet again,

> How are we God's sons ? By having one nature with Him. But any realisation of this, of being God's sons, is subjective, not objective knowledge. The inner consciousness strikes down to the very essence of the soul. Not that it is the soul itself, but it is rooted there and is in a measure the life of the soul, her intellectual life, the life, that is, wherein a man is born God's son, born into the eternal life, for this knowledge is a-temporal, unextended, without *here* and without *now*. In this life all things are the same things and all things common ; all things are all in all, and all atoned.

One is not surprised that Eckhart, the purest, the subtlest, and the simplest of all the great Christian mystics was condemned (though after his death) for heresy. In such a doctrine as his there was manifestly no place for a Christ who was "the only-begotten son of God." "I maintain," he said roundly, "that we can no more be wise without wisdom than Son without the filial nature of God's Son: without having *the very same nature* as the Son of God himself." Such doctrine is impossible, and intolerable, to Christian orthodoxy. But there can be little doubt in the mind of any patient student of his sayings that it was the veritable doctrine of Jesus himself. The "good tidings" that he preached in Galilee were that it was possible, and necessary, for any and every man to know that he was the son of (or consubstantial with) God, by precisely the same way and with precisely the same certainty that Jesus himself had attained the knowledge that he was the son of (or consubstantial with) God.

This immediate experience of the truth of Christ's teaching which Eckhart evidently possessed, returns again and again in the history of Christian mysticism ; and, naturally, it is in continual danger of being repudiated by the church. The possibility of harmonising it with any rigorous form of Christian orthodoxy is always slender. No doubt, the doctrine of " the indwelling Christ " is theoretically legitimate ; but the limitations imposed upon it are such that a great Christian mystic must always override them. For the Christian mystic it is obviously inevitable that Christ must occupy a position like that which is occupied by the Buddha ; he is one of the greatest, to a Western mind perhaps the greatest among the greatest, *teachers* of religion ; but his relation to God was no closer than that which it lies within any man's power to attain, provided he possesses the power, and the will, and the love.* Thus Christian mysticism gnaws continually at the root of Christian orthodoxy.

It is probably to this cause that we must attribute the striking fact that since the seventeenth century, when the full effects of the Renaissance and the Reformation were felt, there has been a manifest decline of specifically Christian mysticism. At first, it found refuge in the Protestant sects, among whom the Quakers, at least with their doctrine of " the inner light " were true mystics. But the purest expression of Western mysticism was no longer in any form of Christianity. It passed henceforward into the work of the poets and the philosophers. Spinoza, Novalis, Goethe ; the great succession of English " romantic " poets, Wordsworth, Coleridge, Blake, Keats, and Shelley ; and to-day, the many " prophet-teachers " in rebellion against the painfully inadequate doctrine of scientific materialism which dominated the nineteenth century—in these the tradition of Western mysticism is perpetuated.

But its forms are infinitely various. Whether that multiformity is the weakness or the strength of modern mysticism the future must decide. There are many who look back wistfully to the time when Catholic Christianity was truly the universal religion of the West, and when it accommodated within itself (though with some visible strain) a highly developed mysticism, I do not share these longings for the past, though I can sympathise with them. I believe that the future of religion in the West lies with a Christianity that is perfectly conscious of itself as one among many forms, one among many idioms, of a universal religious knowledge. Such a Christianity will, manifestly, no longer be Christianity, which has always made for itself the fundamental claim that it is a unique and final revelation of the nature of God. There are very few, even among professed Christians, outside the Roman Catholic Church, who believe this in the West to-day. And perhaps the time is not far distant when those who feel within themselves the truth and necessity of religion, but are still afraid to leave hold of their institutions and their exclusive creeds,

*In a more detailed treatment, it would be necessary to dwell on the distinction between Jesus and Christ : Jesus, the historical teacher, and Christ, the eternal potentiality of the human soul.

will have learnt the truth (and found the courage to proclaim it) that was boldly uttered by Meister Eckhart, six hundred years ago :

> He who seeks God under settled forms lays hold of the form while missing the God concealed in it. But he who seeks God in no special guise lays hold of Him as he is in Himself, and such a one 'lives with the Son', and is the Life itself. We might question life for a thousand years; 'Why dost thou live ?' It would only say, if it replied at all, 'I live because I live.' For life lives in a ground of its own, wells up out of its own. It lives without a cause, for it lives itself. And if any one asked a proper man, one who works his own ground,' Why dost thou work ?' he too would say if he told the truth : 'I work because I work.'

JOHN MIDDLETON MURRY.

JESUS AND CHRIST.

A NOTE

[In the above article Mr. Murry says in a footnote that " in a more detailed treatment, it would be necessary to dwell on the distinction between Jesus and Christ : Jesus, the historical teacher, and Christ the eternal potentiality of the human soul." This is the true Theosophical view. In pseudo-theosophical teachings flourishes the notion of two individuals, one Jesus and the other the Christ, and their amalgam in the manifestation of Jesus, the Christ 100 years B.C. These are merely fanciful speculations and certainly contrary to the saner teaching of the Theosophy of H. P. Blavatsky and her Masters. She wrote in *Luicifer* for November 1887 an article entitled " The Esoteric Character of the Gospels " from which we extract the following :—EDS.]

" The coming of Christ," means *the presence of* CHRISTOS in a regenerated world, and not at all the actual coming in body of " Christ " Jesus. This Christ is to be sought neither in the wilderness nor " in the inner chambers," nor in the sanctuary of any temple or church built by man ; for Christ—the true esoteric SAVIOUR —*is no man*, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit *crucified in him by his own terrestrial passions*, and buried deep in the " sepulchre " of his sinful flesh ; he who has the strength to roll back *the stone of matter* from the door of his own *inner* sanctuary, he *has the risen Christ in him.* The " Son of Man " is no child of the bond-woman—*flesh*, but verily of the free-woman—*Spirit*, the child of man's own deeds and the fruit of his own spiritual labour.....Theosophists were never found saying that Christ is " Here " or " There," in wilderness or city, and least of all in the " inner chamber " behind the altar of any modern church. Whether Heathen or Christian by birth, they refuse to materialise and thus degrade that which is the purest and grandest ideal—the symbol of symbols—namely the immortal Divine Spirit in man, whether it be called Horus, Krishna, Buddha, or Christ. None of them has ever yet said : " I am the Christ."

THE NEXT RENAISSANCE.

[**A. R. Orage** is widely known to readers on both sides of the Atlantic as the author of *Friedrich Nietzsche* and other works on Nietzsche and for his connection with advanced modern movements. He was at one time the Editor of the *New Age*, London, and he also edited *National Guilds*.

In our last number Mr. C. E. M. Joad pleaded for the West trying out Eastern religion freed from its accretions. We find here Mr. Orage practically prophesying that " what the Greek and Roman culture did for the dark ages, I believe the Mahabharata may do for our own benighted age—more, in fact, because it springs from a higher source."

We are believers in the Mahabharata, but every line of it has to be read esoterically for then only it discloses in magnificent symbolism and allegory the tribulations of both Man and Soul. H. P. Blavatsky wrote in her *Isis Unveiled* (II. 428) " Mahabharata of Veda Vyasa, is a poem in honour of the astrological allegories on the wars between the solar and lunar races " ; and again in the *Secret Doctrine* (II. 183) that " however mythical the allegory, the Mahabharata is history as much as is the Iliad."

Our readers' attention may be called to the excellent work, undertaken by the Bhandarkar Oriental Research Institute at Poona, India, of publishing the authentic Sanskrit text of the Mahabharata which will facilitate the translation work to which our author refers.—EDS.]

What do you mean when you say that European culture has become inbred ?

Why, just that, namely, that for about five hundred years it has received no new blood, and, in consequence, has been merely ringing the changes on its original stimulus.

Which was— ?

The discovery of ancient Greek and Roman literature and philosophy, of course. The dark ages that followed the break up of the Roman Empire would, I imagine, have remained dark to this day but for the miraculous illumination brought about by the resurrection of ancient classic culture. You can almost see how the transformation was effected. Thanks to a scholarly translation of the works, principally of Plato, within a period of about twenty years all the precursors of the Italian Renaissance became impregnated with classical ideas and ideals, and from their influence practically the whole of the subsequent history of European culture has been derived. But the exploitation of that source has now, in my opinion, been completed. There is literally no fresh inspiration left for the world to draw upon in Greek and Roman philosophy, art or literature. There has been none, in fact, for a generation now, with the result, first, that a good deal of interbreeding has taken place between what may be called collateral descendants of the Greek and Roman culture, and, secondly, sporadic attempts at liaison with various non-European and primitive cultures. The progeny of the first shows the usual signs of degeneracy—pathology and preciosity and so on ; while the progeny of the second exhibits what might be expected, namely, the bizarre and the monstrous.

I'm afraid I don't follow you in detail.

Well, to put it a little more plainly, I should say that European culture has for a whole generation been creating under two non-

natural stimuli: on the one hand, the imitation of one European nation by another; and, on the other hand, the search for inspiration in racially alien cultures, such as the Egyptian, the Chinese, Japanese, Polynesian, and so on. You understand I am not belittling these various cultures. Heaven knows I think highly enough of the Egyptian and the Chinese. I am simply saying that just as the result of the cross-fertilization of European culture—Russian and English, Scandinavian and German, French and American—tends to be anæmic and hysterical, so the result of the other contacts is inclined to be monstrous. I have yet to see a single great work of culture deriving from any of these influences.

You leave very few doors open for the future, it seems. The Greek and Roman tradition is dried up; nations cannot take in each other's culture without becoming morbid; and non-European and primitive culture are doomed to beget monstrosities,—what is left? Where can we turn for a new renaissance?

To ancient India.

India! On the face of it, I should have said that, as a source of inspiration, ancient India has nothing even congenial to offer Europe, still less anything comparable to the inspiration that Greek culture was to the dark ages.

Indian philosophy and literature have, unfortunately, been badly presented to Europe, and I am therefore not surprised at your impression. But, in truth, apart from the fact that India is the common family ancestor of Europe—Greece and Rome being only a sort of grand-uncle and grand-aunt of ours—there exists—speaking for the moment only of literature—a masterpiece of ancient India in comparison with which the *Iliad* and the *Odyssey* are boys' adventure stories. From a purely literary point of view, in respect of magnitude, range, composition, style and all the rest of the literary qualities, the *Mahabharata* and the *Ramayana*,—the *Mahabharata* first—have qualities as much greater than anything Greek or Roman or, of course, modern—as, let us say, the *Odyssey* is greater than the Song of Beowulf. I will not add that, in point of philosophy, the *Mahabharata* is similarly greater than Plato. The implication is there, if we understand the significance of great literature.

You astonish me. My impression has been that the Mahabharata is formless, uncouth, and utterly alien to European thought and culture.

As I have said, that is because ancient India has been badly sponsored in Europe. On the other hand, I must say that at least the *Mahabharata* has existed for years in English to speak for itself. Some self-sacrificing pioneers produced a complete English text which has been accessible to the general reader for twenty years. And the British Academy of Literature, I understand, is now contemplating a new translation. If that is the case, we can be easy about the next Renaissance. What Greek and Roman culture did for the dark ages, I believe the *Mahabharata* may do for our own benighted age—more, in fact, because it springs from a higher source.

A. R. Orage.

THREE KINDS OF READING.

[**T. Chitnavis** is a born educationist who has travelled in many parts of the world, a silent but careful observer of how the young are taught and how the adults teach themselves. He is also a keen student of our Theosophical philosophy. In both these fields he is a self-energizer and practises in his own being ere he recommends a course of action to others. With some difficulty he has been persuaded to put his pen to paper and we hope he will repeat his all too few ventures in the field of authorship.—EDS.]

The different meanings given by Webster's Dictionary under the verb "to read" suggest at once that reading can be of various kinds, from the mere act of going over characters either aloud or inaudibly, to the quality of possessing full knowledge and understanding of the subject studied. We speak of a child or an ignorant person knowing how to read when he can recognize and translate into sounds the letters of the alphabet. We say a man can read life when he knows how to observe its multifarious manifestations and is capable in a measure at least of understanding them; and a well read person is one who possesses culture, or who is learned. Thus it is evident that the different kinds of reading are connected with and correspond to different aspects of the human constitution, and must bring food or poison to the various principles of man's being.

As an illustration of this statement it is our purpose in this article to study three of the several types of reading, namely, brain or mechanical reading; mental or intellectual reading; and spiritual or dynamic reading. The first is unfortunately the most common and is current among the vast majority of literate men and women of our modern civilization; the second applies to a lesser number; and the third is almost unknown in the public world to-day and will consequently be the most difficult to understand.

I.

The general idea of reading prevalent almost everywhere, but especially so in "the lusty and egotistical, the fighting and the trading West," as W. Q. Judge, the great American Theosophist, describes it, is that of reading with the help of the eye and the brain, as hurriedly as possible, in order to find out "what it is all about"; an attempt is made to remember the information contained in what is read. It is the brain which gathers in facts and images. No real thought-action takes place in this process; at best the emotions are touched and excited; and what may appear as thinking is but cerebration, the mechanical action of the cerebrum. And here indeed we might agree with the materialist who affirms that *thought* is merely the product of the brain! To us that is mere cerebration, not thought, for we believe in other processes, in which the energizing principle is independent of the brain, and simply uses the latter as an instrument, as the writer uses his pen.

To make our meaning clearer, let us consider what is known as "assigned or outside reading" in High Schools in the United States of America. There, in almost all subjects, but principally in literature

and history, the students are given lists of books which they are asked to read at home one by one and report on, by handing in a written paper on each, chiefly a short summary of the contents. The teachers are required to see that all the books assigned for the terms are read; hence they encourage their pupils to devour as much as possible in the shortest period of time. We are not criticizing the actuating motive of this system; it obviously aims at giving the children as many instructive and classical books to read as is possible, in order to create in them a taste for, and appreciation of, good literature. Yet if this is achieved in the case of the born reader who enjoys cultivating friendship with books, and in a smaller measure in the case of the obedient and very honest pupil, it is worse than useless in the case of the mentally lazy and passive student. The writer happens to know that these reports are often made in this wise. The pupil reads through the assigned books as rapidly as he can, sometimes skipping long portions which demand some considerable effort on his part, such passages as contain descriptions, discussions, abstract ideas, etc.; as he reads he stops once in a while to make a note of certain phrases and paragraphs, copying out as many words from the books as are necessary to make up his report. The teachers are busy, over-burdened with papers to correct, and they, in their turn, skim through the "book reports," and are quite satisfied if they feel sure that each pupil has handed in his assignment. Credit is given to the reader who has read the most; it is not ascertained how much knowledge he has actually retained, let alone assimilated. It is cause for praise that he finished the necessary number of books for each subject!

A similar method is often pursued in literary and social circles, when an attempt is made to keep up with current books and periodicals, the number of which increases each day. It is considered desirable to be *à la page*. As our lives are crowded with numerous activities and obligations, it is quite impossible to digest the literature we read, and all that we gain is the strengthening of our faculty of skipping. Far from learning the difficult art of keeping our mind on one subject till it is mastered, we go from book to book, shifting the mind from one thing to another like the butterfly whose very nature is constant motion.

To the average person education and culture have come to mean the gathering of facts, names, figures, and mere brain-acquaintance with objective or concrete knowledge. Hence, mechanical reading is encouraged, which is a purely material process whereby the contents of the brain are enlarged.

II.

Mental or intellectual reading is a very different thing. It requires the use of the mind itself, which is superior to the brain and which uses the brain as its vehicle and instrument. It is the conscious and deliberate effort on the part of the mind to contact the subject, i.e., the ideas back of the printed words, and to store up abstract knowledge. Whereas brain reading may add to our material

knowledge without improving our minds, the second type of reading will develop concentration and sharpen mental perception. It makes the mind attentive and heightens its direct activity.

What are the requirements for such mental reading? First, it is necessary to read slowly and carefully, not just using the physical organ of sight and allowing words to be transmitted to the brain as so many outer impressions, but making an intellectual effort to transform those signs and words into thoughts and ideas which will then reach beyond the brain to the thinking principle; secondly, to pause often and ascertain the meaning of the pages read. Mental reading implies understanding of the ideas received, and this can only be achieved by clearing the mind, during our reading, of all foreign thoughts and ideas. In the first type of reading, the mechanical, while the brain is busily engaged in taking in words the mind may be far away, occupied with some entirely different problem, and this disconnection between mind and brain naturally brings about incapacity to understand what has been read. If we examine the thoughts that take away our mind from the printed words, we find that they are busy with the objects upon which our desires are set. It is therefore essential to detach overselves, for the time being at least, from our desires and feelings so that the mind may be freed from such influence. Who has not experienced paralysis of the mental faculty because he is in a mood of depression or elation, with some emotion to the fore? Unless this inner turmoil is pacified and we have become dispassionate in a measure, it is not possible for our mind to contact the author's mind, and establish an intellectual relationship whereby his thoughts may pass into our ken.

A moral factor is herein evolved, the control over our likes and dislikes. The purer and more tranquil the state of the reader's emotions, the better he is able to concentrate his intellectual attention on his reading and to understand the true meaning.

III.

Still further effort is involved in the last type of reading, the spiritual or dynamic. Here not only must the author's expressions be understood, but a sifting of his ideas has to take place so that we may separate the true from the false, and assimilate that which can be of use to our spiritual nature. This necessitates the action of the Soul itself, in co-operation with both its instruments, the mind and the brain. Mental reading improves the mind, but unless an attempt is made to *assimilate* what has been understood by the mind, this mental food cannot be built into the fabric of the inner man, or sharpen his moral perception. The Soul must take notice of what the mind has gathered, ascertain the value from his own view point, reject the false, accept the true and proceed to incorporate it in his permanent storehouse. For this it is necessary to reflect seriously and deliberately on what has been read. The reader must learn to pause long enough to enquire of his own soul as to the value of the thoughts and ideas which the mind has received and attempted to understand. Those which the Soul accepts must then be memorized.

This does not mean trying to remember the author's words, but retaining the true essence of his thoughts, planting them in one's inner garden so that they may take root and grow. Each good thought, each true idea, is a seed which can be made use of to adorn and enrich with the beauty and fragrance of its blossoms the dark and sterile corners of our being. It is not enough to understand and to accept or reject after reflection, even after a spiritual evaluation; what is accepted must be further unfolded through our own efforts. Thus thoughts and ideas become dynamic energies, inner currents which give strength and power to the Soul which radiates light on the mind, cleansing its vision, and illuminates the heart, increasing its compassion.

Let us then cultivate spiritual reading and learn to nurture the seed ideas which books convey, developing them under the warm rays of our Soul's gaze, so that they may grow into perfect plants and bear flowers and fruit for the betterment of ourselves and, through us, of others. As a cure of our constant "hurrying on" remember the words of a Master Mind: "Knowledge for the mind, like food for the body, is intended to feed and help to growth; but it requires to be well digested and the more thoroughly and slowly the process is carried out the better both for body and mind."

T. CHITNAVIS.

THE INNER LIFE OF SOCIALISM.

[**G. D. H. Cole**, University Reader in Economics, Oxford, had a distinguished career at Oxford (1900-1912) and was at one time Deputy Professor of Philosophy, Armstrong College, Newcastle-on-Tyne. He is internationally known for his many enlightening contributions on Labour and Socialism, among which are "The World of Labour," "New Beginnings," "The Future of Local Governments," "Guild Socialism Restated," and "Trade Unionism and Munitions," held in high esteem by intellectuals.

Mr. Cole refers in his article to the "effort" that he made to look inward in his own mind in writing it. While we doubt not that he profited by the experience, the greater gain accrues to THE ARYAN PATH in spite of "many of the faults of expression and much of the lack of clearness" due to that effort. The practical man, full of his "activity in action," which the *Gita* deprecates, finds little time for thought and thus is devoid of that "skill in action" which it advocates. And it is one of our objects to make the actor turn a meditator at least from time to time. We hope Mr. Cole will "turn within" once again and give us the benefit of his travels in the world of Spirit-Soul.

While we disagree with our thoughtful contributor on the subject of the survival of the human individuality, which in our philosophy is different from our personality, we find many of his ideas to be Theosophical. Thus his theme that the Socialist Kingdom is of this world, and of no other, is reminiscent of the establishment of the Kingdom of God of One whose other-worldliness was His marked characteristic. Jesus may be regarded as a socialist inasmuch as He, like His Eastern Predecessors, practised fellowship with all, but His Sermon on the Mount is a very different gospel from that of Marx or Lenin. Thesosophists also do not believe in other-worldliness in the sense in which Mr. Cole refers to it. They regard this world as "a place of tribulation and of purgation for a better life to come" not elsewhere but here. Why this world is not what it should be, and why there are "pundits" on one hand and "hewers of wood and drawers of water" on the other is explained in our philosophy; and practical idealists like Mr. Cole will find in the *right understanding* of the Eastern doctrines of Reincarnation and Karma substantial aid in clearing their concept about society and its evolution. Mr. Cole's closing touch is fine: "If I sought happiness, I could not seek fellowship so well." Those who run after the kingdom of happiness run after Maya, teaches the ancient Wisdom-Religion; therefore is the path to Fellowship and Fraternity spoken of as the Path of Woe.—EDS.]

I suppose that for all Socialists, Socialism serves, in some part at least, as a guide to the inner life. It is not merely a matter of political or economic policy, or a source of guidance in economic or political conduct, but at the same time a way of living in harmony with oneself, as well as with others. In my case, I know this is so. I could not be less a Socialist even if I were sure that all the practical policies of all the Socialist Parties in the world were demonstrably wrong. For to disagree with all these policies—unpleasant and upsetting as it would be—could not, I think, shake the basis of my Socialist conviction. That conviction goes deeper than any practical economic or political policy can possibly go: indeed, all such policies are but fallible means to the attainment of the end which is the true idea of Socialism in my mind.

This idea of Socialism is not a system, though there are certain features which any system that is to attempt to represent it must somehow embody. It is rather a way of living in relation to others, without which, at least as an ideal, I should find it impossible to live at

peace within myself. It is not easy to sum up, or to express apart from the material integument of practical policy in which it must be clothed; but this article is an attempt, honest if not wholly successful, to lay it bare, and to say wherein, for me, being a Socialist truly consists, and what part Socialism plays in the conception of my inner life.

Let me say at the outset, like most people, I am often very conscious of living out of harmony with this inner ideal. I blame myself—and yet I do not wholly blame myself—for that. It is partly my fault; but it is also in part a matter of environment. For this Socialist ideal essentially involves living in and with the world, and not apart from it; and this implies, in large measure, an acceptance of the environment. The Socialist cannot afford to make too wide a cross—as Samuel Butler would have said—with the habits of living of those with whom he comes in contact. His ideal is, through and through, an ideal of sociality; and he cannot, on the plea that his idea of sociality is not yet received by the world, withdraw from the world into an isolation of his own. By doing that he would be denying his ideal even more completely than by living after the world's way.

This, of course, is no entire *apologia*. Quite apart from the cause, I fall short of what I set out to be in many other ways. Socialism, like any decent creed, may be a means of making a man behave better than he would without it; but it is no guarantee of good behaviour. Socialists have no more pre-eminence in personal virtue than in the moral abandon with which anti-Socialists used to be prone to credit them.

For my present purpose, however, the question of personal adequacy is beside the point. I am seeking to define my conception of the Socialist ideal, and not my capacity for living in accord with it. And I have got this far—that the Socialist ideal is essentially an ideal of sociality, that it involves a conception of life as lived with and among other men, and that this living with others is a fundamental part of the inner life of Socialism.

William Morris stated a part of this aspect of the Socialist ideal when he wrote in his *Dream of John Bull*, that "Fellowship is heaven, and lack of fellowship is hell." And there is, in the statement of the creed attributed to the hedge-preacher of the Middle Ages, this further element that seems to me vital to the Socialist idea. The Socialist kingdom is of this world and of no other, not in the sense that it is a purely material kingdom, but in the sense that its ideal value is to be realised here, on the earth that we know and among men like-minded and like-bodied with ourselves, and in no other-worldly or after existence, different in character and opportunity from the world we know.

About immortality, the Socialist may hold what view he pleases. For my part, I have never desired individual immortality or been able to conceive it as in any way possible. I want to survive in and through my work, and in and through my successors in this world; but in no other way that is peculiar to me. My individuality, the self that underlies my actions and reactions, appears to me to be something

essentially transient, something that is bound to wear out, and that I want to wear out in doing something worth while. I, as an individual, do not want to survive death ; and I am sure I shall not survive it.

But, while this view is fundamental to me, I have to recognise that it is not part of the common stock of Socialism. What is essential to the Socialist idea is that, whether a Socialist believes, or does not believe, in some sort of personal or individual immortality, he should believe that his business in this world is to realise in this world as much as he can of his ideal. An other-wordly Socialism is inconceivable ; and the Socialist ideal seems to me to be inconsistent with any that regards the world as merely a place of tribulation and of purgation for a better life to come.

Fellowship, then, is the first principle of this inner life of Socialism. And fellowship involves, above all else, treating men as ends and not as means. " Each to count as one and none as more than one " is, for many purposes, an admirable political and social maxim ; but it is far too quantitative to be more than a very imperfect way of expressing the ideal. For fellowship does not count heads ; or, if it does, it counts everyone as more than one—in fact, an infinite.

Perhaps I can put my point more clearly in another way. Socialists, in practical affairs, seek to achieve a higher standard of social justice than prevails in the world to-day, or has ever prevailed in it as yet. But social justice is not of the essence of Socialism. For justice seems to imply a meting out to each of something quantitative and limited, whereas Socialism itself implies a real living in and for one another. A mother is not content to be just to her child ; nor can a Socialist be content to seek justice to the human race. Fellowship involves social justice as a practical, political and economic conception ; but it also involves much more. Men can be just to their enemies ; but fellowship cannot live with enmity.

That this idea of fellowship jars continually with one's daily ways of living is evident enough. It is simply impossible, in the ordinary affairs of the world, to transcend social habits that are in direct contradiction of it. Differences of wealth are always marring fellowship, and, within what we call a single " community," differences of social class interfere with it even more. I do not mean that fellowship cannot overstep the differences. Clearly it can, as it can overstep differences of nationality, of colour, of religion, and of everything else that divides man from man. But a wall is none the less an obstacle because you can get over it with a ladder ; and all these differences are formidable obstacles in the way of fellowship. Personally, I am most conscious of the obstacles that arise from social and economic inequality, because I am most often brought up against them. Though I may say, and really believe, that " a man's a man for a' that," I cannot, in fact, get away from the obstacle that Society has made one a pundit and another a hewer of wood and a drawer of water, and has given to them different upbringings supposed to

accord with their different stations in life. With some men I have community of culture, education, ways of speech and social behaviour; and with others I have not. Whatever my social views and ideals may be, that is a present fact from which there is no escape, and of which I cannot help taking account.

Practically, what I want most of all is to make these differences vanish in a fuller and more rounded life for the whole human race. I want this for all the world; but, rightly or wrongly, I want it more, and feel a greater responsibility for bringing it about, in the part of the world in which I live. I do not feel nationalism, in this sense, to be at all inconsistent with socialism, or with that internationalism which all true socialism evidently involves. That there are dangers in this selective fellowship with those of a limited and particular society I am well aware; but there is also danger that a sentiment too diffused may be too difficult to relate to the practice of life. My fellowship with my neighbour should be the means of fostering and not of subduing my fellowship with those who dwell further away.

This impulse of fellowship which is at the bottom of my idea of Socialism is, I want to make it plain, a very different thing from any sort of altruistic sentiment in my mind. If the thesis be egoism and the antithesis altruism, then the synthesis, I should say, is Socialism. For to me, as a Socialist, Society is not something outside myself, but something of which I am a part, so that my well-being and that of Society are inextricably intertwined. I do not mean that I cannot enjoy personal happiness, or a high degree of well-being, even in a society that seems to me largely unhappy and diseased. I can, and do; but I think I could not enjoy these things unless I were, in some measure, also trying to realise my ideal of a social happiness and a social well-being common to me and to my fellow-men, and unless I believed that there were in the world already, and had always been, a sufficient foundation of community to serve as a starting point for the fuller achievement of these things. It is a part of Socialism, I believe, to regard Society not as an artificial construction made by men against nature for mutual protection through some Social Contract, but as fundamentally and inherently natural to man.

This sense of Society as natural carries with it a denial of the opposition so often supposed to exist between regulation and liberty. It is no paradox for the Socialist that liberty does not consist simply in being let alone, but can be fully realised only within the framework of a common life. In one sense, indeed, all Socialists are Anarchists in their ideal; for they regard coercion as an evil, and the presence of coercion in the organisation of Society as a sign of its essential imperfection. But coercion and regulation are two very different things. The world is already full of rules and customs that most people observe without coercion or consciousness of duress. They can break these rules if they will; but usually they do not want to break them. The Socialist ideal seems to me to involve the substitution of the rule of consent for the value of coercion. Perfect consent I do not expect ever to be realized; but it remains the ideal. And

it is a possible ideal because the fundamental fact of man's sociality is there to build upon. There is a consciousness of consent ; and in a healthy and well-ordered Society, the area of this consciousness will tend steadily to grow.

It will grow easily, however, only in proportion as the obstacles to sociality are removed, and removed in the right way. I have said that the thing nearest my heart is the removal of those differences, largely the product of economic inequality, which within a single community shut me out from full fellowship with my fellow-men. But it matters *how* these differences are removed. It is possible to conceive of their disappearance through the destruction of the higher culture of the Society in which they exist. Even if this happened, I have faith enough to believe that a Society thus cut down to the roots would in process of time build up for itself a new culture that might be better and more universal than the old ; but the way of universalising culture through its prior destruction would be terribly wasteful. It would be at best a desperate remedy in a Society where culture was mortally diseased. In any other case, we may reasonably look to the extension of culture and to its progressive transformation as it spreads over the whole people. We may hope to conserve and develop existing values, and to use them as a foundation on which new ones may be built. This is the Socialist meaning of the process of popular education ; and it is natural and inevitable that, from Robert Owen's day, the demand for Socialism and the demand for education have always gone together.

The demand for universal education is, indeed, but another aspect of the demand for equality; and equality is but the political and social expression of the idea of fellowship. Those who value equality as a political concept do not mean that all men are really equal, in any mathematical sense, or that all differences between them are due to differences of education or environment, or to remediable physical or inherited defects. They do not want to abolish the differences between men, but only those differences that stand in the way of fellowship. They want political and social equality in the sense that they want to stop any one man being treated merely or mainly as a means to some other man's ends.

The inner life of Socialism, as I am conscious of it, consists largely in awareness of universal fellowship and social equality as the ideal, and demands, if a man who holds it is to live at peace with himself, that he should be reasonably active in furthering the practical advance of this ideal, and should in his own private affairs live reasonably in accordance with it. This inner life is therefore essentially outward-looking and active or conative, rather than inward-looking or contemplative. Many of the faults of expression and much of the lack of clearness in this article are due to the fact that it is only with an effort that I make myself look inward at all. For the Socialist, as for any one else, an inner harmony is essential to happiness and well-being ; but this harmony is like pleasure in that it comes most readily not when we seek it, but when it lights upon us in the course of our

seeking after something else. It comes to me with, or at least it cannot come to me without, the search for fellowship. If I sought happiness instead, I could not seek fellowship so well ; and I should get both less fellowship and less happiness.

This, as I write it, sounds priggish. There are, of course, many ingredients in a man's happiness besides the consciousness of pursuing any ideal, even that which he counts the most important. A Socialist is not only a Socialist but many things besides. He has in his mind many other ideals, values many other things besides fellowship, and sets out practically to do many other things besides furthering the cause of Socialism. His personal affection, his tastes count for much in his life ; and he need by no means attempt to co-ordinate them all with his Socialist ideal. If they conflict, then indeed comes at least some unhappiness, unless and until the conflict is resolved. But ideals and tastes need not conflict ; they may live side by side in his mind without jostling.

This inner life of Socialism that I have sought to describe is, then, not a complete way of living. I distrust the man for whom the Socialist ideal, or any other ideal, looms so large as to cover the whole of life. For that, I think, is a sign of inhumanity ; and Socialism is above all a creed for ordinary men. Love of humanity need not submerge other loves, of wife, or children, or friends ; indeed, these other loves are fires to keep it warm. Socialism is for me, I think, the most important single thing that exists. But I am not sure even of that. And I am quite sure that it is not the only thing that matters.

G. D. H. Cole.

THE SPIRIT OF INQUIETUDE.

[**Mlle. M. Dugard** is already introduced to our readers. In this article she expresses some high Theosophical sentiments. Instead of offering solace as is so often done, even in the name of Theosophy, in the refuge of some personal guidance, our author resorts to the fundamental cure—"there is no other way than to restore in the mind the idea of the Absolute"; she rightly asserts that such a metaphysical task is not beyond the physical man; and speaks the simple but profound truth when she says: "Reality is to be experienced from within. And it is enough to penetrate intuitively to its core: to know it, man must unite himself to its essence." We hope on an early occasion Mlle. Dugard will tell us how to undertake this task.—EDS.]

In the *Revue des deux Mondes* analyzing the spirit of literature André Berge points out "Inquietude" among its main features. And he is perfectly right. Read the works of young writers, scan only the titles of books published during the last decade—*The Unquiet Youth of Jean Hermelin, The Unquiet, Human Inquietude, The Unquiet Soul, Inquietude,* etc.—you will see that unquietness is indeed one of the characteristics of the mind of to-day.

"Why pay attention to a temporary phenomenon?" ask some people. "It is a result of war, an unavoidable consequence of the disorder and material difficulties into which our world was precipitated by the catastrophe of 1914. But look forward for economic redress, and you will see tranquillity coming again of itself." The explanation seems true but fails under examination. The occidental world did not wait until 1914 to experience invasions and cataclysms, revolutions and the fall of Empires. In all periods, and especially a century ago, in the days of Romanticism, men have experienced uncertainty, disappointed hopes and distress. But even in the worst times, never was the spirit of inquietude so largely spread in Literature as now.

The reason, one on which we must insist, is that in the past men always possessed a moral refuge against the vicissitudes of destiny. Creatures of a day, carried away on the streams of phenomena, as soon as they awoke to conscious life, men aspired to what endures, and found it in the Absolute. At first their Absolute was in Heaven. Of course they did not conceive it with many virtues, and millenia were necessary before the idea of a God of Love and Perfection, as the Father of the Gospels, was accessible to humanity. Faith in a celestial Power, whose aid could be obtained under special conditions, was nevertheless a strong support in the way of moral security, and helped to maintain tranquillity of mind. But the spiritual history of many men of the West is too well known. Having rashly connected the Absolute with out-of-date metaphysical forms, or pseudo-scientific theories that intellect could not admit without denying itself, a day came where they lost their hold and remained without religious faith, or with a faith reduced to a formula which was in their thought as a *caput mortum.*

Then to satisfy their instinctive and invincible need of the Absolute, they turned towards science. From this new deity which seemed omnipotent, they expected all—explanations for solving

the mysteries of the Universe, rules for organizing the world, principles for securing peace and happiness. Science, said Berthelot, "claims altogether the material, intellectual and moral direction of Society." And Victor Hugo thought the same. For him, to improve men and make them happy, was the function of science. "The modern ideal has its model in art, and its means in science. It is by science that social beauty, this dream of poets, will be realized. Eden will be created anew by A. plus B." But science promptly declined a task beyond its power. Far from aspiring to be absolute, to rationalize the Universe and rule society, it declared that its office was only to study phenomena, either to define and classify them, or to find the relationship of causes and effects and formulate laws. Moreover, savants taught that, except in mathematics, definitions were not immutable and that scientific theories did not in any way include the Absolute. "They are but fragmentary and temporary truths which are necessary as steps on which we pause in order to progress in investigation," wrote Claud Bernard. "They represent but the actual state of our knowledge, and consequently they are to be modified according to the development of science." So general is this character of relativity, that even in an exact science mathematicians grant that their principles are but "conventions," having only a relative value.

"Scientific laws are always subject to revisal? Well, let it be so. At least nobody can deny that scientific results are stable, give a feeling of security, inspire us with a perfect faith in progress. In the absence of God and absolute Truth, is it not a comfort to see the vitality of our scientific civilization, with its ever-increasing beneficent powers?"—Such was the faith of many men at the dawn of the twentieth century. But the cataclysm came and among burning ruins, in the crash of cannons and shells they heard this disheartening answer: "We civilizations know now that we are mortal." Insisting on this truth, Paul Valéry recalled to us that as Elam, Niniveh and Babylon, are now only vague and beautiful words, the time may come when France, England and Russia are nothing more than beautiful names: "..... the abyss of history is large enough for all the world. We feel that a civilization is as frail as a life."

But, as a final refuge, cannot man depend on himself? Can he not rely on this *for interieur*, this moral conscience or notion of Duty which in periods of trouble in the past was the stronghold of stoical souls? Alas, sociology and psychology have already undermined this ultimate shelter. The first says that moral law, with its catagorical Imperative which gave to a Kant the feeling of the eternal and immovable is a slow creation of societies, following their vicissitudes and carried away with them in the stream of change. On the other hand, in the conscious personality, modern psychology not only discovers several superimposed beings, but also observes hundreds and thousands of unknown phenomena—indefinite remembrances, ideas, feelings, desires, which direct individual will, as in a puppet show invisible strings command the movements of marionettes. Unable to seize his real personality among the multiplicity of his "moi," and the crowd of phenomena swarming in the abyss of the unconscious,

modern man appears often to himself as a series of wishes and inclinations, a turmoil of incoherent sensations where he finds nothing to which to cling.

As mariners who, having neither anchor, compass, nor pilot, let their vessel drift at random, many of our contemporaries believing in no realities or not knowing how to attain them, abandon their minds to relativity. One can apply to them the lines of Victor Hugo describing those whose guides are only passing circumstances :

> They live from day to day, from one thought to another,
> Without any rule traced in the depths of their desire . . . .
> No real background for life is felt in the idea they follow to-day.
> And for their tired heart Love is without sorrows,
> The past without roots, and future without blossoms.

Such is the cause of this unquietness which often pervades modern Literature.

It is so manifest that one can hardly understand how some people make of it a mere question of political or financial difficulties, if not of fashion or temperament—a nervousness or snobbishness which sees in inquietude a sort of aristocratic suffering, literary or sentimental disappointments, dissolving habits of hyper-criticism or hyper-sincerity, and so forth. Obviously, we do not pretend that none of these factors have a share in the inquietude of minds. But they are secondary causes, whose importance, due to the want of higher realities, decreases in proportion as the feeling of the Absolute is progressing in man. The consequence of this wrong diagnosis of the true cause shows itself in the recommendation of delusive cures, as sports, travel, calmness or absence of desires, intense and almost feverish activity, running after entertainments or material comforts. In fact it is from these fallacious remedies that many minds expect moral peace. But indifference, excitements, games, ambitious work and the rush after money do little to relieve them. The modern " parvenus " discover soon that automobiles which cover eighty miles an hour, necklaces of oriental pearls and other vain delights are no comfort to the soul. Of course they do not like to show their disappointments and inward trouble, on the contrary they put on an air of self reliance which deceives even friends. But there are minutes where silence speaks for them, and the observer detects the mask assumed to conceal their dissatisfaction and recklessness.

To cure modern inquietude, there is no other way than to restore in the minds the idea of the Absolute. Assuredly, the task is difficult. To instil the idea of the Absolute in those who doubt all reality, especially that of a metaphysical order, it is necessary to appeal to the intuitive faculty which seizes things in themselves, that is to say in their essence. But as a rule, in most parts of the Western world, the intuitive power has always been disregarded, if not stamped out, for the so-called greater benefit of intellectual knowledge. So complete is the victory of the one at the expense of the other, so often atrophied is the sense of intuition, that to believe in a super-

sensible Reality which may be directly apprehended by the individual mind seems to many an abnormal phenomenon, bordering almost on mystical lunacy. Consequently the first step to be taken is to show those who reject the Absolute for fear of being duped by "intuition" or some such empty term, that it is precisely by this very refusal that they are tricked. As long as it is perceived from without, by understanding alone, even established on authentical proofs and expressed in perfect formula, Reality has no certainty. It remains mere appearance and bare words. Reality is to be experienced from within. And it is not enough to penetrate intuitively to its core: to know it, man must unite himself to its essence.

It is also necessary to convince modern minds that if knowledge obtained by intuitive methods is not the *whole* Reality, it is however, as Bergson explains, " absolute Knowledge " in the sense that it is the knowledge of the Absolute. Of course, he says, it is limited; but " limited " was never a synonym of " relative ". Relative knowledge modifies the nature of its object; limited knowledge seizes only a part of it but without alterations. Evidently man cannot compass total reality or truth, the Absolute itself, whose infinitude will always be beyond the reach of human mind. But by intuition, he can prove its existence, have a direct notion of it, an absolute knowledge in a sense, since his mind is ' coincident " with its object. It is this principle that all intuitive philosophies teach when they say that to know a thing is in a way " to become it ".

Last but not least, man must be led to understand that the apprehension of the Absolute is subject to special conditions. To believe that it can be apprehended while living on those inferior levels where one plays with knowledge, art, literature, or cares especially for success and material comfort, would be to behave like a man pretending to see the sun by closing his eyes. Reality is perceived only in proportion to the purity of the perceiver. In other terms, the way of the Absolute is *en fonction* to the conduct.

But certain people will say: Are we not now as Montagne observed "at the spinning wheel" ? Are we not reasoning in what logicians call a circle ? To enjoy peace of mind, we must return to the Absolute, and to refind the Absolute we must already possess this superior and peaceful life which comes only from the Absolute. Theoretically the reasoning seems irrefutable. In point of fact, however, it has no more validity than the objection of these convalescents who, being advised to take walks to recover strength, answer the physicians that in order to walk they must already be strong. What is asked from men who look for peace of mind is neither an attempt beyond their possibilities, nor an immediate success in their search. Their immediate business is to direct their steps toward the Absolute. Progress may be slow and falls numerous. Painful feelings, perhaps never experienced before—such as self-condemnation for having wasted will and time in struggle for egoistic attainments of relativities, regrets for not being more able to help intellectual and moral truth to make its way among mankind and manifest itself in social institutions—will often sadden

their hearts and make them heavy. But it matters not, for such griefs are fruitful. Looking at the Universe in the light of the Absolute, perceiving henceforth the real nature or value of objects, man becomes able to put everything in its proper place. Thus he can make order in and around himself, and working no more for the benefit of his relative " moi ", devote himself to the triumph of harmony or peace. But what if he is to sink down exhausted on the road before he enters into the Promised Land ? Once more, it does not matter, for he is sure at least to be on the way which leads to absolute or supreme Reality. It is enough to live and die with a free mind, delivered from all inquietude.

M. DUGARD.

Starting upon the long journey immaculate ; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space*—the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image*. In order to progress upwards and homewards, the " God " has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Visvakarman he has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the many into the *One Life*. Then he ascends into heaven indeed ; where, plunged into the incomprehensible absolute Being and Bliss of Paranirvana, he reigns unconditionally, and whence he will re-descend again at the next " coming," which one portion of humanity expects in its dead-letter sense as the second advent, and the other as the last " Kalki Avatar."

SECRET DOCTRINE, I. p. 268.

WHAT CIVILIZATION HAS DONE FOR THE NATIVE.

[**Arthur J. Hoffman** speaks from first-hand experience of the African problem. We wish he had written at greater length and given some more details about the life and labour of these poor brothers of ours in whom the energy of self-reliance has not yet begun to well up. Evolution proceeds among them by natural impulse and some Theosophical benefactor will have to arouse in them the force of self-devised efforts, which alone is the real emancipator. It is good to know that the cause of this neglected portion of humanity is championed in the British House of Commons by so fearless a mind as Col. Josiah Wedgwood's.

The prime object of the Theosophical Movement is Universal Brotherhood, and true Theosophists have to rise above the distinctions of castes and classes, and encourage and energize those who know to teach the ignorant, those who possess wealth to consider the claims of the poor, and to help all to recognize that in spiritually sacrificing for the whole, one is able to bring out the hidden powers of the spiritual soul.

The problems raised by the colour question are numerous. The policy of this journal is to labour patiently for the removal of the dividing barriers. A spread of knowledge of the subject is essential, and we will print in our next number an able article from the sympathetic pen of Lord Olivier and in a subsequent issue another from a well-known pen in British journalism.—EDS.]

Some of the most barbaric pages in history have been written by so-called civilized men in their attitude to the so-called savage races. In theory, followers of one of the great Brothers of mankind whose injunction was " do unto others what ye would that they should do to you," what has been the practice? Let us consider just Africa, turning to the British House of Commons in July 1929. Anyone who wants to see if we civilized beings think straightly or deal humanely and justly with the native labourer has but to bring his intellect to bear on some pages in Hansard, July 12th to 19th. Many points of view were unconsciously developed because the Labour Government proposed to set aside £1,000,000 annually for ten years to make grants of interest over a long period on loans raised for colonial development.

" So far as our colonies are concerned," said the Lord Privy Seal (Mr. J. H. Thomas) on July 12, " we are in the main *trustees* and a great *moral obligation* attaches to this country to do all it can to develop them,"—italics ours.

Developed—in the interests of the natives who once owned the territory? Let us see. Drugging ourselves with those specious words " trustee " and " moral obligation," the moral sense to face a naked issue repeatedly put forward since the Articles of the Convention came out of Versailles is put to sleep. As a matter of fact, what has civilization done for the black labourer? Poverty in our sense of the term was once unknown to the African. His simple needs were satisfied by the conditions natural to his native land, no matter how primitive they may seem to us. We might note here, by the way, that we can learn something from the tribal polity of West Africans described by Sir Hugh Clifford. Civilization in Africa has meant dispossession of the original owner's land by fair means—or the reverse; has meant the building of railways and roads so that the produce of

the interior may go to lands overseas and manufactures be conveyed from overseas to the bush ; and all the other incidentals of government and trade in the tropics profitable *in the main* to " civilized " beings, as anyone intimate with the Colonial Service of our Empire knows.

To build these railways and roads, labour is necessary. The native does not always want to work. Whether in fact slavery has been abolished can be answered by those who have studied on the spot the methods by which Africans are recruited. Reports at the Colonial Office and the letter of the law are one thing. Actualities thousands of miles away, dealings between native chiefs and minor government officers or between a few white officials and masses of black labourers, and the observance of the spirit of the law are another.

Colonel Wedgwood at Westminster described what he himself had witnessed in tropical Africa. To prevent hardship in the tribe not more than twenty-five per cent. of able-bodied males should be spared for outside work. In East Africa up to seventy-eight per cent. are taken away for railway development. Ancient custom decreed that no man should be called out for service which involved the break-up of family life, so he was not employed unreasonable distances from home. We force or tempt these men in various ways—and they have no conception of what they are entering upon—to labour in places remote from their homes and far from family life. They can neither read nor write ; they are taken away at any and every period of the year irrespective of tribal considerations. So tribe and family suffer too. Tasks which at home are done by vehicle and machinery are there performed by men in the intolerable heat of the tropical sun. They carry baskets of earth or other burdens on their head, " a continuous stream of coloured humanity labouring like the beasts of the field." Two months of such as this give them earnings enough to pay—government taxes. How are they housed ? How are they fed ? What happens when they are stricken down with horrible diseases and tropical parasites bore into their bodies ? They die " like flies," isolated from everything that to them made life worth living.

Merest glimpse, this, of what civilization has done for black labourers in Africa. They can fill in the details who have a little knowledge of conditions on the spot ; of what lies behind the reports of the British Anti-Slavery and Aborigines Protection Society, and the American Phelps-Stokes Commission ; and can visualize what has brought about those bald clauses of the League of Nations rulings. Had we *imagination* none of these things could be ; had we *moral sense* we could never one day talk of our obligations to the colonies and another consider the benefits derived from trade ; had we *honest intellect* we could not at one moment put forward trusteeship of the black races and at the next urge colonial development as the solution of our own unemployment and other problems. Is this doing unto others what we would that they should do to us ?

ARTHUR J. HOFFMAN.

DOGMATISM IN SCIENCE.

[**Colonel Arthur Lynch** is versatile and has to his credit the authorship of some twenty-six works ranging over such widely differing fields of knowledge as mathematics, psychology, ethics, philosophy, to say nothing of a book on modern authors of France, Germany and England, and a volume of poetry. He is a physician, an electrical engineer, and has been for at least a decade a Member of Parliament. He was educated at the Universities of Melbourne and Berlin, and the hospitals in Paris and London. He fought in the Boer War against the English as Colonel of the Irish Brigade No. 11, and for Britain in the Great War. Recently his vigorous and attacking articles in the press on the same theme with which he deals in our pages have drawn widespread attention. We fully agree with his central idea, however much we may take exception to some of his details. Thus, for example, we hold that mere numbers do possess mysterious meanings; and again we believe in the much-laughed at phlogiston and in what some natural philosophers would call *nisus*, the incessant though perfectly imperceptible (to the ordinary senses) motion or efforts our body is making on another—the pulsations of inert matter—its life. There is matter in its invisibility as the invisible omnipresent omnipotent Proteus with its unceasing motion which is its life, and which Nature draws from herself since she is the great whole outside of which nothing can exist. But for that Colonel Lynch, we hope, will not rule us out of court—dogmatically! However, we repeat, we fully agree with his central idea that science is not free of dogmatism and this in some respects is more dangerous than even religious fanaticism. H. P. Blavatsky warned against fetish worship of Scientific Authority on the part of the common herd. Commenting on the attitude of science in 1886, the same attitude that Colonel Lynch attacks in 1930, she wrote: "One who knows something of the perplexities of exact science, of the mistakes and daily confessions of her staff, feels inclined, after reading such pompous stuff, to exclaim with the malcontent of the Bible: *Tradidit mundum ut non sciant.* Verily "the word was delivered to them that *they should never know* it."—EDS.]

Dogmatism in Science has always existed and exists to-day as a near relative of dogmatism in religion, although in a less obtrusive and less absurd form. For years this question has occupied my mind, principally in regard to the need of eliminating its influence, and it was for that purpose that I wrote *Science: Leading and Misleading.*

Most of those who are even cursorily acquainted with the history of science recognize the evil that has been produced in the past by the undue exercise of authority in science, even in those cases when the sole arguments in support of a theory should be, of course, true reason, demonstration and appeal to nature.

I have found this dogmatism in every domain of science in turn, always exercised in a detrimental manner; but the professors of to-day while deploring the obstinacy or the lack of enlightenment of their predecessors, proclaim with smug satisfaction that nothing of the sort is possible now at our great Universities in these days of grace. On the contrary I say, with cool determination and after long consideration, that the true spirit of science as revealed in the great thinkers of Greece—Thales, Pythagoras, Aristotle, Archimedes—is far less in evidence now than in those olden times. In certain domains of science, in physics and in chemistry, where on the one hand results can be tested and where also the effect of discoveries upon orthodox opinions is only indirect and remote, both Cambridge and Oxford have shown great work. When one seeks the sources of their inspiration one finds that the new vigour they have displayed within the last two generations has been due to the stimulation of enterprising minds in

other countries. In all matters, however, such as those of philosophy at large, or in the more determinate fields of psychology and ethics, the teaching of these Universities is not only pitiable in its weakness and futility, but it is permeated also by a false spirit of conformity to old authorities to such an extent as to render these centres of learning formidable obstacles to the advancement of truth.

But at this stage let us glance rapidly at the course of scientific history. There has been dogmatism in science at every age. Aristotle I take to be one of the noblest and most illuminated minds ever-vouchsafed to humanity, but the disciples of Aristotle failed to carry on his work in the spirit of the master, and when, after the extinction of the glory of Athens, the Christian Church inaugurated, as far as science was concerned, "The Thousand Years of Night," (1) then it was mainly the faulty part of Aristotle's work which was kept in evidence.

In the meantime following on the admirable observations in medicine of Hippocrates, Galen became the great pundit in the healing art, but in this case also the false part was what was specially retained. And so it happened that while Galileo was confronted with the supposed teaching of Aristotle in order to ridicule his system, the great anatomist Vesalius was over-ridden by the authority of Galen. Galileo was able to put the matter to the test in one particular, when he let fall from the leaning Tower of Pisa two pellets of different weight and showed that they reached the ground together: Vesalius on his part concluded from his own anatomical studies that Galen could never have dissected a human body. Vesalius, like Galileo, a renovator of science, shares with him also the glory of persecution.

An interesting example may be taken from the time when the study of mathematics had a great vogue; an acrimonious dispute rose in regard to priority in the invention of the differential calculus; but though Lagrange subsequently, and, as I believe rightly, gives that honour to Fermat, Newton's claims as against Liebnitz were supported in this country purely on patriotic grounds. The notations of Liebnitz prevailed on the Continent, where the system was chiefly developed; and so it comes about that the Germans were able to utter the sarcasm: "English mathematicians stood still for a hundred years in homage of their great countryman."

A similar tale of false dogmatism and the obstruction of the authorities is found in every generation. The baseless theory of phlogiston affected the minds of chemists for two centuries and to such a degree that even Cavendish accepted it. Similarly with the assumption of the existence of "caloric." Carnot, the founder of thermodynamics, held this theory and it required the work of Rumford and Davy and others to demonstrate that it had no ground. At a later day Tyndall, following in the footsteps of Rumford expounded the modern theory of "Heat as a mode of motion." This expression which has become authoratative seems to me more indefensible than that of "caloric." "Heat is not a mode," though the manner of

(1) This phrase is taken from the great German mathematician, Jacobi.

regarding it has had so many changing fashions ; it is something of whose existence we know only by its effects and these are due to the impacts of material particles in motion, and the study of the nature of these particles and of the modes of their motion constitutes the modern science.

I pass by many striking instances of the absurdity and the wickedness of dogmatism in science and I stand in face of some of the sacrosant doctrines of to-day. The most successful of modern physical theories are those of the electron and the astronomical model of the atom and the explanation of radiation given by Bohr. Sir J. J. Thomson has been called the " father of the electron," but Reaumur long ago gave the first distinct suggestion and Dumas, the French chemist, expressed in clear terms the astronomical model. Bohr's theory is like an article of faith, but it contains a fundamental difficulty. The electron has periodicity in its orbit, but though periodicity is an essential in radiation, this is not caused by the electron in its orbit but by its passage from an orbit of a certain periodicity to another. Physicists say bravely, like the Scottish theologian, " We must look that difficulty in the face—and pass on ! "

The theories of Fitzgerald and Sir Oliver Lodge that bodies are shortened in their passage through the ether, of which, by the way, the Einsteinians deny the existence, is an explanation, *ad hoc*, to account for the Michelson-Morley phenomenon, and one of the lamest I know. Other theories of Sir Oliver Lodge and Professor Karl Pearson as to the atoms, and hence matter, being deformations of the ether, are simply unintelligible to me and I deeply suspect to themselves.

As to Einstein, I believe that a clearer view will be taken by a not remote posterity—remote only from the present vogue of our Universities and the applause of the authorities such as the late Lord Haldane who knew nothing of the mathematical means on which Einstein is supposed to have formed his theories. Einsteinism then will be divided into three parts. The first that of the old Galilean system, eked out by tentative and unsuccessful guesses as to the cosmic mechanism ; the second a juggling with mathematical forms on the model of Lobatchewsky, or of the ancient Sophists ; and the third an adaptation of the transcendental philosophy of Kant, vaguely conceived by the Königsberger himself, and where capable of being conceived, illusory.

I ask an intelligent student to compare Einstein's theory of time as a " fourth dimension," with that of Lagrange, in his *Theorie des Fonctions* and to observe which is obscure and misleading and which lucid and informative.

I have only touched on a large subject and I have not dealt with the chief offence, that of execrable nonsense put forward as fashionable psychology ; but perhaps enough has been said to act as a warning against the false assumption, the mere academic pedantry and the dogmatism of our great University luminaries.

ARTHUR LYNCH.

THE TENDENCIES OF NATIONAL POLICY.

[**J. D. Beresford** gives in this article a good standard by which to examine the political issues in any country at any time, namely, to consider the tendency to move in the direction of the ideal of *Universal* Brotherhood. This is Theosophical.—EDS.]

What I propose to consider in this examination of national policy in Europe and America at the present time is the tendency to move in the direction of the ideal of Universal Brotherhood and not the details of legislation. For the latter there would, in any case, be no space here. But beyond that, the gap which at present separates us from the goal I have indicated, is so great that the tiny steps evidenced in the passing of this or that Act give us little or no guide as to the general direction of a nation's evolution.

The outstanding feature of European politics at the present moment is that two very important countries, Russia and Italy, are in the grip of an autocracy; and since the aims of the autocrats are, politically, in flat contradiction, it is necessary to differentiate between them, although both suffer from the same evils.

At first sight, the principle of Soviet government seems so admirable that a strong Socialist group in England has been and still is in sympathy with the Bolshevik movement. At the root of it we can trace the old ideals of Liberty, Equality and Brotherhood that were so desperately abused in the French Revolution nearly a century and a half ago. Also, the theory of self-government by the means of Soviet Councils, and the consequent escape from bureaucracy that such decentralization implies, is admirable in itself. Yet from our point of view, what we intend by "Bolshevism" has most woefully failed; and, old as is the object lesson that it has once more set before us, it will be well to restate it.

Briefly, then, we have seen once again that it is impossible to impose the ideals of communism or collectivism upon a people that is not ready to receive them. For the people of Russia not less than the people of France in 1789, were not sufficiently advanced *spiritually* to respond. Moreover in both cases the real sense of brotherhood was lacking in the leaders of the revolution. Lenin was an intellectualist, a man of great powers and moral courage, but had he had a spiritual endowment to correspond with his mental abilities he could never have countenanced the wholesale murders that have characterised Bolshevik methods ever since the autumn of 1917. Revolution by force can do nothing but change one form of tyranny for another; and all the lessons of history have taught us that the effect is invariably to produce a reaction among the oppressed which defeats the original revolutionary ideal. In France it culminated in the Imperialistic Napoleonic wars. In Russia, the same tendency is already beginning to manifest itself. Stalin, who is rapidly rising to the position of Dictator, has not the intellectual qualities of Lenin. But he is a man of great physical courage and powerful personality and given the opportunity might exercise a disastrous influence on the welfare

of Europe. Finally in this connection, it is perhaps hardly necessary to remind readers of THE ARYAN PATH that the two leaders of men who have exercised the greatest influence in the world's history could never have approved the Bolshevik method. Gautama and Jesus were men of peace.

The position in Italy is still more deplorable, seeing that the method of tyranny is not in that case mitigated even by the profession of a collectivist ideal; and it is already becoming evident that such a method cannot succeed indefinitely. Despite the organised censorship of foreign news and the close system of espionage in Italy, we have lately had various reports of insurrectionist movements in the North. And no prophetic endowment is necessary to foresee the ultimate downfall of Fascism, nor that it might, at its worst, entail some kind of civil war. Bolshevism and Fascism may be widely separate in principle, but both suffer from the same defect. The fundamental and destructive fallacy in either case is that it is possible to impose a government by force upon an unwilling, unready people.

I turn with something of relief from these two glaring examples of misgovernment to consider various other countries of Europe. Among the Latin races, Spain is constantly stirred by a spirit of unrest, but I can find in these symptoms no evidence of any truly regenerative process. After Italy, Spain is the country most influenced by the religion of Roman Catholicism; and that is before all else a static religion. It represents the escape from all personal responsibility and effort, save of the most elementary kind. And I cannot believe that a predominantly Roman Catholic country will make any real advance towards that ideal which I have taken as my criterion in this article.

In France the religious element is less powerful, but anyone who has lived as long in France as I have, will not be inclined to underrate its influence as exercised by the peasant and lower Middle Class population, in the North as well as the South. Moreover the virtue of humaneness that is one of the symptoms of spiritual growth in a race, develops very slowly in the Latin countries. The whole tendency of French government is intellectual, and although the present direction of French policy is happily towards peace, it is influenced by political rather than by altruistic ideals. There is certainly a strong Socialist movement both in France and Belgium, but it has little meaning from our point of view, since it represents no more than a protest against the increasing wealth of the few and has its roots in greed and envy rather than in any protective love of mankind.

I cannot so easily dismiss the Socialist movement in the Scandinavian countries, more notably Denmark and Sweden. These Northerners are racially a peaceful people, and their wars in the past have been defensive not acquisitive. They have, too, a living literature the tendency of which is thoughtful and progressive along the right lines. From these signs we may hope that the development of any collectivist ideal will tend to permeate the national consciousness pacifically, although it does not seem probable that the Scandinavian

countries will ever exercise any very considerable influence in the "Concert of Europe."

Holland and Switzerland can be quickly dismissed. They are, in effect, passive nations. Both of them have been enriched by the War, and their influence at Geneva will be in the direction of peace. We may be content with that. It would serve no purpose to cavil over the motives for their pacificism.

Of the remaining nations, Austria, another Roman Catholic country, does not count for the moment, being still too deeply plunged in the distress and ruin that overtook her as a result of the War. Eastern Europe, Roumania, Bulgaria, the Balkan States and Greece are all spiritually behind the West—although Jugo-Slavia is producing thinkers and a literature—and their influence seems likely to be reactionary for many years to come. We are left, therefore, so far as the mainland is concerned, only with the difficult and perplexing enigma of Germany.

It is, indeed, an enigma that I cannot pretend to expound. It is evident on the one hand that a new and desirable spirit is fermenting among the people, or they would not have acclaimed such anti-militarist works as Erich Remarque's *All Quiet on the Western Front* or Arnold Zweig's *Case of Sergeant Grischa*. On the other hand, their old commercial ambitions are fully awake again, and may again mislead them. Herr Stresemann's death, too, is greatly to be regretted. He was admired and respected in England, and his influence was a good one. But there is unquestionably a strong militarist, imperialist party in Germany whose power we cannot afford to underrate; and although there is little fear at the present that these forces of reaction will be strong enough to work any serious mischief, they may prove a considerable drag on Germany's ethical development. Racially, Germany, Holland, Great Britain and the Scandinavian countries should be members of a great alliance, joined to lead Europe in the pattern of right government. It is an ideal that our children may live to see achieved.

Before dealing with England I wish to say a few words about the United States of America. For many reasons I have looked hopefully for signs of a great ethical movement in the West. The forces and conditions in America are all in favour of such a movement, and although in the course of the past fifteen years, the finer aspirations of the American nation have been woefully obscured, I still believe in the spirit of her people. At the present time, they are dominated by a foolish craze for wealth on the one hand and a harmful national pride—amounting almost to megalomania—on the other. But it may be necessary in the scheme of things that America should pass through this phase, since there is unquestionably a national as well as an individual Karma; and I firmly believe that out of the strange mixture of races that constitutes the American people, there will presently issue a great body of sane opinion and spiritual development that will lead the world and be used in the service of mankind.

Finally I have to deal with Great Britain, the country that I see most nearly and am, therefore, from some points of view, least qualified to judge. Let me, then, confess at once that my prejudices are all in the direction of optimism, so that the readers of this article may know where it may be necessary to discount my opinions.

I made a reference earlier to " humaneness " as a test of a nation's spiritual advance, and I can say with no fear of contradiction that the English are the most humane people in Europe. The evidence is too plentiful to need recapitulation. Even our legislation—which inevitably lags behind the body of general opinion—in such matters as provision for old age, insurance, child welfare, the prevention of cruelty to animals, indicates the trend of our development. Moreover I find tokens of real and earnest sincerity in the present Labour Ministry, a genuine desire to benefit the poorer classes, altogether apart from that heckling for votes and power that is, unhappily, an essential feature of party government.

For it is necessary to remember in this connection that the Labour Party has not an absolute majority in the House of Commons, being tied by the ever-present threat of a Liberal revolt that might turn them out of office. It is believed by the well informed in this matter that they will probably retain power for at least two years ; but if they wish to come back to the House after the next General Election with a real majority, they may have to avoid certain acts of legislation which might discredit them with an influential body of the electorate.

Such an act, for instance, may be the giving of Dominion Status to India. At the time of writing, the report of the Simon Commission is unknown to me, but I do not believe it probable that a majority will be in favour of this recommendation. We know that Lord Irwin believes that the time is ripe for this necessary act of justice, and Labour opinion generally is in sympathy with it. But there are very powerful reactionary forces which it might be impolitic to arouse before the ever impending threat of a defeat in the House of Commons. There can be no doubt that India will, as a first step to a wider form of self-government, be given Dominion Status before many years have passed. It may be that she may receive it sooner than I dare to hope. But, personally, I cannot blame the Labour Party if they do not see their way to tackle this problem in the life of the present Parliament.

J. D. Beresford.

THE OCCULT WORLD.

[**Occultus** has already been introduced to our readers.—EDS.]

What is true of the worlds revealed by the microscope and the telescope is equally true of that of the Occult. Interpenetrating the world of ordinary vision exists the universe of the minute, visible only to the microscope. In the infinitudes of space are raja-stars whose existence only astro-photography reveals. There is not an Angula, one finger's breadth, of void space in the Boundless Whole, and yet our fleshly eyes see more emptiness than fullness. The atomic and the starry universes are not distinct geographical areas, though such an illusion exists in the untutored mind. Siderial lords have their microscopic universes and atomic units are surrounded by stellar cosmoses.

The existence of the minute world was not suspected by the moderns until Antony van Leeuwenhoek perfected the microscope. Just as this world once existed unsuspected by mortals, so does the Occult World exist unsuspected by the mortals of our twentieth-century scientific era.

The aspirant for the spiritual life is asked to leave this world and force his entry into the Occult. This is often mistaken for some strange geographical area : on some Himalayan height, in some Saptaparna cave, of some part of Tibet or Tartary is this Occult World conceived. Thus many errors result involving not only loss of precious time but waste of beneficent opportunities.

The Occult World is in co-adunition but not in consubstantiality with the human world. It is not somewhere away from the haunts of men ; it interpenetrates the market place, the highways of traffic, where human minds exercise ingenuity, where men and women suffer and enjoy ; it is where homes are built and families are reared. We need not go to the desert to use our microscope and we need not repair to the jungle to contact the Occult World.

The Path which leads to the Occult World is set in this one. Men do not see it either because in their ignorance they are unaware that such a Path and such a World exist, or because superstitions draw them to vain phantasy at the best and to necromancy at the worst. The candidate for the Occult World has to learn to pierce the maya which envelops all, including this Path. Ignorance and illusion—avidya and maya—are twins, and by knowledge alone illusion is overcome. Therefore the candidate should seriously attempt a modification of his mind and acquire an attitude of impersonality. A study of metaphysical and philosophical principles purifies the mind and sets it free, even for short periods, from gross personal considerations ; such study opens the vision to glimpses of universal truths. Further, it aids the candidate to view himself as a part of the universal whole, and this in course of time brings about the intuitive urge to take himself in hand, to kill the man of matter in him, so that the man of Spirit may shine. If he pursues his course sincerely and earnestly he will hear within his own heart some such

injunction as this: "Seek in the exoteric knowledge the hidden Esoteric Wisdom if you would know the heart hidden in the man of mind and moods."

There is no dividing line between the Esoteric Knowledge and the exoteric. The esoteric doctrines are enshrined in the exoteric. If science-facts form the *body* of knowledge, philosophy is its mind and Theosophy its soul. Within that soul is the hidden Spirit, uncognized by most but not incognizable. In the pursuit of scientific research we rely chiefly on our senses. Mind predominates over the senses when we shift from the region of science to that of philosophy. The heart takes the place of the mind and the senses when Theosophy is being applied in everyday living. (Let this not be mistaken for the sentimental emotionalism which passes for devotion and brotherliness in certain so-called theosophical and spiritual circles; there, not the heart but the solar-plexus is active !) At last comes to birth the universal and impersonal view-point in everything when the exoteric explanations of Theosophy yield place to the esoteric. Then one perceives those facts of the Esoteric Philosophy which flower from a self-examination of the lower self in the light of the Higher Self and the Divine Paramitas.

Every tenet of Theosophy has the dual power to enlighten the thinking mind, to energize the creative will. By the first all problems of life and death, of atoms and universes, are understood because our intellect is aided by the accumulated Wisdom of a very long line of Sages. This is exoteric. By this knowledge we are not able to master the processes of Nature—we recognize the variety of powers in Nature but we do not know how to wield them. When the creative will in us is aroused, because of the power of the esoteric science, then we are able to master Nature and rise superior to it. This is entering the Occult World. Because we know what Nature does and how she does it, we find ourselves transferred into the Occult World, wherein the Immortals wait and watch and bless, always aiding the efforts of mortals.

Therefore has the student of Theosophy to learn to read between the lines and within the words of the exoteric doctrines. Reincarnation and cycles, karma and yagna, birth and death, post-mortem states of Kama-loka and Devachan, of Avitchi and Nirvana, and all others have more than one meaning. Many are the applications to be made of every teaching. The intelligent and the intuitive student digs deep in the mines of words, phrases and aphorisms, and thus learns the hidden meanings of ordinary truths which are well-nigh incommunicable.

No lily-muffled hum of a summer bee
But finds some coupling with the spinning stars.

We cannot hear the music of the distant spheres by deafening ourselves to the song of birds near-by. Nor will we *live* by giving up our life by suicide. The birth in the Occult World does not imply a death in this, but rather a higher living on this earth which the Occult World carries within its bosom.

OCCULTUS.

UNRECOGNIZED THEOSOPHISTS.

Ralph Waldo Emerson.

[**Lionel Hawthorne** hails from California, which offers such exceptional opportunities to the student and *littérateur*. We hope there are others like him whose Theosophical study and literary work, hitherto carried on in two separate compartments, will find in The Aryan Path, a suitable medium of a unified expression.—Eds.]

In the Library at Concord, New Hampshire, there stands a bust of the great American philosopher Ralph Waldo Emerson. The face is asymmetrical, and when viewed from different angles it presents the appearance of two different men. The mind of Emerson presents the same asymmetry to many critics who have attempted to analyse it. On the one side, the shrewdness and analytical tendency of the West appears; on the other the calmness and meditative quality of the East. At one moment he seems to be a Christian, at another a Buddhist or Brahmana. At one time the transcendentalist, the poet, the dreamer is uppermost, at another time the practical man of the world who sold his apples in the Concord market and saw to it that they brought the highest price. His philosophy, when viewed from different angles, presents this same characteristic. From one point of view it seems to be unadulterated Platonism; from another angle pure Orientalism. When considered independently, these contrasts seem irreconcilable. But when his philosophy is viewed in the light of Theosophy, these contrasting elements merge into a consistent whole.

The student of Theosophy who has laid aside his Emerson for a few years is amazed, when taking it up again, at the number of theosophical statements found in Emerson's books and journals. Many theosophical students have not realized that Emerson's basic ideas were theosophical, that his views on religion, science, philosophy and education were theosophical, and that even the method used by Emerson in expounding his philosophy and the method used by H. P. Blavatsky in writing the *Secret Doctrine* were similar in essence. Both disclaimed any authority for statements made, both tried to arouse the intuitive perception of their readers, and both used the method of correspondence, analogy and symbols. In view of these facts, it may be worth our while to ask ourselves the question: "Was Ralph Waldo Emerson, albeit unconsciously to himself, a Theosophist?"

A Theosophist is one who is seeking the final truth as to the ultimate essence of things; one who worships the spirit of living Nature and tries to identify himself with it; one who has abandoned the old and trodden highway of routine and has entered the solitary path of independent thought—Godward. Every man who seeks for knowledge of the Divine Principle, of man's relation to it and Nature's manifestations of it, is a Theosophist.

Emerson was all of this. His aim was to read and interpret the great Book of Nature; to show that it can be understood correctly

only as the innate powers of the soul are rightly developed ; to point to the intuitive faculty as the only means by which ideal laws can be perceived ; to break down the barriers that separate man from man, and man from Nature. His doctrine was that of Unity in diversity ; he proclaimed the presence of the One Life in everything ; he encouraged the study of comparative religion, science and philosophy ; he explained the laws of Nature in their ethical and moral aspects ; he pointed to the presence of the God within man himself, and urged "self-induced and self-devised efforts" as the only means by which man's evolution can proceed. The philosophy of Ralph Waldo Emerson included all these things, and he tried to promulgate these ideals among his own people. These teachings are all found in the philosophy of Theosophy, and their promulgation is the aim of the Theosophical Movement as well as of every sincere Theosophist.

Born in 1803 and dying in 1882, Emerson had little opportunity of coming into direct contact with the Theosophical teachings that were given out in the last quarter of the last century. His task was to plough the field for those who would later come and sow the seed—to prepare the mind of the West for the doctrines of the East. His first step was to turn his own face toward the sacred land of ancient Aryavarta for inspiration and guidance. As he says in "The American Scholar" :

> When the intervals of darkness come, as come they must, when the sun is hid, and the stars withdraw their shining,—we repair to the lamps that were kindled by their ray, to guide our steps to the East again, where the dawn is. We hear, that we may speak.

Having kindled his own torch at the flame of Eastern lamps, he held it aloft that his own people might see the dangerous waters into which the bark of Western civilization was slowly but surely drifting, that they might be urged to turn the prow of their vessel toward the East. He boldly rebuked the men of his time for wasting their strength and energy in riding, hunting and brandy-drinking, as well as for the solemn gravity with which they viewed the absurd follies they called life. He pointed to "Orientalism" as the only remedy for their "musty self-conceited lives". He feared that his advice might shock some of them, but assured them that in the Eastern doctrines they would find a "thunder never heard before, a light never seen before, a power that trifles with time and space".

The wisdom of this advice is seen by comparing it with a letter written several years later by the Mahatma K.H., in which these words appear :

> You can do immense good by helping to give the Western nations a secure basis upon which to reconstruct their crumbling faith..... guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans.

The dangers indicated above were realized by Emerson. He had found in the Eastern doctrines the secure basis upon which the crumbling faith of his people could be reconstructed. He felt the responsibility of his trust, and discharged it to the best of his ability. What more could he have done ?

Philosophy.

The inspiration of the Emersonian philosophy has often been traced to Plato, and Emerson's own statement that "out of Plato come all things that are still written and debated among men" has been taken to mean that Plato was considered by Emerson as the original and central Sun of philosophical thought. On the contrary, he recognized in Plato only a focal point in whom the spiritual and intellectual rays of the East met and converged.

To Emerson, Plato was an expression of the true union of the East and the West—that union which Theosophy is striving to make more real and permanent. Emerson described Plato as :

> The unity of Asia and the detail of Europe, the infinitude of the Asiatic soul, and the defining, result-loving, machine-making, surface-seeking, opera-going Europe—Plato came to join, and by contrast to enhance the energy of each. The excellence of Europe and Asia is in his brain. Metaphysics and natural philosophy expressed the genius of Europe ; he substructs the religion of Asia as the base. In short, a balanced soul was born, perceptive of the two elements.

As the teachings of Plato were closely associated in the mind of Emerson with those of the ancient East, so also was the relationship between the purely Platonic teachings and those of the later Neo-Platonic School clearly recognized. Augustine, the Bishop of Hippo, has admitted that the doctrines taught in the Alexandrian School were the original esoteric doctrines of the first followers of Plato ; and Porphyry, of the Neo-Platonic School, has shown the philosophy of Plato to have been taught and illustrated in the Mysteries. When we stop to consider that one of the most important tasks of the present Theosophical Movement is to revive the work commenced by Ammonius Saccas, the efforts of Emerson along this line assume a deeper meaning, for it was in some measure due to his efforts that the mind of the European and American people was led to a reconsideration of the teachings of Neo-Platonism and Platonism, and through them back to the teachings of the ancient East.

But Emerson's contact with Eastern metaphysics was even more direct than that afforded by the intermediate links of Greek thought. There was a peculiar kinship with the East in the very nature of the man, which most of his Western biographers have failed to notice, but which was recognized by a Hindu. Protap Chunder Mozomdar, writing of Emerson in 1885, says : "He seems to have been born in India. Perhaps Hindus were closer kinsmen to him than his own nation. Yes, Emerson had all the wisdom and spirituality of the Brahmans."

Emerson's interest in the East appears very early in his life. He began jotting down his thoughts in his Journals at the age of sixteen, and one quickly comes upon references to India. When he was seventeen, he attributed the attraction felt for a certain co-student to the "Indian doctrine of eye-fascination" and shortly afterwards he wrote a most suggestive "Venture in Romance," in which he pictured himself in an Oriental atmosphere, with a "broad Indian

moon looking down through the broken arches of an old tower." When he was nineteen he had already begun reading translations of Indian texts, and writing poetry of a decidedly Eastern character. In his twenty-seventh year the central idea of his poem "Brahma" appeared in his Journal, and that same year he wrote:

> There is nothing for me but to read the Vedas.....it contains every religious sentiment, all the grand ethics which visit each noble poetic mind.

His extreme reverence for the East was recorded in these words:

"The East is grand, and makes Europe appear the land of trifles."

In regard to the *Bhagavad Gita* he says:

> It was the first of books; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and another climate had pondered and thus disposed of the same questions which exercise us.

He called the Zoroastrian, Indian and Persian Scriptures "majestic, and more to our daily purpose than this year's almanac or this day's paper." From the age of thirty onwards, Emerson was an assiduous student of Oriental literature, a fact which may surprise his casual readers, though certainly not those familiar with his Journals.

His admiration of the Buddhistic philosophy is seen in his comparison of it with Transcendentalism. Defining the latter as a sort of largeness of faith he says: "The Oriental mind has always tended to this largeness. Buddhism is an expression of it," and concludes that the true Buddhist is a Transcendentalist. At another time he calls Buddhism "the necessary or structural action of the human mind. Buddhism read literally, the Tenet of Fate, Worship of Morals, or the Tenet of Freedom, are the unalterable originals in all the wide variety of geography, language and intelligence of the human tribes."

Religion.

The net of destiny, woven from the threads of heredity and environment, was tightly drawn around the child Emerson from the day of his birth. His family Karma was interwoven with the Church, for all his forefathers, from the very first one who landed on American shores, were clergymen, of one denomination or another. He was born in the Parish House of the First Unitarian Church in Boston, where his father was minister. His formative years were filled with a struggle between the call of the Church and his family expectations on the one hand, and his own inner convictions on the other. The dictates of family duty led him finally into a lukewarm adoption of the ministerial profession, where he hoped that by practising the form he might eventually achieve the substance. His inner conviction finally triumphed, and he severed his connection with the Church. His rebellion against Christianity as it was taught and practised in the Churches was openly and fearlessly expressed:

> It may be a question whether we have not lost some energy by a Christianity entrenched in establishments and forms, some vigor of

> wild virtue. For every Stoic was a Stoic; but in Christendom, where is the Christian ?

There was also a strong line of demarcation made by him between the teachings of Jesus and those of the Church :

> The accepted Christianity of the mob of churches is now, as always, a caricature of the real. The *heart* of Christianity is the heart of all philosophies. It is the sentiment of piety which Chinese and Stoic, Mahometan and Hindoo labor to awaken.

If a man is told to look to his Religion for truth, he should expect to find therein an answer to all his problems. But the condition of society to-day, as in Emerson's day, clearly indicates that truth is not to be found within the narrow grooves of bigotry and superstition. Emerson realized this fact, and addressed the following remarks to the Senior Class in Divinity College, Cambridge, in 1838 :

> Historical Christianity has fallen into the error that corrupts all attempts to communicate religion. As it appears to us, it is not the doctrine of the soul, but the exaggeration of the personal, the ritual. It dwells with noxious exaggeration about the *person* of Jesus. The soul knows no persons. By this monarchy of a Christianity, which indolence and fear have built, the friend of man is made the injurer of man. We have contrasted the Church with the soul. In the soul, then, let redemption be sought. The evils of the Church that now is, are manifest. The question returns : What to do ? The remedy is, first, soul ; second, soul ; and evermore soul.

It is the narrow and dogmatic interpretations of the Scriptures, (of whatever nation) the worship of the personalities of the Teachers and the anthropomorphic conception of God that prevents Religion from assuming its rightful place in the scheme of things. When Religion begins to teach self-redemption through man's own seventh principle—called by some Christ, by others Buddha—then will true Christianity find itself one with true Buddhism, as with all other true religions.

As the worship of the *personality* of Jesus was decried by Emerson, it is not surprising to find him opposed to the idea of a personal God. He revolted against the dual concept of God as presented by Paley and Calvin, and recorded in his Journals his reverence of the Oriental conception of the *impersonality* of Brahma. God to him was "……not a relation, or a part, but the *whole*. Being is the vast affirmative, swallowing up all relations, parts and times, within itself."

God, to him, was not an extra-cosmic Being, but was to be found in man himself : "That which shows God *in me*, fortifies me. That which shows God out of me, makes me a wart and a wen."

Emerson's idea of God is thus seen to be identical with the Theosophical concept, which denies a personality to the Universal, the Root, from which all proceeds, and into which all will finally be reabsorbed. The Theosophist finds God in every atom of the Cosmos—visible and invisible. It is Law Itself, and consequently admits of no miracle. As Emerson says : "The word Miracle, as pronounced by Christian churches, gives a false impression. It is *Monster*."

As Emerson's God was no Person, the futility of prayer was apparent. In regard to prayer, he says :

> Men's prayers are a disease of the will. Prayer that craves a particular commodity is vicious. Prayer is the contemplation of the facts of life from the *highest point of view.* It is the soliloquy of a beholding and jubilant soul. But prayer as a means to effect a private end is theft and meanness. It supposes dualism and not unity in nature and consciousness. As soon as the man is one with God, he will not beg. He will then see all prayer in *action.*

And where is the Theosophist who would not applaud Emerson's advice to the Divinity students on that afternoon in July, when he told them to " dare to love God without mediator or veil," and to " acquaint themselves first hand with Deity ? "

Creeds and sects were viewed in their true light by Emerson. A creed was to him a " disease of the intellect " ; and a sect " an elegant incognito devised to save a man from the vexation of thinking." He said that a really wise man would refuse to belong to any creed or party, as they were only " Unthinking Corporations," and at one time he confessed that at the very word " Sect " all his quills rose and sharpened.

His revolt was always against the narrowness and bigotry of churches and creeds, his aim to present the Unity of all religions. He felt that behind all religions there must be a common source from which all had sprung, a common basis in which all could be united. He questions :

> Can any one doubt that if the noblest saint among the Buddhists, the noblest Mohametan, the highest Stoic of Athens, the purest and wisest Christian, Confucius in China, Spinoza in Holland, could somewhere meet and converse together, they would all find themselves of one religion, and all would find themselves denounced by their own sects, and sustained by those believed adversaries of their sects ?

He tried to discover that " obscure and slender thread " that ran through all mythologies, realizing that this discovery would lead him to the highest regions of philosophy. He found that the systems of philosophy are few in number, and repeat each other; that thought, for the most part, has subsisted on one root. If he had lived a few years longer, he would have found that " obscure and slender thread " which he sought, as well as the common root of all religions and philosophies, clearly described by H. P. Blavatsky in her *Isis Unveiled* and *The Secret Doctrine.*

Science.

Although pre-eminently a philosopher and a man of religion, Emerson was not blind to the effect that modern science would have upon the religious thought of his day. He foresaw the conflict between religion and science, and prophesied that the new ideas of science would strike at the very roots of religious dogma.

> The narrow sectarian cannot read astronomy with impunity. The creeds of his church shrivel like dried leaves at the door of his church.

The publication of the *Origin of Species* in 1859 caused him to retract nothing that he had previously said, and as he opposed the dogmatic and unphilosophical assertions of Religion, so also did he oppose the materialistic bases of Science. He recognized that Science, by confining its speculations to matter and ignoring spirit, could never reach ultimate truth; and that Religion, by limiting itself to spirit, and ignoring the discoveries of Science, was in the same condition. He saw that something was needed which took both into account and offered a basis of reconciliating the two. This basis he presented as his Ideal Theory.

The fault with Science, as he points out in "The Poet," is that it is purely sensuous and therefore superficial. Science must progress hand in hand with religion and metaphysics, for without this combination, Science cannot endure. The true scientist must deal with forms according to the life therein, not limiting himself to the form alone. He turned again to the East for a corroboration of his scientific theories, and prophesied that "the avatars of Brahma will presently be the text books on natural history". In his Journal of 1866 he gives a dissertation on the Eastern views of Science, and shows how Science can perform its real function only when it learns to separate the real from the unreal, and arrives at the contemplation of the One Life and the One Cause.

LIONEL HAWTHORNE.

RELIGIOUS TENDENCY IN JAPAN.

[**Professor E. E. Speight** of the Osmania University, Hyderabad, Deccan, is a lover of Japan. Having lived there for a long term of years he writes with an intimate touch. He is the proud possessor of thousands of beautiful prints, and illustrated books, not to speak of sword guards, some of them of unique interest not only as examples of the wonderful ability in one phase of the conquest of iron but as furnishing illustrations of the Japanese folk-culture. Surrounded by these he is able to touch the spirit of Japan and his article is an expression of that touch. Much has remained unsaid, even unthought of, and only feelings gain expression.—EDS.]

To bear testimony, in a few pages of writing, to the spiritual qualities of a great people demands either the terseness of Chinese speech or the convincing utterance of a saint. I think it will be agreed that the few simple essentials of true religion include the belief in a deeper meaning of life than is apparent on the surface ; the recognition of a supreme principle or power in the universe, revealed to us by the experience of our souls, and by great teachers whom we try to take as our models ; and the expression of our faith by our actions and our worship, whether alone or in communion.

For some their religion is a great austerity, for others a ceaseless joy ; some make their lives the direct expression of it ; some treasure it as a deep part of their being, not lightly to be spoken of ; many only turn to it in extreme moments.

Many people practise it as what has been finely called by an English lady " a religion of reality—belief in the sanctity and beauty and value of the real world for spiritual mastery."

Most people associate it with an institution—a place of worship : many do not. Bernard Shaw said : " Mohamed was a truly wise man, for he founded a religion without a church."

Some find all they need in the Scriptures ; others look for ever to new Scriptures, in the faith that the future of religion depends on its development. Many believe, with Richter, that : " One religion after another fades away, but the religious sense, which created them all, can never become dead to humanity." Some put their trust in faith, some in works. Some, like William Blake, and his many followers to-day, believe that ritual and conduct are valueless unless they are the expression of the life-principle. For Blake life meant an overflow of love, and the life-principle imaginative creation. For many their religion is associated with superstition and supernatural phenomena. In contrast with this, a leading Catholic writer, Mr. Hilaire Belloc, has recently said : "Surely the end of any act of religion is to get the heart of a child." And Sir John Woodroffe, an ardent student of Indian religious thought, believes that : " Who helps to uphold the world has religion."

In Europe and America all these attitudes are typical, characterizing thought even to-day. In the religious utterance of India through the ages everything written above would find confirmation. But it is not quite so in Japan, as far as the voluminous scriptures and

commentaries have been made known to the West, and as I have experienced during fifteen years of life deep among that great people.

There are individuals of the great-hearted Anezaki type, with intellectual recognition of all forms of religion and broad sympathy with all that is good in them ; and there is much academic interest in other religious and ethical systems than Buddhism and Confucianism. The most popular form of religion in Japan among the sturdy militant section of Japanese manhood is what is called Zenshu, which includes the practice of a kind of yoga and lays great stress on heart-to-heart instruction in silence. This very form of religion also illustrates the eclectic tendency of the Japanese.

Zen was a striking combination of parallel antitheses, idealism and pragmatism, individualism and impersonalism, transcendentalism and empiricism. This was a result of an adaptation of Hindu idealism to Chinese quietism, and then to the intuitive insight and the practical nature of the Japanese people.

These words of Dr. Anezaki pregnantly summarize the experience of all who with interest and sympathy slowly come to know Japanese life. Perhaps the most striking mental form of activity there, is an eclecticism which is based on healthy curiosity and results in leisurely modulation of the chords of the spiritual being.

Many students include the Bible in their small, neat libraries ; Santa Claus has a welcome in every household ; and voices from all the world over are eagerly listened to for spiritual suggestion and refreshment. Yet there is always a return to the peculiar Japanese attitude, an emotional isolation so different from anything we get in Islam or Slavic life, or anything in Western Europe.

As for Chinese influence, has not Fenollosa told us ? "It is just because China has been slowly throttled in the silken meshes of her own culture, which Japan has for seven hundred years been cutting her own way through to freedom, that the two races to-day invite such strange contrast."

The Japanese mind and heart have been steeled by isolation for several millennia and by conflict with wild Nature probably unparalleled in human history : floods, snow a hundred feet deep, tidal waves, volcanoes and earthquakes have been constant foes, and taken terrible toll. The result is an independence of character and a self-trust and a self-esteem only equalled by that of Central Asian peoples such as the Afghan tribes, and by the Vikings who have been metamorphosed into men of Yorkshire, Northumbria and Michigan. On the top of this came the extraordinary rigid feudal hierarchy, resulting by 1600 in astonishing homogeneity and cohesion, which did not suffer change until the opening of Japan seventy years ago. Under this régime every individual was appointed his place, and the minutest details of deportment were fixed, even down to the occasions when he might and must smile, and when not to smile was fatal. Individual initiative was impossible within the social confines, though it was amazingly in evidence when men or women were in desperate straits, as when a rebel lord was the first to cross the dread Zara Pass in the Japan Alps, all the ways being barred, or as in the Christian persecutions.

On humanity in such circumstances, such portentous poise, a human throng largely continental, Mongol, with a fiery leaven of Pacific blood, were imposed from century to century, by far sighted leaders, disciplines of very varying character—manly exercises like horsemanship, the noble science of the sword, as a symbol of honour, archery, wrestling, jujitsu and fencing, practice in self-control in the form of elaborate social conventions, such as the tea-ceremony, the cult of flowers and miniature trees, and intellectual exercises as exacting as our own chess.

The result was a type of man and woman drilled for the adventure of life as none others have ever been, with a dread sternness of protective exterior when desirable, and universal willingness for self-sacrifice that put all preaching to shame. Such was the intensity of training the whole race had undergone for over a thousand years, that sudden emergence into the world of the nineteenth century, and consequent establishment of relations with every section of human civilization, have hardly affected the original character at all. Instead they have added one more discipline, which, like all others, the Japanese have taken in the spirit and good-nature of a game—the outward accommodation to the forces of Western civilization, a civilization as strange to them as theirs to us—and the adoption of whatever they found in foreign practice and theory which had constructive value for them, without even surrendering an inch of their own foreground.

It is impossible to make a valuation of the spiritual tendencies and possessions of the Japanese without realizing this inherent stability of character and permanence of the sense of dignity. These things are in themselves powerful supports to any general convictions and sanctions in the region of morals and religion.

But were we to stop here we should be losing the delight which life in Japan, on Japanese conditions, most certainly affords, whatever may be the inconveniences natural to submergence in such an alien civilization. This delight is entirely due to the consistently humane character of the people, of whatever rank. There are men without tears, but there are tears as well as happy faces, and tears seen through seeming happiness. Japan is full of affection as well as commonsense, as all Japanese children have reason to know, and the influence of the strongly developed social sense upon human relations is a constant cause of admiration.

"It is not the real Japanese mind, I think," says the poet Naguchi (to whom salutations from afar), "to build a house for the dead, as I know that it goes straight towards associating the dead with trees, mountains, water, winds, shadows, deer, ravens, foxes, wolves and bears, and uses to leave them to the care of the sun and moon."

All Japan is peopled with guardian deities, many of them still potent in human mentality, many reduced, as our fairies and pixies, to friendly and familiar personifications. "When the sky is clear, and the wind hums in the fir-trees, it is the heart of a God who thus reveals himself," says an oracle of Tajenia.

The serious and the pathetic sides of Japanese thought have been conditioned by the teaching of Chinese philosophers and by the Buddhism introduced some thirteen centuries ago. It has been an extraordinarily fortuitous combination of inheritances falling to the lot of a people so ready to use them to the full. The nobility of Confucian social ethics and the mystic influence of Tao go side by side with the austerity of the Shinto ritual, and all are mitigated by the sad-sweet resignation of Buddhism, with its wondrously beautiful apotheoses in art of Indian humanity. Moreover it is Buddhism which has given the Japanese heart its turn from the difficulties of life to the consoling beauty of Nature, of the mountains with which all temples are associated, the waterfalls which form a large part of every Japanese river, of the flowers in their seasons, the sunrise and the moonlight, and not least, the beauty and the song of those birds so strangely like our own in England, while the trees with their indescribable beauty and exalting companionship are mostly unknown in our landscape. All which things, in infinite detail, are enshrined in the great body of Japanese poetry, of which but a tiny fragment has appeared in any other language. And they have never been enumerated more movingly than in the pages of Okakura Kakuzo, now revered in a special shrine. He is writing of the impressive Nô drama, but his words are equally true of lyric poetry.

> The sighing of the wind among the pine-boughs, the dropping of water, or the tolling of distant bells, the stifling of sobs, the clang and clash of war, echoes of the weavers beating the new web against the wooden beam, the cry of the crickets, and all those manifold voices of night and nature, where pause is more significant than pitch, is there.....Fragments of nature in her decorative aspects ; clouds black with sleeping thunder ; the mighty silence of pine forests ; the immoveable serenity of the sword ; the etherial purity of the lotus rising out of darkened waters ; the breath of star-like plum-flowers ; the tears that may be shed in old age by the hero ; the mingled terror and pathos of war ; or the waning light of some great splendour—such are the moods and symbols into which the artistic consciousness sinks, before it touches with revealing hands that mask under which the universe hides.

* * * *

So bearing all these things in mind we should no more take isolated utterances of Japanese recluses or poets as typical of Japanese humanity than we should choose the more beautiful of the lyrical passages of Tulsi Das or Tuka Ram as typical of Indian religious thought, or Henry Vaughan's mystical poetry as characteristically English. Nowhere is hasty generalization more dangerous than when applied to Japan, where, though all life seems to move within the frontiers of rigid conventions, infinite variety slowly discloses itself to the careful observer. For one Englishman, long familiar with Japan, Shinto revealed itself as a religion of love and gratitude.

The richness of folklore, then, discovers an unappeasable interest in details of the external world, and such a rich world ; communion with the dead, generally at shrines in lonely spots in the mountain forests, is responsible for those frequent suggestions of remoteness from the present which disturb the foreigner in Japan ; the cult of manliness and the endeavour after deferential yet just social obser-

vances, give stability to institutions; and Buddhism, with its heart centred on the poetry of life, on beauty and mercy and the affinity of subhuman life to our own, has made of Japanese womanhood a new joy which will more and more clearly irradiate the world, and suffuses the hearts of even the most successful of modern warriors. Again and again men turn from their life in the ranks or on ships of war to solitude and penance for the death and suffering they have caused. And what a noble and touching example it is they love to dwell on, of the Buddhist devotee nearing Paradise, yet at the last refusing to enter, and deciding to descend again into the turmoil of life to help less fortunate ones among those who are far behind on the long steep path of deliverance. Ernest Fenollosa, in his great collection of notes entitled *Epochs of Chinese and Japanese Art*, says of this inseparable intermingling of social and spiritual interest during the development of Japan: "To make and administer sound laws, to effect hospital, charitable and university organization, to play a birdlike part in the variegated paradises of court and villa, to beautify the person and flash poetry as fountains do water—was only to play naturally what the gods wished done upon the hardened circumference of heaven, for, after all, the earth is only an outlying province, and the very best of the flesh-bound Soul is in touch with the central molten life of paradise." And as an instance of this intermingling he elsewhere cites the mysticism of the Tendai sect which, he says, "went to a verge of psychological analysis which dwarfs the neo-Platonist. It assumes the world to be real rather than illusory; striving, evolution; a salvation through process, a salvation to be achieved within the body of society and human law—a salvation of personal freedom and self-directed illumination—a salvation by renouncing salvation for loving work."

* * * *

Japan, for every foreigner who dwells there, is a violent reaction to personality developed in far different surroundings. The Japanese experience has been the magic means of unfolding many types of western mind and revealing powers and predilections which might otherwise have remained unsuspected. Chamberlain, Aston, Hearn, Fenollosa and Reischauer are all considerably products of a Japan they but partly interpreted. The natural and desirable complement to them all would be a Japanese Chekhov, reporting to us the naked dialogue of whole classes of people of whom foreign scholars as a matter of course have little direct knowledge.

There are subtle differences in Japanese humanity, as one moves about the far-flung islands from province to province, which defy analysis and of which only Hearn of those five patient toilers has given us an inkling. Japan presents the most remarkable instances in history of the fusion of peoples of different origins; it is only by a knowledge of dialects, as distinct from the Tokyo-ben, as the standard tongue is called, a knowledge no foreigner, least of all Lafcadio Hearn, has ever possessed, that we can get down to the undistorted reality beneath the deliberately standardized exterior.

Eastern humanity still remains largely unknown to the rest of the world, seen mainly through minds that are European in origin or inclination, through languages that entirely change the tone of a Chuang Tzu or an Abu'l Ala, a Hafiz or a Kabir, a Basho or an Iqbal. This is, of course, a different subject of discourse from all those jealously guarded secrets of religious sects, those things which we proudly claim to be beyond expression. It is a matter of things that are openly said from hour to hour for those that have ears to hear. It is a matter of facing the truth, of refusing to reduce life to abstraction, of the stringent veracity of the scientist as opposed to manipulation for a purpose. And though few Europeans may have sufficient length of years to become thoroughly intimate with any phase of Oriental life, what is important is a recognition of values, which often comes instinctively. Most of the rest is multiplication of detail.

The few words written above about only one of the forms taken by religion in Japan are of course utterly inadequate. Whatever its stern demands upon its followers, its alliance with pride and aloofness, Zen is yet a combination of belief and practice which gives utterance to a noble faith that is becoming a main tenet of the world's great belief, beyond sect and school, the faith so finely outlined by a most able exponent of Zenshu, Mr. Kaiten Nukariya.

Once become conscious of Divine life within you, you can see it in your brethren, no matter how different they may be in circumstances, in ability, in character, in nationality, in language, in religion and in race. You can see it in animals, vegetables and minerals, no matter how diverse they may be in form, no matter how wild and ferocious some may seem in nature, no matter how unfeeling in heart some may seem, no matter how devoid of intelligence some may be, no matter how simple in construction some may be, no matter how lifeless some may seem. You can see that the whole universe is enlightened and penetrated by Divine Life.

E. E. SPEIGHT.

FROM GERMANY.

[**Waldemar Freundlich** is a lover of Indian life and thought, and writes from a keen observation of the new spirit which has arisen in Germany.—EDS.]

The radical changes taking place day by day, in all quarters of public and social life, disintegrating long-cherished forms here, creating hopeful outlooks there, cannot fail to impress the minds of all those having to cope with so many and unknown difficulties.

What does the "hand" signify in the manufacturing process of our days of technical competition, what the old-fashioned "one h. p." of the peasant in his hopeless fight against American grain and frozen meat. It is machinery, co-operation of capital and many "hands;" that have ousted the brave worker of the soil, the skilful craftsman. War and inflation have destroyed the fortunes of the better and middle classes, forming everywhere the stronghold of religion, science and art. This has brought a new class of men to the surface and vested them with power, and they prefer men of their own class as colleagues. The service of the better-class official has been dispensed with. Political pressure has opened the land to an influx of goods from all countries, bringing hard strife and partly ruin to wide parts of the community. The burden of taxes in such a country, enhanced by a war-tribute, makes it more difficult still to a well-meaning, social-minded Government to solve the problem of some two million workless who, with their families, want looking after. Political factions of all kinds try to take hold of the situation, and passions run high.

It goes without saying that in the midst of such outward changes of life the mode of living has undergone modifications. A new generation has taken to sports and outdoor-life as recreation having little or no use for liquors and beer. It is noticeable that consumption of these has declined considerably. The vegetarian movement, being considered more or less absurd up to some years ago, has been "discovered" by science, and in some form or other has radically changed the daily diet of all classes of the people.

In speaking of the many new spiritual movements, touching both religion and philosophy alike, I am not including the intellectual life at the universities which continue to remain faithful to time-honoured traditions. What I wish to do is to try to show the numerous rivulets running beneath the surface, still having their one divine source in the human thirst for truth and longing after the unknown.

What makes these movements particularly interesting to the onlooker is the honest striving after oneness of outward and inward life, the attempt to find the connecting link between the inner aspirations of the soul and the truths they inspire in the intellectual and active life. It took centuries for the truths of Zoroaster to transpire in the writings of the Old Testament, and of Buddha's sayings to find their way to the great Saviour in Palestine. In our days this exchange of ideas takes place at a far quicker pace. There is hardly

any apostle of new spiritual movements who has not been influenced by some Eastern writings, although this may not appear at first sight. Popular books on Buddhism, the spread of Theosophical teachings and the general interest in the ever-mystic East can all be traced to an influence which may be called peculiarly Indian.

However stammering and all too varied some of the monthly "new time" and "new spirit" papers, they all show the earnest desire of writers and readers to renounce materialism in all forms and to give due place to the soul, and aim at the development of all higher forces, both mental and moral. They are written in a clear, comprehensive way, and their considerable circulation is only explained, to my mind, by the fact that the working and middle classes are in growing numbers estranged from the church and its dogmas. Evidently this new movement has something to give to them which the church could not give.

But it is not simply the question of spiritual life that is treated in these papers. They share the troubles of their readers and try to show them how to solve their problems. They give good advice as to sound living and housing, and often form co-operative societies for the realization of such aims. It is the oneness of thinking and living they aspire at, realizing the crying contrast between word and deed in Western life.

There are also some valuable religious writers who have in their own way spiritualized and made comprehensible Christ's sayings. Large communities, spread over the country and abroad, are their constant listeners. As an example I would mention Dr. Johannes Müller in Elmau, who has for more than thirty years published his speeches on religious, social, moral and political objects in his "Grüne Blätter" (Green Leaves) and written remarkable books on "God" and other religious and social questions. As Emerson, Dr. Müller requires personal responsibility from his reader, he wants everybody to listen to the human truths spoken by Christ and to act accordingly. He appeals ever and again to the great forces of the soul springing out of a strong belief. However different the scientific aspect of such writings, the tendencies go in the same direction as those of the "new movement" described above, namely, towards a oneness and spiritualization of human life in all its departments.

It would be premature to predict what these new tendencies will ultimately lead to. They seem, however, to indicate once more how essential Eastern spiritual influences are to the West, and how the old saying "ex oriente lux" still holds good for our days. The West, ever absorbed by tasks of mundane life requiring mental action and physical exertion, is in danger of becoming a mechanical world with soulless puppets to inhabit it. Neither spiritual, political nor economic troubles can be solved in the long run, unless this new spiritual movement continues to take root in the West, and inspires coming generations with new ideas as to the aims and ways towards individual welfare and the harmony between nations and peoples.

WALDEMAR FREUNDLICH.

IN THE WORLD OF BOOKS.

[As explained last month in this department, in addition to notices of new publications, we draw attention to old volumes of forgotten lore as old friends who get neglected in the rush of modern life. Below we print an article which surveys, all too shortly, the ancient Indian literature about the art of painting and which will show our readers how thoroughly the subject was studied thousands of years ago.—EDS.]

LAWS OF PAINTING IN ANCIENT INDIA.

[Among India's foremost artists, **S. Fyzee Rahamin** has commanded recognition alike in Western and Eastern modes of expression. His paintings in the Western style have been hung in the Royal Academy, and the Tate Gallery has purchased some, while his murals in the Eastern manner now decorate the Imperial Secretariat, Delhi. Until 1910 Mr. Rahamin who was educated in the Bombay School of Art and at the Royal Academy schools, London, later studying under John Sargent himself, adhered to the principles behind the art of the Occident. Not satisfied, he spent a number of years in research work in order to delve deep into the principles behind the ancient art of the Orient and then started all over again according to these methods of hoary tradition. His Highness the Gaekwar of Baroda engaged him as Art Adviser in which capacity he was instrumental in starting one of the finest galleries in India. Several of his paintings went to the great Wembley Exhibition in 1925, and in 1926 he was commissioned by the Government of India to decorate the Imperial Secretariat domes. Here he has painted in four divisions in the larger dome Knowledge, Justice, Peace and War, six panels depicting the seasons of the Indian year, eight figures illustrating moods of Indian womanhood ; and in the smaller dome, Brahma, Vishnu and Shiva with Saraswati, Lakshmi and Parvati, among other examples of exquisite work. His exhibition at the New Burlington Galleries, London, last December brought praise from the connoisseurs.—EDS.]

The art of India is misunderstood because it is misrepresented, and this situation has arisen owing to unauthorized enthusiasts writing on the subject. All writers on Indian Art have taken for their guide certain examples of art they came across and from such examples the authors have drawn their own conclusions, completely ignoring the fundamental principles that constitute the Art of India. All surviving examples are not works of art. Only a very few express the ideal laid down by the lawgivers of ancient India.

The first mention of the word " Kala " (Arts) is made by the ancient sage and Rishi, Apastumb, in his work called *Karma-Budhisar*. The age in which the Rishi Apastumb lived is not definitely fixed, but it was centuries prior to the coming into existence of the *Mahabharata* and the *Ramayana*. The Rishi Apastumb at the beginning of his work refers to another Rishi, Kashyap Brahm, a great Sage who lived many hundreds of years before himself, as the founder of the *Silpa Shastras*—Laws for creators. These were divided into two main sections : (1) the " Silpa Shastra "—Laws for the builder or architect proper, and (2) the " Chitra Lekhana Shastra "—Laws for drawing pictures. It is with the latter division that I am dealing in this article.

Chitralekhana Shastra consists of 14 sections, " vibhagas," which stand for 14 " Lokas "—regions, and the seventh of these was with its

knowledge passed on by Kashyap Brahm to the Rishi Twastu Brahm, who compiled the *Twastu Silpa Shastra*.

Twastu Silpa Shastra comprises sixty lacs of verses, with 214 divisions. It is written in a form intelligible for the people of this earth, Bhoo Lok. The entire knowledge of *Twastu Silpa* was explained to the Rishi Chaya Purush, who was charged with the responsibility of teaching the science to the Bhoo Lok. The Rishi Chaya Purush divided the Twastu Silpa into 12 parts and gave the knowledge with commentaries to 12 different Rishis who were to impart it for the benefit of humanity. These 12 Rishis, whose names are also mentioned, simplified the study of this science, and to make it acceptable to all kinds of intelligence wrote 153 different works. The mention of a few will give an idea of the vastness of knowledge given in these works for the study of artists :

1. *Bhut Chitrakala Shastra.*—The science and knowledge of the five elements : earth, water, fire, air and Æther or Akasha sometimes translated as sky, to be used for the purpose of painting.

2. *Shakti Chitrakala Shastra.*—The knowledge of all vegetable growth on earth to be used in drawing pictures.

3. *Loha Chitralekhana Shastra.*—Amongst other things teaches the art of engraving and etching on metal.

4. *Chayya Chitralekhana Shastra.*—Tells how to learn and understand the character and form of a person from his shadow, and draw his likeness.

So it goes on, giving every conceivable information an artist should have. Further, he enumerates, with names, 1,107 different kinds of arts of creation.

Maha Rish Vashist writes in *Propanchalahari* that in the region known as the Devlokastan—worlds of Gods—there are works written on the subject known as the *Deva Silpa*, *Yaksha Silpa*, etc. There are also treaties giving the quality, use, appearance, colour, form, and sound of electricity, of the rays of the sun, clouds, etc., specially meant for the study of the artist who should use this knowledge for the purpose of Chitralakshana—drawing pictures. Yajnavalki in his *Raj Tantra* throws a flood of light on this subject.

In later ages these laws were still simplified by handling only the essential side of the art of painting and making it more or less primary as we can see from the work known as the *Chitralakshana*. This pre-Buddhist work gives in detail, laws, measurements and proportions for drawing Gods, Kings and ordinary men. It elaborately described the manner and method the painter should adopt, giving similes to make the meaning clear. This was the chief guide of the painters of the Buddhist Period.

Vatsyayana's *Sada Aangga* is further simplified and can be taken as a primer for the art of painting. The six vital expressions of painting are clearly discussed without the deeper and philosophical side of the art of painting.

All works on the subject of Chitralekhana warn the artist to adhere strictly to the laws by religiously following them and, in symbolising the forms of nature, to be truthful, honest and faithful in their representation. Distortion of any kind was regarded as an insult.

The artist had, in addition, to learn certain Yogic laws and principles through which he identified himself with the unexpressed forms of nature and by understanding the meaning that underlay these forms to produce them in a symbolic manner in order to express fully their meaning.

Would it not help the cause of art if a sincere and an earnest attempt is made by art teachers to look into these treatises ? And how many are there among creative artists who will study them to fathom the processes of their own creative faculty ?

S. Fyzee Rahamin.

THE IDEALS OF ADULT EDUCATION.*

[**Dr. Basil A. Yeaxlee, O.B.E., Ph.D.**, is the Editor of *The Chronicle of Christian Education*, London, and has been associated with educational activities for more than a quarter of a century. He has served on several important national, educational committees and is an authority on adult education. Not only is he the author of such works as *An Educated Nation* and *Spiritual Values in Adult Education* (in two volumes), but he has edited a number of books connected with this great continent of ours, *The New Era in Asia*, *The Spirit of Japan*, etc. His latest work, *Lifelong Education*, recently published, shows his sympathetic insight, his wide reading and his deep knowledge of the subject he has made his own.—Ed.]

Ideals are not the same thing as aims. In a world-wide movement such as adult education has now become it would puzzle Aristotle himself to discover even two or three aims pursued " always, everywhere, and by everyone ". It is comparatively easy to define the distinctive purposes of the various groups, but the very process of definition brings more clearly into view their apparently hopeless diversity. Take as random examples the aims of the Folk High Schools in Denmark, certain Marxist groups on the continent of Europe, the University Extra-mural Departments and the Workers Educational Association in Great Britain, the English Church Teaching Group, the Y. M. C. A. in America and indeed all over the world, the Communist organisations for adult education in Russia, and the campaign against illiteracy in China. Obviously each is limited by circumstances of race, social and political outlook, cultural interest and religious conviction. It is effective because, among other reasons, it is thus narrowed. *The International Handbook of Adult Education*, published in conjunction with the holding at Cambridge in 1929 of the first World Conference on Adult Education, is an almost

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* *The International Handbook of Adult Education.* (World Association for Adult Education, 16, Russell Square, London, W.C. 1. Price 5*s.* net.)

startling revelation of the rich variety of aims which two seemingly simple words can be made to comprehend.

The fact that such a volume can be compiled, and still more the fact that a Conference representative of organized adult education in more than fifty countries could be carried through successfully, points to something held in common by all these students and teachers, animating them in activities so unlike as to suggest at first sight conflict rather than co-operation, inspiring them to greater efforts than before in the service of aims fully understood and accepted as divergent. It is in the common impulse that the great ideals of the movement must lie. If we are to avoid any flights of imaginative romance the ideals we discern must lie within the actual facts of the work being done, no less than in the ultimate achievements of which there is for all some reasonable and practical possibility.

To proceed by negation is unprofitable except in order to clear the ground for affirmative statements. It is in this way that it helps us here.

The ideal of Adult Education is not primarily a widespread extension of knowledge or even the intensive acquirement of knowledge by the "few but fit." It cannot be, for the greater number of adult students are prevented by lack of time, previous equipment, and opportunity, though not of capacity, from any but a modest participation in humanity's ever-growing treasure of things to be known. What matters more than the amount of fresh knowledge gained, or the area of its diffusion, is that men and women should acquire by sound discipline of mind the difficult art of learning.

Again, adult education cannot be overmuch concerned with the uses to which knowledge may or will be put—whether, for example, in the refinement and enrichment of leisure, propaganda of a political or other description, the more intelligent and effective discharge of the responsibilities of citizenship, or the development of greater efficiency and success in a calling. These really belong to the category of aims, regarded from the standpoint of the student. But it may safely be said that true adult education has a bearing, in greater or less degree, upon them all, so that if any form of adult education has value in only one of these human relationships it may be suspected of poverty in scope or quality.

Turning from these conceptions—upon which, however, it was necessary to comment because they are so often put forward as the obvious ideals of adult education—we come to what the present writer, at least, holds to be the uniting forces of an ideal nature throughout the whole world-movement. It is simpler to indicate these in dogmatic form, though in no spirit of doctrinaire finality.

Adult education, then, will awaken men and women to their own significance and potentialities, opening their eyes to their own limitations and to unsuspected or unexplored resources for full, free, and joyous living. It will give them a respect for facts, a steadiness of judgment, and a vividness of imagination to which before they were

strangers. In so doing it will inevitably reveal to them their interdependence with other people, man with man, group with group, class with class (if the degenerate word is to be retained), nation with nation, race with race. Moreover it will teach them to set their experience against a background which transcends, though it neither excludes nor ignores, the material and temporal. As Mr. H. G. Wells, stating his "Point of View" in a recent broadcast, said, they will know in themselves mortal response to immortal ideas, realizing that beyond the multitude of individuals is Eternal Man, to whose growth they minister. To put the same thing in another way they will perceive, as Mr. Middleton Murry suggests in his book entitled *God*, that they are at one in themselves and at one with the universe, in which biological life and metabiological are continuous. Or if, as some of us prefer to do, we speak in the simpler and yet more profound terms of which Jesus illumined the meaning, they will come to know God, and knowing Him to love Him, and loving Him to serve Him, through love and service of another. All Nature and her processes, all the arts and crafts achieved by Man, all Science and Philosophy, all social and political systems, and above all the whole complex of human intercourse wherein each is teacher and each is taught, are the agencies of this ideal.

BASIL A. YEAXLEE.

The Mystery and Art of the Apothecary. BY C. J. THOMPSON, O.B.E. John Lane, The Bodley Head. Price 12*s.* 6*d.*)

The Mystery and Art of the Apothecary is an exhaustive survey of the origin and use of herbs and plants as drugs, primarily for the relief of pain. The term Apotheca means a storehouse for herbs. The apothecary was the keeper. Later he became one who prepared spices and drugs. The Mystery meant the learning of the secrets of the art, for which a long apprenticeship was necessary.

We learn that the Easter Islanders had knowledge of and used three drugs (p. 1) but their names are not given. Amongst the Egyptians, Anubis, the dog-headed, was regarded as the apothecary and compounder of the prescriptions of the gods (p. 11). The Bible gives the first definite mention of this art (Exodus 30. v. 35). The Hebrews made good use of it. Amongst the Hindus, the traditions regarding the remedial properties of plants and herbs (p. 18-19) are shown by the prayer to a plant for the relief of a Tertian Fever, in the Artharva Veda.

In England the apothecary's art dates from the 12th century. King Henry VIII practised it. Paracelsus was well versed in it, but the author has omitted to mention that Paracelsus brought trouble upon himself by taking active steps to prohibit the exorbitant charges of these dispensers. About this time man was used as medicine. Powdered skulls, brain, blood, liver and such like were compounded for internal administration (pages 204 *et seq.*). To-day modern medicine resorts to panaceas made from blood constituents and the glandular secretions of the animal for the relief of ills. Moreover, blood transfusion from man to man is an everyday occurrence. It seems *doubtful* as to where the progress lies ! Our medical science seems to be going the round of false or questionable knowledge. There are many theories put forward to-day which were tried out and discarded in earlier eras ; but for all that there are in currency a few sane doctrines taught by the sages of antiquity and the number approving and following them is on the increase. How long will such remain uncontaminated ? Are their advocates and promulgators endeavouring to fortify themselves with right knowledge so that their efforts are not drowned in the maelstrom of false ideas ?

ESTELLE COLE.

ENDS AND SAYINGS.

"————*ends of verse*
And sayings of philosophers."
—HUDIBRAS.

Infant prodigies still continue to be born in the world, and still the enlightened West has not accepted as fact the principle of Reincarnation. The startling success that has attended the recitals of the violinist, Yehudi Menuhin, aged twelve, seems to prove him a prodigy of no mean order. He has been acclaimed in America, in Germany, and now in England, as a marvellous violinist with perfect technique. He manifested musical ability practically from his cradle, but his parents, though musically disposed, have no special talent. Mr. Robin Legge, the well known musical critic, writing in the *London Daily Telegraph*, says :

> I do not hesitate to say that in this twelve-year-old, robust, healthy looking boy we have a prodigy whose like has not been heard among violinists in the last five and forty years, and quite probably has not been heard, as Fritz Kreisler has laid it down, since Mozart. I think I have heard them all, here or elsewhere, and I am convinced.

In the *Ocean of Theosophy*, Mr. W. Q. Judge specially cites the case of Mozart, with reference to the subject of reincarnation ;

> Mozart, when an infant, could compose orchestral score. This was not due to heredity, for such a score is not natural, but is forced, mechanical, and wholly conventional, yet he understood it without schooling. How ? Because he was a musician reincarnated, with a musical brain furnished by his family, and thus not impeded in his endeavours to show his musical knowledge.

And still it is said there is no proof for reincarnation; Nature has failed to make herself understood.

In the *Indian Social Reformer* of January 11th a preliminary statement has appeared concerning a proposed Ashram at Sat Tal (India). The main purpose of this scheme is " to yoke the Christian spirit and the Indian spirit in the service of Christ and India," and " to endeavour to produce a type of Christianity more in touch with the soul of India and more aflame with the love of Christ." It is hoped that Hindus and Moslems and men of other faiths will join for periods of sympathetic study of the Christian faith. " We also hope to have those who have recently begun the Christian way of life to join us to learn it more perfectly and to become established." This all sounds very broad and attractive, but a closer examination reveals the proselytizing spirit of the enterprise, however subtly veiled. The root idea is that of all the great Teachers Jesus is not only paramount, but no one has or can ever rise to his stature. Therefore the Christian religion is the true one. When this is frankly stated, no one has any objection, except to feel that the view-point is narrow. THE ARYAN PATH feels bound to point out the danger lurking in this proposed Ashrama. In one of the clauses it is said : " We trust

that prayer will be the very breath of the Ashrama." Prayer—of what kind, to what, to whom, if not to a personal god ? The *Secret Doctrine* states :

> The ever unknowable and uncognizable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it ought to do so in the silence and the sanctified solitude of their souls ; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their simple intentions the only visible and objective sacrificial victims to the *Presence*.

The Rev. E. Stanley Jones will be going against the spirit of Jesus, if he permits in his Ashrama any other form of prayer.

The form in which this effort for Christianizing India is made will appeal to the psychic side of some Indians, and so we feel we must point out that *all* the great Teachers taught the same doctrine, and that Truth, however much exoterically distorted, lies at the base of all religions. Only when this is realized can we hope to enter the Kingdom of Spirit. But too many make the world of their emotions, however beautiful, their playground.

Count R. N. Coudenhove Kalergi of Vienna is the president as well as the founder of the Pan-European Union. M. Briand and Dr. Nansen are honorary presidents. The idea of the Union is to build up a United Europe, and it is held that this Union is a necessary step for its furtherance, as Europe is constantly reverting towards pre-War conditions. While lecturing last November at Oslo in connection with the League of Nations, the President was asked whether, after the goal of Pan-Europe had been attained, would not the next goal be world union, world peace, and universal brotherhood ? To which question the lecturer gave an interesting answer. He said in effect :

> If I am born again in a hundred years I will work for that. I myself am half Asiatic, as my mother is Japanese. Pan-Europe wants cultural contacts between Asia and Europe. To-day we must achieve the task of to-day, Europe being the restless corner of the world she must become consolidated before the United States of America and the Asiatic States can believe in world-peace. In a hundred years Pan-Europe will be old-fashioned and the time of work for world-union will have arrived.

While sympathizing with Count Kalergi's good intentions, we feel he is leaving things to too late a date. In the hundred years it may take to effect a Pan-Europe there may well have arisen a league of Eastern nations in opposition, and the result may be future wars of extreme horror which it is the very object of the Count to avoid. The only practicable method would seem to be to form a world-league, beginning here and now, in which League Europe would play its part and take its due place among other federations. The League of Nations could, if it would, play a great part in bringing this about. "A stitch in time saves nine," and it must be borne in mind that Europe cannot expect all the rest of the world to stand still and wait her convenience while she leisurely settles her affairs.

Sir Sankaran Nair in the English *Contemporary Review* for November considers a New Testament story which has puzzled many a heart in the West—that of Martha and Mary. Martha, eager to have everything ready for an honoured and loved guest, wondered why her sister sat at his feet instead of helping her. It was very human that " Lord, dost thou not care that my sister hath left me to serve alone ? Bid her therefore that she help me." That rebuke of Jesus has seemed unjust to not a few " Martha, Martha, thou art careful and troubled about many things. . . . . .Mary hath chosen that good part." Sir Sankaran holds that ancient Christianity becomes intelligible in the light of the old-world religions as even now understood in India. Mary's was the life of faith and absorption in God ; Martha's, the life of work. The former comes from conquest of passions and desires, and a life lived according to the Sermon on the Mount leads to the Kingdom of Heaven. He says, by the way, that before old age all ordinary persons are slaves to their passions and desires. We understand him to imply that Mary had mastered the tumultuous emotions which hurry away the heart even of the wise man who strives after perfection. He sets down the stages of the path as given in the *Bhagavad Gita*, work first for others, which was Martha's state, and then work as sacrifice to be carried out as a matter of duty. The doer of work as duty would never be concerned with the duty of another which is ever full of danger. Criticism of another for failure to perform work, which Martha's request implied, would not enter into the mind. It arose from the heresy of separateness, and now we understand Jesus' remark. Sir Sankaran Nair holds that Mary was engaged in the work in which she should not be disturbed, wrapt in love for her Master, and that a distaste for any kind of work as drawing away from the Supreme will arise in him who devotes himself to worship of the Supreme. It seems to us that Sir Sankaran has overlooked an important point in ancient teaching in his deep and tender analysis of the New Testament story. No distaste of work can arise in one devoted to the Self of All Creatures. A life of faith and absorption in God truly lived means also a life of work. The Path of Devotion and the Path of Action are one. Beyond Mary's, as Mary's was beyond Martha's, is the stage of him who relinquishes the joy of the presence of the Master to do His work with orphan humanity. Some there be to whom the life of contemplation is all, others to whom the path of action is all, but there are also a few who are men of meditation even when engaged in works. On the true Path, all duties must be fulfilled even—if necessary—to military service here decried. Arjuna was a *kshattriya*. The mighty of soul are warrior souls but they fight indifferent to the results, at one and the same time men of meditation and men of action.

A well known specialist on mental and nervous diseases, Dr. Bernard Hollander, spoke recently on what may be summed up as the necessity for mind-control, at the British Phrenological Congress. He said :

> The insane we can restrain, but not the far greater number of semi-insane and borderlane insane, and the people suffering from what is commonly called ' nervous breakdown ' which is often of mental origin, and manifests itself in abnormal thoughts and conduct.

He then pointed out how our dominating thoughts determine our dominating actions, citing the example of the profligate who thinks immorally before he acts immorally.

> Day-dreaming is another tendency in men of unstable minds. Often they neglect the world about them and their daily duties, and build up a world of imagination all their own. Real life loses all significance for them ; they become solitary and unsociable, live in a world of dreams and many ignore the sanctions of traditional conduct.

In a word, we are presented in this twentieth century, as a matter of scientific observation, with problems which were recognized and understood in Ancient India. The West has not yet fathomed the nature of mind, but to Patanjali this was well understood and his *Yoga Sutras* deal with the problem.

Mind has, Theosophy teaches, four peculiarities : (1) to fly off naturally, from any point, object or subject ; (2) to fly to some pleasant idea ; (3) to fly to an unpleasant idea ; (4) to remain passive and considering naught. These modifications must be mastered, and the butterfly tendency of the mind brought into control. This may be done by a process of concentration, a regularly charted discipline, which will finally produce after a series of stages the self-controlled man, i.e., the man whose trained will uses the mind like a rapier and cuts through the moods like a sword.

Imagination is the picture-making power of the human mind. It may be abused, and through indiscriminate day-dreaming and phantasy be destructive in quality—or it may be trained to be constructive and thus be a most valuable faculty with a dynamic force.

Special mention is made of strongly opinionated persons—"those whom we call cranks." Such persons are those who allow themselves to be dominated by an idea. When the idea is a high ideal, we get a very wonderful type—a definite stage noted by Patanjali,—but not the highest. Theosophy teaches that the man who is really one pointed can turn his full attention from one subject to another with perfect equanimity for he is not disturbed by emotional or thought currents, being essentially the director and not the directed.

Nearly five thousand years after the building of the Great Pyramid, which was considered the output of gigantic, ruthless and vainglorious barbarism, Egypt has begun to attract the world to the banks of the Nile. Unprejudiced estimation and devout labour of the Egyptologists denote with one accord the greatness of the ancient Egyptians and regard the nation as the " cradle of civilisation." Recent excavations reveal that the nation in many of its dynasties was keyed up to a very high pitch of efficiency and was organised in a very amazing manner.

Much interest is centred in the recent archæological expedition organized by the University of Pennsylvania, under the leadership of Mr. Alan Rowe, who is engaged—work started in November 1929—on the excavation of a pyramid called by the Arabs "El Harim el Kaddab," or "The False Pyramid," which dates back to the Fourth dynasty. It is centred at Medum which lies in the Libyan desert approximately between the northern end of the Fay-yum and the Nile. According to Mr. Rowe the False Pyramid is "of three originally seven square receding stories." (*Scientific American*, Dec. 1929). Prof. G. Steindorff of Leipzig has measured the heights of these three stories and finds them to be 81 ft. 6 ins., 98 ft. 11 ins., and 34 ft. 3 ins., respectively. Professor Flinders Petrie of the British School of Archæology points out "that the pyramid was built cumulatively that is to say in seven successive coats each of which bore a finished dressed face around a central mastabah tomb."

Though the exact dates of the hundreds of Pyramids in the valley of the Nile are impossible to fix by any rules of Modern Science, nevertheless each expedition successively brings forth the glory of ancient Egypt with its perfection of art.

Egyptologists have yet to give a coherent view as to the real purpose or significance of these pyramids. Writing on the Egyptian Wisdom, H. P. Blavatsky, in 1877 said in this connection, that "externally, it symbolised the creative principle of nature, and illustrated also the principles of geometry, mathematics, astrology and astronomy. Internally, it was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation scenes of members of the royal family." (*Isis Unveiled*, Vol. 1, p. 519.)

Sir Flinders Petrie in his valuable collections of Egyptian weights preserved at University College, London, reveals the ancient Egyptians as expert meteorologists and well versed in the art of making balances and weights of astonishing accuracy. Metallurgy was a very successful art among them. Of other craftsmanship, Mr. Lucas in his book on *Ancient Egyptian Materials* has given interesting and valuable accounts of the substances employed by the workmen of the Pharaohs, who showed great empirical knowledge in the extraction, preparation and use of these substances. Literatures on Egypt illustrate the efficiency of the ancient Egyptians not only in practical arts but also in their reflected, speculated and evolved systems of magic, astrology and other occult sciences, side by side with their philosophies and theology.

Modern chemistry arose out of the alchemy of the ancients. Modern medicine as expounded in a recent paper of Dr. W. R. Dawson, (read before the Egyptian Exploration Society and reported in *Nature* of 16th November), owes its origin, and is indebted, to Egyptian Medicine. He said "If we wish to go to the very beginning of the great science of medicine that to-day can almost achieve miracles in the prevention and cure of disease, it is to Egypt that we must turn, for the Egyptian medical books are by many centuries the oldest

scientific writings that have survived the ravages of time. Our knowledge of Egyptian medicine is derived from a series of papyri the oldest of which dates from the Middle Kingdom although all of them are clearly derived from much more ancient prototypes . . . . There cannot be the slightest doubt that the Egyptian medicine had its origin in Magic and Magic never lost its hold upon medicine." Later in his speech, Dr. Dawson implies that this Magic is "superstitious Magic" whereas in reality the Ancient Egyptian Medicine was based upon Magic which, according to Madam Blavatsky in *Isis Unveiled,* as a science, "is the knowledge of these principles (potencies and powers of man's inner nature) and of the way by which omniscience and omnipotence of the Spirit and its control over nature's forces may be acquired by the individual while still in the body."

The classic case of Saul and David is brought forward again in an interesting article by Emily C. Davis in the *Science News-Letter* of last November. Dr. Willem Van de Wall a skilled performer on the harp, as well as being a psychiatrist, has found music very beneficial in mental cases. "It cannot alone heal diseases of mind or body. But it can stir up latent energies and desires in the invalided and it does have some effect on heart action, blood pressure and glandular function, though its connection with such physiological processes is still not too well understood." The writer acknowledges that the discovery of the use of music "as medicine for mind and soul is ancient and harks back to Egypt and Babylon, to the Greek shrines of healing and was remembered by physicians in the dark ages before the dawn of modern scientific medicine," but she adds that "the idea of using music in mental hospitals as a tool to arouse troubled minds and listless or rigid bodies to activity is a bigger discovery and Dr. Van de Wall has been a chief discoverer and experimenter in this new field."

On what grounds she bases the fact that music as a cure for mental cases is new, we are ignorant. But history would seem against this statement. Madame Blavatsky in *Isis Unveiled*, as long ago as 1877, wrote :

> From the remotest ages the philosophers have maintained the singular power of music over certain diseases especially of the nervous class. . . . . .The sound has an attractive property; it draws out disease, which streams out to encounter the musical wave, and the two blending together disappear in space.

Madame Blavatsky also mentions that in Ancient Egypt "music was used in the Healing Department of the temples for the cure of nervous dosorders."

The cycles must run their rounds, and it may well be that this ancient art of healing is about to be revived. But we must always remember that there is nothing new under the sun, and the musical healers of to-day can only be called discoverers in the sense that they reveal once again to the knowledge of humanity an art fallen long into disuse.

CORRESPONDENCE.

Women—Home-Builders.

An incalculable difference has been made to the United States' life by the Woman's Movement. Vast as are the distances in America, the resources of the combined Women's Clubs placed before their members in every part of the country world-renowned thinkers from overseas and arranged study circles to benefit from such visits and from books. In the domestic sphere there has been the work of the field staff of the Bureau of Home Economics, Department of Agriculture, Washington. Obviously, the less narrow the circle, the more educated the woman, the greater the influence she wields in home, in civic and in national life. And anyone intimately acquainted with the movement in the United States and with some of its leaders, who have used to the fullest extent the power of co-operation after educating public opinion in desired channels, knows how the well-being of the entire American race has been affected.

It is most interesting, therefore, to see kindred work being undertaken in England. After the vote had been won in 1918, the National Union of Women's Suffrage Societies under its President, the late Dame Millicent Fawcett, became the National Union of Societies for Equal Citizenship. Some six years ago, it started the work of educating the woman voter through its Village and Rural Women's Institutes. The movement spread rapidly. On the 1st of October 1929, there were 4,339 of them in England and Wales. As the result of a confidential report circulated among the members of the Council of the National Union and two months' experimental work, it was decided last March to form Townwomen's Guilds. The movement grows rapidly. Metropolitan resources are added to those of provincial towns. Meetings encourage the science and practice of home-making and house-craft; the preservation of the beauty of the town and country-side and interest in architecture, local history, folk-lore and natural history; interest in handicrafts, Art and Science and matters relating to the town, the nation and the Empire, to questions of international importance, Peace and the League of Nations "enabling women to make their best contribution to the common good."

Here is an activity which, finely and properly directed, can transform home-life—and the welfare of the entire world begins at the hearth. The much greater insistence in two continents, if no more, on home economics is an epoch-making indication of the changing times. From the kitchen may radiate the greatest forces of all, if a woman be there who knows the full import of the domestic as well as other spheres. So we watch with interest the present phase of the Women's Movement in England, Sweden and the United States. Transform a single home into a *perfect* example of family life and the town, the nation, the world benefits. Harmony in the family means finer national life and true national life leads to the real Internationalism.

London. T. M.

[Will Indian women note this movement?—Eds.]

Why 108?

With great interest I read in the Danish *Politiken* of the present of a whole Buddhist temple sent by Sin Tien Geken, Khan of Khara Shar in Mongolia to the King of Sweden through Lieut. Haslund. With this temple also comes a Mongolian Codex, and a rosary made up of pieces of bone from 108 human heads. It is reported that this rosary belonged to a lama who had committed a serious crime, and who prayed with it to give his supplications as much strength as if the 108 persons were joining him in worship. Now my question is—why 108? Can any of our anthropologists throw some light on this?

Copenhagen. L. H.

False Psychology.

The tide is turning. Psycho-analysis having reached the apex of its popularity is beginning to be adversely criticized by thoughtful and leading men.

The *Review of Reviews*, August 15th, 1929, contains an article called "A Freud Legend" by Col. Arthur Lynch who is himself a psychologist of long standing. In this article Col. Lynch severely exposes the fallacies of Freudian psychology and gives a timely warning to educationists at large and medical men in particular. Freudian psychology has done much to injure the younger generations' understanding of the working of that elusive principle in man, the mind, and the relation it bears to the physiological functions of the human body. Freud's one refrain is that sex is at the root of, if not everything, then almost everything man does.

Col. Lynch deplores that the British Medical profession should have favoured Freud's theories without realizing their danger to the younger generation and concludes in the significant way :

"His work is not a scientific exposition at all. Freud does not begin at an intelligible base and thence conduct a consecutive argument to valid conclusions. He ignores the elements of the true psychology. On the other hand, he luxuriates in suggestive descriptions of sex matters which have nothing to do either with psycho-analysis or anything else in the field of thought. That is his strong point ; he has no other.

"He talks nonsense on every separate branch of the subject on which he has written. Scientifically, his works on dreams, on memory, on the 'Œdipus Complex,' on the 'Unconscious Mind,' are contemptible. He redeems all that, and redresses the balance for his admirers, with his spicy, and often nonsensical talk on sex. His works are pernicious for young minds ; but in my opinion, the worst evil is the effect of sheer stultification he produces on serious students who believe that in reading Freud they are studying science, and who, through faulty education, cannot discriminate between the dross and the pure metal of thought.

"The medical faculty is deplorably ill-educated in these matters. Its lack of adequate education is largely to blame for the fact that a man such as Freud, who has made no appeal on scientific grounds, but has been carried on a wave of popular interest, and puffed into prominence by 'booming' publishers, should stand forth as a figure of note even in a scientific domain which should be sacred—psychology. Against so gross an outrage upon science, scientific method, clearness of thought and public welfare I raise my hand in emphatic protest."

Mysore. M. Sc.

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Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

THE ARYAN PATH

VOL. I. MARCH, 1930. NO. 3

The Editors hold themselves responsible for unsigned articles only. They are not necessarily in agreement with the views of their contributors to whom they leave free expression of opinion.

AS ONE NEWLY BORN.

The Spring Equinox will raise the thoughtful to the plane of hopes and aspirations. They will contemplate the possibilities of a new life for themselves—fresh actions of deft fingers or strong arms, new creations of mind, above all the gracious and joyous outpouring of kindliness and friendship.

This is natural. Of yore is the impress on the human soul, which even to-day works as an innate idea, that mother earth is so linked to the human body that their birth, growth and death correspond with each other. Ancient Bards and Sages taught the masses through astronomical festivals. Revelries of carnivals in the West and those of Holi among the Hindus, and even All Fools' Day, are but distortions of the solemn Rite of Spring dramatised in the Mysteries of Greece, Egypt and India. But poets and others have been more faithful to the facts these conveyed, and so even the masses of to-day watch the birth of spring with tenderness and joy. The old memory abides with us like an image burnt into ancient clay. And so each asks, as he contemplates Nature in her festival of Spring, what Titan will aid me to renew my creative life and put forth the exuberance of Spirit ?

The Spring symbolizes the second birth. A resolve made in the silence and secrecy of the winter solstice marks the conception of soul-life; it quickens in the womb of effort, and then, when his active day of good sacrifice is as long as his night of contemplation, man comes forth as one newly born.

We all desire to be *dvijas*, twice-born. The earnest among us resolve to be born again—to put the past away, to be fearless of the future. But how to shape the wish to actual achievement? We may even possess the will for it, but we do not know the direction our will should take, nay more, we are ignorant as to how to begin. Like Nicodemus we wonder—how can a man be born again?

Numerous facts about soul-birth are to be found scattered in religious and traditional lore in the form of parables. Poetry breathes the news in mystic hints and metaphor. There is, however, the Esoteric Philosophy of the Ancients, and it teaches in full and in detail the truth about the second birth, and about the growth of the soul unto manhood. That Esoteric Philosophy is not widely known, and where known it is robbed of its verity by ingrained religious belief and modern intellectual upbringing.

To be born of the Spirit we must recognize ourselves as of the Spirit. "In Christ is neither male nor female, neither Jew nor Greek, neither bond nor free." The soul is not of the senses, nor of the blood, nor of the brain, but of the heart.

Some there are who grant that senses should be subdued; others go further and agree that passions should be transformed. But, in this age of mind, our pet views, our self-begotten thoughts, our favourite ideas and considered opinions become our stumbling block. How many will consent to cleanse the mind of its quasi-creative power and yield it to the heart? We are so engrossed in working the brain that the heart is left to take care of itself. The mind has usurped the place of the soul.

To be born of the Spirit man must free his mind from all ideas which he may have derived by heredity, from education, from surroundings, or from sundry teachers. His mind should be made perfectly free from its own activities so that the inner voice of the heart may be heard—"Give up thy life, if thou wouldst live". We live in and by the mind. To be reborn we must renounce that life.

Hearing the truth of the second birth men leap to action. They often go astray not recognizing that the progress of every soul is through identical stages. The mystical experiences of the Great Ones do not differ. They walk in single file, each in the footstep of the Predecessor. One striking phenomenon among the insane is that each rides his own hobby-horse to death. Equally striking, though not equally recognized, is the phenomenon among the truly sane—the Christs, the Acharyas, the Buddhas of the race who all speak the same identical truths in different languages. They all describe the slow procession of the soul from earth to heaven by the same precise stages, however varied the mode of expression of each—in the language of Number, or of Sound, or of Colour. Each human being has to learn discernment by questioning his own inner voice, not ready acceptance but fearless cross-examination of what comes to him from within, in the light of the united Spirit-Voice of the Illumined Great.

As nature abhors a vacuum, the moment we empty the mind of its notions it will be filled again. According to its past tendencies the mind will attract to itself its cohorts. The soul has to step in and act as the warden of the gate of mind. The soul must energize the mind to seek out universal ideas—those which refer to and affect all souls, and which have been always and everywhere held. Such, it will be found, are not held by the society in which men of brains move. They are held alone by the spiritually regenerated, and he whose goal is second birth must seek those waters of life.

The Twice-Born labour even to-day as Living Men.

The mighty art of soul-regeneration is not altogether lost. Those who have mastered their own minds and fecundated them with compassion have kept the fire of that knowledge burning through the centuries. He who aspires to be as one newly born must seek the companionship of that knowledge.

Vain it is to make search without. No knowledge will reach you from any where but this small lotus of the heart. Just now ye are binding it so that it cannot burst open. It is with the delusions of the mind ye bind it in a knot. That knot ye must break. Break loose from scholastic error, make of your minds a still and placid surface on which the Lord of the palace in the heart can reflect pictures of Truth, become as little children who are not hindered by preconceptions, and ye will have knowledge.

The only fact I have to offer you is—YOURSELVES.

THE PATH—*March* 1888.

TOWARDS A UNIVERSAL RELIGION.

[**J. D. Beresford** surveys in this extremely interesting article a religious upheaval in Britain, which equally thoughtful observers of other lands also report in their respective countries. It is not only the Anglicans who do not observe the ethics Jesus taught; the same is true of Roman Catholics, Methodists, Baptists, etc., and all the other sects. Here in India the ethics of the Gita, the rules of Manu, the injunctions of the Vedas are twisted by men and women to suit their own purpose, just exactly as are the Scriptures in the West. And where is the Parsi who even thinks of living according to the philosophy of the *Gathas* or the rules of the *Vendidad*?

The world is gradually throwing over priestcraft and dead-letter religions. If a great number in Christendom are abandoning the root principle of vicarious sacrifice, here in India the masses, aided by right-minded souls, are breaking the bondage of religious intolerance, as, for example, in the anti-untouchability movement. But where will this protestantism, almost iconoclastic, lead? Is there no danger from the natural reaction which is sure to follow? Crass materialism will be the consequence and the result of centuries of blind faith, unless the loss of old ideals is replaced by other ideals, unassailable, because *universal*, and built on the rock of eternal truths instead of the shifting sands of human fancy. Look at Russia, watch what is happening with numbers of individuals who in leaving religious superstition fall prey to scientific superstition, to objectionable habits of life, to degrading atheism, and to debasing non-belief. Where can we find new ideals for our age if not in the Ancient Codes, and going back and back to what Mr. Beresford calls the oldest of all religions, which was *universal*? There we shall find what we need.—EDS.]

In the Spring of last year three articles by me on Religion were published on consecutive days in *The Daily Express*. These articles were of unusual length for the leader page of a popular daily, and although the tone throughout was completely unorthodox from the point of view of the Christian Churches, no essential statement of mine was cut out by the Editor.

The first interesting fact to be noticed about this publication is that it should have been possible to deal quite frankly with religious beliefs in a journal such as *The Daily Express* which has a circulation only slightly less than that of *The Daily Mail*. It is a sign not so much of the tolerance in these matters of the proprietor and editors of the paper as of their realisation that the subject would interest and not offend their readers. This attitude moreover was completely justified as there was a tremendous response in the way of letters, the majority addressed to the Editor—though I received personally more than seventy—only a few of which letters contained indignant protests. A still more stringent test was afforded by the fact that the steady increase of *The Daily Express's* circulation was improved rather than diminished that month. The improvement in itself may have been due to other causes. The essential fact is that there was no marked fall in the figure, although the paper was banned by the Irish priests for those three days and many copies were returned from Roman Catholic Ireland.

The next important inference may be drawn from the nature of the personal letters I received in response to my plea for a universal religion that should, incidentally, supersede all the orthodox sects now included in the general category of "Christians." Only five out of seventy-five were abusive in tone and of these, four were anonymous, the exception being one from a Roman Catholic. Of the others something like sixty per cent. contained earnest enquiries or sympathetic congratulations. Most of the remainder were from spiritualists, (I had condemned all the usual spirit messages as coming from those ephemeral personalities of the newly dead which have no true knowledge of spirit conditions)* or from those who were already practising some version of my own creed. Finally, a few of the sympathetic letters were from clergymen in the Church of England and professing Christians.

Now even if there was no other material to support this illustration of the general state of religious feeling in England at the present time, the fact of the publication of those articles and the nature of the response, evidence a body of opinion that is in need of religion and is dissatisfied with the general doctrine of Christianity as preached and practised by the churches. And I very urgently desire to point out to readers of THE ARYAN PATH where, in my opinion, the English Churches** are failing.

The most obvious weakness is that one aspect of rigid sectarian teaching is daily becoming more obviously irrational.

Before the days of universal education and free international intercourse the idea that salvation was the peculiar reward of one sect and one sect only, was the great cementing force that held its believers together. The principle appealed to that fundamental weakness in human nature, the desire for personal glorification ; and the body of converts to a new religion revelled in the belief that they were saved and the remainder of humanity damned. Naturally in all such sects there were exceptional individuals who had the true religious sense, some of whom were such ardent evangelists that they put the infidels—Protestants or Roman Catholics, for instance—to the stake in a fervour of ecstatic enthusiasm. But this aspect of intolerance, the exclusive claim to Paradise, has been so far weakened by the spread of knowledge that it must inevitably perish if only by reason of its obvious irrationality.

The second weakness is a derivative from the first, but has a far stronger appeal to the average congregation. It is that the way of virtue must follow the code prescribed by the dogma of the particular faith in question. Excepting ritual with which I propose to deal

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* We might as well take this opportunity offered by the parenthetical remark of our thoughtful author and say that his view, strictly speaking, is Theosophical.—EDS.

** We say the churches are failing everywhere, and most rapidly in the U. S. A. The death-knell of the churches was sounded nearly fifty years ago, and the Theosophical prophecy is proving true.—EDS.

separately, these sectarian codes of morals and such practices as baptism have had a disastrous effect in maintaining at the worst highly inimical, at the best unsympathetic, relations between the various sects of Christianity. It is obvious that here, too, we find an excuse for self-righteousness, but the ethical scheme developed from centuries of priestly ordinances of this kind has become so engrained in the English national character that it is often the severest bar to sympathy and understanding. Nevertheless in an age such as this, most intelligent men and women are realising that a living religion demands something more than the practice of formal observances and negative virtues.

Ritual can hardly be spoken of as a weakness in this relation. The whole tendency of the Church of England at the present time is to strengthen its hold by appealing to the imagination of its congregation in more and more elaborate forms and ceremonies. One of the results of this has been to make converts to Roman Catholicism. The advanced ritualists who call themselves Anglo-Catholics, have modelled their practices so closely to those of the Roman church that the more devout of their followers and some of the priests themselves naturally incline to take the necessary further steps in the acceptance of doctrine that will land them safely in the Roman Catholic communion.

For at the present time, Roman Catholicism, however momentarily shaken by the Modernists, is the most logical of all the old religions. If we accept its premises we can abandon ourselves to a body of belief that provides a reasonable cosmology, a complete theory of morals and an eschatology latitudinarian enough to give hope to the most immoral of the church's members. And so long as Roman Catholicism remains strictly conservative, it will inevitably attract more and more believers from the ranks of the English church which becomes increasingly uncertain in its adherence to the original articles of its faith. For the unthinking mind, Roman Catholicism provides a way of escape from all the perplexities of religion and is the most powerful force of present-day reaction.

But where Christianity in whatever dogmatic form it may be held really fails is in its essential dependence upon the principle of vicarious sacrifice. As a symbol * nothing could be more admirable. It is consistent with all that we know of universal truth. Christ made man is the type of spirit entering into the physical and it is the physical, with all its natural appetites and its characteristic inertia which must be sacrificed, that is to say subdued and conquered, before we can obtain the true consciousness that leads to spiritual knowledge.

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* Once again Mr. Beresford is putting forward a Theosophical teaching. Says *The Secret Doctrine* (II. 561-62):

The original idea of "Man Crucified" in Space belongs certainly to the ancient Hindus, and Muir shows it in his "Hindu Pantheon" in the engraving that represents Wittoba. Plato adopted it in his decussated Cross in Space, "the Second God who impressed himself on the Universe in the form of the Cross"; Krishna is likewise shown "crucified". Prometheus is another victim, for he

But the churches completely nullify this symbol by relieving the individual of the burden of responsibility. Their congregations are taught to believe that Christ was the divine scapegoat and that faith in Him alone is sufficient to obtain eternal happiness. This is, of course, a most harmful doctrine for the individual, who is assured of salvation by a minimum of religious observances so long as he can persuade himself that he retains his faith. Among the Anglo-Catholics of the English Church, regular attendance at what they now call "Mass" would seem to be the first great essential of the religious life. And, since with most of us the wish to believe is sufficient to create the delusion of faith, the majority of professing Christians serenely rely upon that delusion and few indeed attempt to follow the ethical teaching of Christ as set out in the New Testament.

Now it is one of the most encouraging signs of the movement towards a "new religion" (though it is, in truth, the oldest of all), that the evidence of the response to my articles in the *Express* shows quite clearly that a great number of men and women below the level of what I may call the intelligentsia are willing to abandon the root principle of vicarious sacrifice. It is important because the relinquishment of that principle means the assumption of personal responsibility. So long as the congregation of any Christian Church can believe in divine intervention on their behalf as a result of a mere statement of faith, all real stimulus to the development of the self is removed. Wherefore any symptom of readiness to assume the burden of a personal spiritual development is a heartening indication of the growth of true religious feeling.

There are in my opinion two main influences that are working upon the minds of English people at the present time. The first of these is the spread of science. The rapid development of Astronomy and Molecular Physics working hand in hand, has worked upon the imaginations of people of all classes. Men and women in the light of modern knowledge find it more and more difficult to believe that the Creator of this amazing universe has no interest in any part of it except that minor planet of a minor star upon which the human race, as we know it, is living. For this, in effect, is the necessary teaching of the Churches so long as their doctrine rests upon the literal acceptance of the Bible record of the reasons for the crucifixion.

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is crucified on the Cross of Love, on the rock of human passions, a sacrifice to his devotion to the cause of the spiritual element in Humanity. Now, the primordial system, the double glyph that underlies the idea of the Cross, is not "of human invention," for Cosmic ideation and the Spiritual representation of the divine Ego-man are at its basis. Later, it expanded in the beautiful idea adopted by and represented in the Mysteries, that of regenerated man, the mortal, who, by crucifying the man of flesh and his passions on the Procrustean bed of torture, became reborn as an Immortal. Leaving the body, the animal-man, behind him, tied on the Cross of Initiation like an empty chrysalis, the Ego Soul became as free as a butterfly. Still later, owing to the gradual loss of spirituality, the Cross became in Cosmogony and Anthropology no *higher than a phallic symbol.*

The second influence is the failure of the Christian religion as practised to raise the ethical tone of their congregation. It is so obvious to any reasoning mind that, to take a flagrant instance, charity, as defined by St. Paul, is not peculiarly characteristic of the members of religious bodies. There is certainly a continual ostentation of charity in its narrower, derivative significance, but the charity of mind that signifies a simple love of humanity as a whole without any kind of restriction is hardly possible to a member of the Church of England in the ordinary town or village parish. As a consequence, the comment I often hear from simple minds, in such villages as that I am living in, is that "going to Church doesn't seem to do people much good." It is an elementary statement and generally without much thought behind it, but it touches a profound truth.

By way of summary I may say that I am aware of a great restlessness in religious matters here in England. Some of those who are led into dissent from the great and various body of theology that has almost completely obscured the simple teachings of Christ, fall into a careless materialism, but the majority are seeking some other outlet for their religious sense. Christian Science claims a steadily increasing membership, and in so far as it encourages personal responsibility—though it be only for the ills of the body—its influence is in the right direction. But it is so hampered by false premises that it has no chance of surviving for more than one or two generations. Beyond Christian Science there are innumerable small congregations whose ideals tend to approach those of Theosophy, and who imbued perhaps by something of that foolish self-righteousness of which I have spoken, prefer to segregate themselves into unattached groups.

In short the situation as I see it is mainly one in which expectancy mingles with impatience, and I believe that at the coming of a New Teacher with power to light the feeble imaginations of the inert masses of the people, all that refuse of stultifying theology will be burnt up in a great flame of enthusiasm. *

J. D. Beresford.

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* We say that stultifying theology will be totally discarded long before 1975, when according to the Teachings of Theosophy as given by the Eastern Masters of H. P. Blavatsky, a New Messenger is due to appear. The Law of Cycles or Periodicity operates in the advent and departure of Avataras and Teachers. The neo-theosophical teaching of an incarnated Christ in our midst at this hour is rejected by all sane students of the ancient Wisdom-Religion. H. P. B. warned her pupils in saying "No Master of Wisdom from the East will himself appear or send anyone to Europe or America.....until the year 1975."

THUS HAVE I HEARD.

[**Çrāvaka's** first contribution appeared in our January number.—Eds.]

The Chela's life ledger is a record of his health. He makes the record in his mind. It is mirrored in the body. Therefore it is said—health is a condition of chelaship.

Not much is said in written word about this. Fiction about health abounds. Nostrums of kinds are popular. Systems of disease-cures are rampant. But truths and facts remain generally hidden from optimists and pessimists alike.

The metaphysical cause of physical health—what is it? It is the Soul's perception that the universe is a *rhythmic* whole. When the mind sees the unity subsisting in nature, it mirrors forth that unity, and order and method, the two prime factors of rhythm, appear. Bodily health manifests as bodily rhythm—in its orderly function and its methodic habits.

The vision of unity in Nature does not come by chance, nor by the grace of God. It is yours as a fruit of toil, and none can deprive you of it. The toil consists in making the mind fit to receive the grace which comes from within, from the Soul, the creative God, superior to devas and angels. The toil becomes a holy task when we glimpse that Guru-Gnyanis are interested in such human endeavour. *Theo*, Soul alone, or *Sophia*, Knowledge alone fail, but Soul-Knowledge coming from Knowing Souls, illumined minds, invariably succeeds.

You have heard on all sides that mankind suffers from the sin of separateness. This is the negative statement; hear the positive—Macrocosm and Microcosm are one and the same. They are not dual, they are one. This is the Advaita doctrine.

Nature and man are thought of and studied as two separate entities. All who do this are dualists, dvaitas. Some turn outwards and attempt to solve the riddle of the universe by observing external phenomena. These we call scientists. Others, of introspective temperament, neglecting the without are centred in themselves and say that they arrive at a knowledge of the whole through a contemplation of their own selves only. These we call ascetics. The true method is the correct blending of the two; it belongs to the true philosopher.

Analogy and correspondence are the two keys which enable the philosopher to come face to face with the Great Mystery. These two are derivable because of the unity of Nature, and they explain the order and method of Nature.

The famous words of the Delphic Oracle "Man, know thyself" resound in the immensities of space. They impress themselves on us when we are ready to listen to the Voice of the Great Nature, Daiviprakriti

Man must study himself. Yes, but he cannot know his self in separation from the universal whole, from Life; atman arises from jiva-atman and lives in it.

The Macrocosm and the Microcosm are linked, indissolubly linked, like the ocean and the wave. The one reflects itself in the other; the Macrocosm mirrors itself forth in man; the Microcosm is the replica of the omnipresent and boundless Universe. In the human being are focused all the powers and potencies which exist in the Great Cosmos. In the latter exist all the powers and potencies of the Unknowable Absolute.

Therefore is man one with the Absolute Parabrahman, the always-to-be-known-God; and he is also one with the manifested Life, the Verbum or Logos.

The perfectly healthy are those who know in themselves this truth, and are able to exclaim "aham eva parabrahman," "I am verily the supreme Brahman." To us who are not perfect they say "Tat tvam asi," "Thou art That," and hearing the first great truth we try to fathom its meaning.

In the Pythagorean School the very form of salutation used bespoke "Health" which included all human blessings. The Pentagram, which served them as a pass word, was named "Health." Some of them gave to the Quaternion, their most solemn oath, the name of "Beginning of Health." This they did because they were Theosophists—preparing themselves to use perfect health, from which arises Peace for the whole man.

Listen: "The One is the Parent of the Body, Soul and Spirit; the three are not from the One, they are in the One. In them the One is ever hidden. Therefore be attentive to the fourfold ॐ.

ÇRĀVAKA.

The hermetic philosophy held that man is a copy of the greater universe; that he is a little universe in himself, governed by the same laws as the great one, and in the small proportions of a human being showing all those greater laws in operation only reduced in time or sweep. This is the rule to which H. P. Blavatsky adheres, and which is found running through all the ancient mysteries and initiations.

W. Q. JUDGE.

"God is hidden everywhere; if you want to know God be hidden everywhere."

ON REINCARNATION.

[**Algernon Blackwood** occupies a place entirely his own in the realm of mystical literature. A true cosmopolitan, he was educated in Germany, England and Scotland, farmed in Canada, gold-mined and ran a hotel in other parts of America, became a journalist on the staff of two of New York's leading newspapers (*New York Sun* and *New York Times*) and began writing books twenty-three years ago. It was *John Silence* that first laid his great reputation, a book republished within the last few months to win as much praise as if a new literary discovery. Several of more than a score of works have created a stir, including *Julius Le Vallon* and *The Wave*. The strange, mystical beauty of his imaginative work is evident also in the plays written in collaboration with Violet Pearn, for one of which *The Starlight Express* Sir Edward Elgar himself wrote the music. *Karma : A Reincarnation Play* of 1918 caused wide discussion. His last book, just out, *Dudley and Gilderoy* is attracting considerable attention because of its unusual psychological treatment of animal and bird.

Reincarnation is a fundamental tenet of the Esoteric philosophy. Mr. Blackwood finds it irresistible but unacceptable. He presents his case admirably, especially for his opponents, and the reader as judge will not find it very difficult to pronounce in favour of Reincarnation. We might point out that the greatest thinkers in history, from China to Peru, have taught it, one reason why Mr. Blackwood finds large masses believing it, even unknowingly. The problem of memory is mixed up with what is it that reincarnates. There is no more reliable volume than Mme. H. P. Blavatsky's *Key to Theosophy* (original edition or its reprint, beware of revised editions!) to clear up doubts and explain the facts, and we might also draw attention to Chapters 8 to 10 of *The Ocean of Theosophy* by W. Q. Judge.—EDS.]

Towards the end of a long life, filled with reading, thinking, searching for its explanation, I have yet to find a solution that solves its problems better than the explanation of reincarnation. No saner solution, covering all the facts, presents itself. A few years ago, talking in the shadow of the pyramids with one of the clearest minds in England, in Europe for that matter, his words come back to me in this connection. The insistence of the ancient Egyptians on the after-life had been under discussion, when my friend said suddenly: "We have no proof, nor ever shall have. Survival must always remain a subject for speculation. I have no creed, no faith, myself. Of all the systems the world has yet devised, I know one only that offers a satisfactory explanation of the complex problems of existence —reincarnation. It is logical, just, complete. It holds water."

I asked him why, then, he could not accept it, and he had no answer. He talked a lot, that is to say, but what he said was not an answer.

Enough has been written on this subject to fill a library, and the evidence, such as it is, lies heavily in its favour. A considerable majority of the planet's population accept it, and the older, the deeper the wisdom of a race, the more its teaching is acceptable. In the West, during the last twenty-five years, the leaning towards it has increased enormously. It is considered, written and thought about; in many circles it is popular; it flatters the importance of the ego, it offers an excuse for present insignificance, it explains first love, first

hate, instantaneous sympathies and antipathies; it assists lovers; it offers admirable excuses for a thousand weaknesses. It is a popular belief especially among the unthinking, and its appeal to the imagination is limitless. "Did I not sing to thee in Babylon, or did we set a sail in Carthage Bay ?" pertains to the modern cinema atmosphere.

As a boy, as a young man, I remember, I accepted the theory of reincarnation without reserve. Karma, cause and effect, Devachan, the uselessness of definite memory, the justice, logic, fairness of the conception, with all the rest, found no opposition in my mind. Writers like E. D. Walker and Mrs. Besant presented it all in unanswerable form. Something, too, deeper than my reason held it as true. It certainly became a guiding principle, and "we reap what we sow" was not a bad star to hitch one's waggon to. A Christian upbringing was soothed by M'Taggart of Cambridge (*Some Dogmas of Religion*): "There seems nothing in pre-existence incompatible with any of the dogmas which are generally accepted as fundamental to Christianity." Our forgetting of the actual circumstances in which we acquired love, virtue, wisdom, the same admirable thinker shows to be a gain rather than a loss. And the clinching statement of the Ancient Wisdom expressed my own feelings adequately: Souls without a past behind them, springing suddenly into existence, out of nothing, with marked mental and moral peculiarities, are a conception as monstrous as would be the corresponding conception of babies suddenly appearing from nowhere, unrelated to anybody, but showing marked racial and family types. The theme was used by me in several novels and in many a short story.

Well—it may be true; personally, I hope it is. Its consolation, to begin with, is immense. The "winzas," described by Fielding Hall's *Soul of a People*, may have actually brought memory over with them from previous and recent incarnations. If any real proof of a Faith existed, however, that Faith would no longer be a faith, but a certainty. And reincarnation, for the race as a whole, is certainly not a certainty. If one single hair dresser discovered a means of making hair grow, the certainty would convince the whole world of bald-headed men in a few weeks. Some hold that, in our normal state, we possess no faculty for knowing, recognizing truth, and that only in abnormal states of consciousness can it be perceived even, and then only be communicated to others in similar abnormal states. This means that only to individuals, never to a race as a whole, is truth perceptible. We edge very deep waters here .... and shall be wiser to stick to the point, *viz.*, that a theory, however complete, is still a theory. Personally, I know no proof that reincarnation is true. My youthful acceptance has disappeared. Doubts have crept in since that happy ardent period.

To catch a doubt and label it is no easy matter. The best doubts, so to call them, the most valid probably, have their mysterious origin, it seems, in the profoundest layers of the subconscious region. An intellectual doubt can be grappled with, faced, perhaps destroyed; not so those gnawing, haunting uncertainties whose actual birth lies

beyond the reach of what are termed the reasoning faculties. The philosophic argument, chief support of reincarnation, remains as strong as ever it was, and it is, indeed, so strong that many consider it unassailable. Physical proof, it seems to me, we shall never have, yet I realize perfectly that to rely upon physical proof in a question of faith argues a lack of sturdiness in that faith. The first flutter of wavering comes back to me, though not the growth of question that followed ; and this first flutter arose with the suggestion, much talked and written about, of reincarnation being true only in a limited sense : that some, not all, would be re-born. There could be no question of reincarnating unless, and until, there was something to reincarnate—something real, its right to permanency established by development. Did the majority of human beings possess that real "something," had they developed anything that entitled them to claim the right to rebirth ? The literature dealing with *what* it is that reincarnates became voluminous and confusing, and its consideration here would involve far too much space, though the question is of vital interest. If, however, rebirth was not true for everybody, for even the least significant individual (yet what constitutes an "individual"!), the main justice, sweetness, consolation in the theory disappeared.

With regard to that large, even important, body of evidence that concerns the memory of former lives claimed by many, the advance of recent years in psychology has something of interest to say. The powers of the subliminal self, heralded by Myers long ago in his *Human Personality and its Survival of Bodily Death*, and since dealt with in numerous volumes of valuable observation and experiment, need no detailed mention to readers of this magazine. Their apparently limitless nature, both Past and Future open to them, seems established. And Dr. Osty, in one of the best books that exist on the subject, speaks of even a higher range of powers in us, a " transcendental modality," as I think he terms it, approaching here perhaps to the possibilities contained in Yoga, since he remarks that there is a " physiological barrier " to be overcome before their attainment is feasible. The point here, however, is that to these powers nothing that is past is inaccessible, and that all memories—family, racial, planetary—can, so to speak, be tapped. Nor can the " tapper," obviously, claim his right to particular memories as his own. The German writer and critic, Gurthis, has much of interest to report in this connection in his volume, *Voices from the Other Side ;* and Prof. Flournoy, of Geneva, is even more illuminating in his account of Helene Smith (*From India to the Planet Mars*), where the subject, remembering a former life on Mars, reproduced without a moment's hesitation the Martian alphabet, clearly a creation of subconscious fantasy, since it was shown to be based entirely upon her own native language—French. Colonel de Rochas, again, reports a case of value with the subject whose pre-natal life and memories he sought under hypnosis. The immediate experiment in hand being over, the subject offered detailed memories of some four " earlier lives," in one of which she was a man, yet all of which, upon such investigation as was possible later, proving unverifiable. With such powers latent in our deeper being, it becomes difficult, in

any case, for an individual to establish his claim to recovered incidents as his own in a former life. Proof will hardly be found in this direction.

Personally, however, and whatever doubt may whisper, I find myself hoping that reincarnation is the true explanation of life and its inequalities on every plane. There seems no sounder guiding principle, no juster, no more all-inclusive system. This bugbear of "not remembering" is not, after all, of real importance. Imagination is memory; a talent, a virtue, a weakness, these, too, are memories, and the best form of memory. "Can we be wiser by reason of something which we have forgotten?" Unquestionably we can. A man who dies after acquiring knowledge—and all men acquire some—might enter his new life, deprived indeed of his knowledge, but not deprived of the increased strength and delicacy of mind which he had gained in acquiring the knowledge. And if so, he will be wiser in the second life because of what has happened in the first. Of course he loses something in losing the actual knowledge. But is not even this loss a gain? For the mere accumulation of knowledge, if memory never ceased, would soon become overwhelming, and worse than useless. "What better fate," asks Professor M'Taggart, "would we sigh for than to leave such accumulations behind us, preserving their greatest value in the *mental faculties* which have been strengthened by their acquisition."

ALGERNON BLACKWOOD.

COINCIDENCE!

[We had finished editing the above article, and took up the Calcutta *Statesman* (weekly edition of 23rd January 1930) which the postman had just handed to us. Below we print in full something which bears upon Mr. Blackwood's article. How will Mr. Blackwood explain this case of memory? We can guess what some modern psychologists would offer—a subliminal complex exuding an impress from the widow which got attracted and fixed tiself on the sub-conscious of the infant and expressed in shape of something which was helped by the visible presence and the audible words of the faith-obsessed visitors, etc., etc.,etc.! Anyway, we hope this will set some enquirer thinking of reincarnation. —EDS.]

An astounding story of a child remembering his past life on earth is reported by Pandit Ram Gopal Misra, Deputy Collector of Gorakhpur. The child, a boy aged three, is the son of Ram Charan Mahajan, in Kaurari village, in Mainpuri District, U. P. About three months ago, the boy suddenly began to show a great desire to leave his home, and several times he was found walking on the road at some distance from his parents' house.

Asked where he was going, he invariably replied that he was Gopi, a *bania* of a neighbouring village called Pharha, and was returning there. His parents were even more mystified, says the Pandit, when the child related that as Gopi the *bania* he was taking out some coloured powder from his shop for a customer when a snake bit him on his hand, as the result of which he died.

The child is said to have added that he had left a wife, son and daughter at Pharha as well as some treasure buried under his house.

The strangest part of the story is that a *bania* named Gopi actually did die from snake bite about four years ago at Pharha, leaving a widow, son and daughter.

Consequently when news of the peculiar behaviour of Ram Charan's son reached there, the *bania's* widow hastened to Kaurari village, where she and her children were identified by the boy. Then a scene followed when the boy insisted on returning with the widow to her home, and when the widow, who was amazed by the child's actions, besought his parents to let him go with her.

The accuracy of the boy's statement regarding the buried treasure could not be tested as the house mentioned by him had been sold. "However," says the Pandit, "it is reported that the present owner of that house who was very poor before Gopi's death has suddenly grown rich."

THE CALCUTTA "STATESMAN."

To all whether Chohan or chela, who are obligated workers among us the first and last consideration is whether we can do good to our neighbour, no matter how humble he may be; and we do not permit ourselves to even think of the danger of any contumely abuse or injustice visited upon ourselves. We are ready to be "spat upon and crucified" daily —not once—if real good to another can come of it.

MAHATMA K. H.

SOME MORAL ASPECTS OF THE COLOUR BAR.

[**Lord Olivier, P.C., K.C.M.G., C.B.,** is internationally known as a distinguished member of the Colonial Service and author of such works as "White Capital and Coloured Labour," "The Empire Builder," etc. He has done much to bring about recognition of the absurdity of the assumption of a superior attitude towards other Races, and the diminishing colour-bar is due to work of men like him. In the last Labour Government he was Secretary of State for India. He was the Secretary of the Fabian Society in the 'eighties and a contributor of Fabian essays and Fabian tracts.

In sending this article our respected author said that he found it exceedingly difficult to compress it and had to omit references to many considerations relevant, "at the same time failing to emphasise and insist on as strongly as I should have desired the spiritual character of the fundamental immorality of colour prejudice." We regret this and hope in the near future we may have the good fortune of printing something more from Lord Olivier.

Colour prejudice militates against the fundamental doctrine of Universal Brotherhood and one of the tasks of this journal is to uphold that much talked-of but little practised ideal. Therefore next month we will publish an article from "Explorer," the pen-name of a well-known name in British journalism, on the subject of "The Colour Line."—EDS.]

The origins of "colour" prejudice and of its expressions in social and legal embargoes are very diverse and complex. The most elementary, and still one of the commonest, of its provocatives is simply the visual shock which a child or an untravelled person experiences at the aspect of unfamiliar complexion and physical type—so different from his habitual ideas of what is human and beautiful. The white child thinks the black or brown man ugly and shrinks from him: the dark child fears a white devil. Aversions of this character affect other senses than sight, and maintain, between persons of different races, a considerable and enduring degree of what is called "instinctive" repulsion. With maturity and experience, however, this repulsion, which may have a primitive protective significance, generally vanishes altogether, or only persists as similar repulsions persist, "instinctively," between people of the same race who affect each other as physically ill-favoured. To anyone accustomed to mix on human terms with his fellow creatures the superficial repulsion of colour prejudice appears unintelligible, and a symptom of mental deficiency; although by thinking backwards into states of mind "instinctive" to him in his childhood or, more generally, implanted in him by his teachers and trainers, he can recognise it as a propensity of the human character that may be taken account of as persistent and influential. The repugnance is obviously much stronger in some individuals than in others and in some races, or more strictly speaking some nationalities or classes of humanity, than among others. The French, for example, are so generally exempt from it in their dependencies, that they have no term corresponding to what we call the "colour question". They talk of the "native question" as a

social and political problem just as Europeans talk of the " woman " question: as creating social and political issues in economic or industrial relations. As a young man at Oxford I associated with Indians, among them both Hindus and Moslems of high distinction, visiting England, on terms which never suggested to me any conception that there could be any " natural " colour-bar feeling or discrimination between Europeans and Asiatics of equal culture. That, too, was the prevalent feeling in the world of the Roman Empire.

How is it that to-day what is called the " colour question " is still so agitating to mixed communities and in Empires of mixed populations? Assuming the elementary primitive reasons I have spoken of, for the instinct, it is obvious that the principal cause to-day of " colour " antagonism and colour-bar institutions is to be found right at the other end of the moral scale, namely, in antagonism of economic interests. The colour-bar is deliberately set up and colour prejudice is most rampant where white men, having to sell their labour for wages, find themselves underbid by Chinese, Japanese, Indians or Africans, who are content or constrained to be satisfied with a lower standard of living. There is nothing morally admirable or excusable in this antagonism. It is simply a contest for the means of livelihood available under the dispensation of capitalist employment, just as in more primitive conditions there has been and may still be a conflict for the possession of the land which was the necessary basis of livelihood. Such conflicts engender hostility, and hostility hatred. Hostility and hatred having arisen have to be justified by inventing moral excuses for them. The competitor is vilified: the children of the stronger race are brought up to consider the other as inferior human beings who have no right to live. Where one race has overrun the lands of another and the stronger has subjected the weaker, caste is at once established. In India and elsewhere the weaker and more primitive race has been, as in Africa to-day, of the darker colour, and the economic and social necessity of keeping the subject race in its place makes racial and colour prejudice and protective caste-feeling essential for the maintenance of the aristocratic convention. Might has to be Right and servitude a proper condition for a moral and human inferiority.

" Colour " prejudice in a community where the dominant class is of one race and the subject and labouring classes of another is not stronger than is or has been the prejudice between the dominant and the subject class of the same race in the same country. Against such discriminations, and the blindly contemptuous attitude which accompanies them, whether between classes of different races or of different classes of the same race, all the great religions of the world have voiced perpetual protest. Buddhism, Christianity, Islam, taking their stand on and owing their strength to the recognition of spiritual community as the fundamental fact of humanity have, so far as they have prevailed, destroyed as false and immoral the claims of class, race or colour to correspond with any human superiority. Colour prejudice is immoral because it contrives to give a natural

justification for pride and a conviction of superiority: and that pride and that conviction, in their turn, supply the excuse and justification for oppression and the enslavement of the weaker to subserve the purposes of the stronger.

In regard to intermarriage or interbreeding it would hardly be possible to exaggerate the superstition and hypocrisy to which the "colour bar" has conduced. There are ofter good social practical reasons why persons of different races should not intermarry, just as there are equally good reasons of similar character why persons of different social class in the same society should not marry. But that there is no natural instinct against the conjugation of individuals of different races and the production of children of mixed race is as obvious as the same fact is as between couples of different classes within the same race. The disadvantages of intermarriage both for the persons concerned and for their children are wholly a reaction and imposition of social convention. Misalliances weaken the aristocratic class. The children of mixed unions are reared, as a rule, under unfavourable, disparaging and depressing conditions. This, at any rate, is the case in mixed societies of certain European races among Africans and Asiatics. It is by no means the case in mixed societies colonised by the French or the Dutch, where there is no social convention despising and ostracising offspring of mixed race as there is in British Asia and British colonies generally.

OLIVIER.

THE DIGNITY OF LABOUR.

[**Hon. James J. Davis, LL. D. (Bucknell)** has been Secretary of Labour in the United States Government since 1921. A self-made man, he writes with a feeling of experience and speaks a Theosophical truth in defining the dignity of labour. Starting at eleven as an assistant puddler in iron works he has made his way to the position of eminence he now occupies. Efficiency and power of organization are reported to be two of his main characteristics.—EDS.]

With recurring years, we feel more and more the consideration and satisfaction which come from giving deserved recognition to labour which has wrought such enduring progress in world production and wealth. First of all, we have come to realize that our gainfully-employed people and their dependants do, in fact, constitute the bulk of our whole nation ; and consequently their interests are among the first which we should consider in any national endeavour in which we may be engaged.

Labour has been defined as "physical or mental toil ; bodily or intellectual exertion". From this definition it would appear that all who are physically or mentally occupied in gainful endeavour may be classified as Labour. Dignity is that state or quality of being worthy or honourable. It would therefore follow that physical or bodily, mental or intellectual exertion takes on the state or character of being worthy and honourable. Time was when those who laboured were looked upon as belonging to an inferior class; but in America as in most of all other countries in the world, this is no longer so.

How often have we heard it said by some parent: "I want my child to get an education so he won't have to work". What a fallacy our parents and grandparents harboured, as though they thought work was a disgrace. They really meant, however, that they wanted their child not to work hard and laboriously as they themselves, perhaps, had worked. They thought it would be fine if their child could escape menial toil and that education would equip him with book knowledge which might be used in an office, at a desk, or in a profession, such as the ministry, medicine or the legal profession. Nevertheless, such undertakings are still work within the full meaning of the term. All labour which one person renders to society or for himself, which protects society or contributes to the happiness and welfare of mankind, is real, dignified labour, whether it be as an ash collector or a tax collector.

It has been well stated in our Federal law, "that the labour of a human being is not a commodity or article of commerce". This great truth must be constantly stated and restated for the benefit of all labourers, all employers, all classes, whether of high or low degree. It is a part of the substantive law of our National Government. No other nation on earth has made such a declaration in any of their statutes. It comprehends the dignity, nobility, independence, value, interdependence, and constitutes at once the very soul, of life and

labour. On this great basic truth the superstructure of the American Republican democracy exists. It is the corner stone of the foundation of a people's government, devised by the Fathers, and rededicated by Lincoln at Gettysburg.

In America, the labourer of yesterday frequently becomes the employer of to-morrow. In this great country of opportunity we look with satisfaction on the generally fine spirit and the cordial relationship which exists between those who employ and those who are employed. Withal, we are a restless people. Very few of us are ever satisfied with our conditions of life, and within due bounds this is proper ; because complete satisfaction means stagnation. As a people, we are always seeking how to get more easily what we want, and to get it more abundantly.

The dignity of labour is a symbol of our American industrial life. We are all one before the law. The man who toils with brain or brawn has the same standing as the man who engages the brain or brawn. The material welfare of employer and employed is in the keeping of both. One cannot rise without the other. Possession of material things of themselves does not constitute happiness, which is a condition of mind ; but material things properly used rotate towards happiness.

It is our duty to help lighten the burden of those who toil, and America has shown the way. The inventive genius of our people has taken some of the burden off the backs of the manual toilers and adds to the enrichment of all our people, both materially and spiritually. We are all anxious to secure for those dependent upon us, as well as ourselves, a larger share in life's comforts. Our standard of living is the highest in the whole of history. Co-operation between the variant interests of industry, nurtured in good will and mutual understanding, has brought this about. Some of us may have fallen short of our share of the comforts of life ; yet compared with our past and with other countries, we have an American standard of living for which we should be grateful, even as we continue our efforts to raise our standard. This would not have been for us, were it not for the fact that long ago the mental attitude towards labour was raised to that dignity which it now enjoys in this country and in some of the other countries of the world.

JAMES J. DAVIS.

INDIA'S FREEDOM—A PERSONAL VIEW.

[**T. L. Crombie;** a graduate of Oxford, and Barrister-at-Law, has been known for many years as a true friend of India. His brochure *Towards Liberty* published in 1915 showed his genuine love for India. After some seven years' stay in England he has returned to serve this ancient land, and THE ARYAN PATH takes particular pleasure in welcoming him here.—EDS.]

A great man once wrote: "We must change to remain the same," and the truth of this saying must be apparent to anyone of mature years who looks over his past life. The beliefs of youth are shattered, the things on which we depended have failed us, our ideals have shifted their ground, disappointments have courted despair—and yet, despite all this, our identity persists. We are the same in essence, only richer in experience. Outwardly we are different, but we could not possibly have been our real selves—pulsating, expectant, eager for experience—unless we had suffered outward change. In the innermost there has been no change; there has been only the constant endeavour for self-realization and self-expression. We still pursue the root aims and ideas we have always had at heart; our means of expression alone are different. As to the origin of these aims and ideas there may be difference of opinion, but to the writer they are simply the fruitage in this life of experience in former lives.

Accident, apparently, brought me to India in 1912, and in this country I stayed practically continuously until 1923. During these years I learned not only to love the country and its people, but to feel that it was in some way my duty (the only word I can find to express the Sanskrit word, *dharma*) to do what little I could for the welfare of India. Problems confronted me, religious, educational, social, political, and it is scarcely wonderful that when in 1914 the political campaign for Swaraj received a fresh impetus, I was caught in the political toils.

Political freedom was claimed to be the panacea for all the woes under which India laboured. The sorrows of a subject race were keenly felt, and the tyranny of a bureaucracy strongly resented. In 1915 I ventured to write a small book, entitled *Towards Liberty*, which indicates that with political emancipation India would have solved all her problems. The one fact of political subjection was the cause of all her miseries. With the blindness of an enthusiast, I would not see that there might be something to be said for the English point of view.

In those years England had her own pressing problems, and they were terribly grave. India's destiny could not be to her of the exclusive and supreme importance that it was to India. In the pressure of work for India's political freedom, the enthusiast had no time but to be one-sided. Justice holds the scales evenly, the fanatic can never be just. He has his own axe to grind, however philanthropically that axe may be disguised. He may and does frequently

make use of shibboleths—such as freedom, justice, equality, brotherhood—but these are mere catchwords to support a party, or even a national cause. In Justice there can be no party, no nationality; but the partisan has his uses if at moments he strives to see and think dispassionately. When he does this, his views of life change. To long for the freedom of any country is a praiseworthy thing; to work for it is a praiseworthy thing; but the end can be bought at the too dear price of injustice to others.

So when I look back on these years in India, I see that I spent myself on what I now consider to be effects not causes. I should never have seen this, had I remained in the thickest of the fray. By 1920 I had begun to realize that it was necessary to step aside and gradually withdraw from political activity, and in 1923 I left this country for a sojourn of several years in Western lands.

In England, I found there were all the corresponding problems to be dealt with that I had found in India. The ever present difficulties, religious, educational, social and political—especially pressing after the War—were being tackled. Just as India was self-absorbed in her own peculiar destiny, so was England.

In the end of 1923 I visited the United States, and there met with a like situation generally. There too were political dissensions; there too was a colour question of the first importance; there too was a growing autocracy of wealth. The United States were first and foremost interested in themselves. So it seems to be with every country. Self-interest is the ruling factor. There is neither time nor room for consideration of others. Right *versus* Might had been effective for a few years in Europe as a slogan; but with little real practical result. This is because fundamentally nearly everyone has his own private purpose to serve. There are, alas, too few self-sacrificing souls. The Conservative (he exists in every country) fights for his privileges at the expense of Labour. Labour fights for its "rights" at the expense of capital. The white man vaunts his superiority over the coloured man, thereby generating a hatred which will sometime come to a very ugly fruition. If one tries to examine dispassionately, one sees that there is something to be said for all the views that drive parties to antagonistic action. The Conservative is not altogether a villain; Labour is not entirely grasping; the white man may suffer from arrogance, but the Indian suffers from a lack of initiative which seeks to disguise itself in noisy and empty talk.

Not long ago an American lady wrote a book entitled *Mother India*, in which she sought to "show up" India to what she considers as the civilized world; that is, she gave a picture of India unbeautiful and really untrue. But she cited many isolated and undeniable facts from which she generalised and the outside world, being as ignorant of the real India as Miss Mayo herself was, mistook her generalisations for truth. If one regards solely the stains on a fine piece of embroidery, one will be oblivious to its real beauty. That is what Miss Mayo has done. In this connection it may not be inapt

to recall an ancient Christian legend. One day, as Jesus was walking with his disciples, they came suddenly on the dead body of a dog in an advanced stage of decay. The disciples vied with one another in their remarks on the disgusting spectacle, emphasizing every unlovely point. Thereupon the Master spoke and said: "Pearls are not equal to the whiteness of its teeth." Miss Mayo seems not to have noticed the "whiteness of the teeth" in the land she visited for but a few months. The Indian world could not be expected to give Miss Mayo's book a cordial reception. It felt keenly that she had interfered in an affair which was no concern of hers. In reply, several books in defence of India were written, and recently a new book by an Indian, entitled *Uncle Sham*, has been published, which uses, one hears, Miss Mayo's own methods, but directs them against her own country. This book was for a time banned in the United States. A *tu quoque* argument is essentially weak, and it is to be regretted that an Indian has felt goaded to employ one.

The truth is that every country has its faults, its black spots—but it has also its virtues. It would be possible to write a book such as *Mother India* of any country in the world, but it would be utter waste of time. Concentrate on the faults, and the virtues which counterbalance will be obscured. No constructive work will have been done.

Wherein, then, can some real change be effected for the betterment of India? It is useless to be angry with Miss Mayo and her kind, for they have a certain amount of truth in their view, and it is exclusively their own business if their interest be concentrated on that which is unlovely and of ill-repute. It seems to me, after having wandered in western lands for the last few years, that something may be done for India by developing the virtues of the country and not by dwelling on its faults. "Hatred ceaseth not by hatred, but by love." No true friend of India would deny that there is much need of reform, but the reform must proceed from within, must be self-energized.

I have just returned to India after seven years and find a change. There may be a surface improvement in the relations between European and Indian, but certainly there is on the one hand more of the old contempt; and on the other more of the old distrust. In the political world there is much clamour for independence or dominion status, but should India be given her independence to-morrow, and should all Europeans then quit her shores, how could she carry on? The political situation is no affair of mine. A political situation exists and must exist in every country, and as in India, so in every country, politics but touch the fringe of the greatest problem of all.

Love is described as blind, but the real love is far-seeing. The only solution for India, as for the rest of world, is to energize herself from within, and in this respect India has a peculiar advantage. For centuries she has been the custodian of the Ancient Wisdom which points out the Path leading men to the only freedom worth having,

the Inner Freedom. Why do her people no longer pursue it? Why do they go seeking after false gods, becoming followers of materialism, and adopting the vices rather than the virtues of the western world? If India is a subject race, her philosophy teaches her that this condition is the result of deeds done in the far past, and this Karma must be worked out. The time of working out will inevitably be longer unless India takes herself in hand and does it for herself. Useless repining only extends the period of subjection on this physical plane of existence. Whether it be a subject nation or a subject class, the Soul can never be fettered save by its own action.

A book has recently been published in Germany by Dr. Kohn in which he says that the War has left three great political groups of peoples, one of which is the Asiatic group. He makes the very interesting statement that the Oriental group is starting on an era of nationalism just when Europe is coming away from that ideal. If that be so, it would be a retrograde step for India. The increasing development of religious feuds within India, the growing reluctance to have anything to do with the foreigner, is opposed to her real genius. It would be unfair not to say that she may have been pushed into such a position by very injudicious and at times very unjust treatment at the hands of those who she once harboured as her guests, but who subsequently became her rulers. If India becomes national, in the sense that that word is used now-a-days (namely as a hundred per cent. American or a Fascist) she will do so at the expense of her soul. The Ancient Path which her seers and her sages have ever taught, is a Path for all; and if India's political emancipation spells abandonment of that Path, she will have forfeited her birthright for a mess of pottage. I am not to be understood to mean that I do not think India should be politically free. I long for the hastening of that day, but my fear is that India in her attempts to secure this freedom, may sacrifice her greatest treasure—her spirituality.

Politics as we know them to-day are profoundly unspiritual, and the only way to spiritualize them is by self-improvement of the individual. If every man acted according to the highest that is in him, there would be no political conflicts. Differences of opinion there must be, but the motive of all being correct, that is altruistic, such differences could be harmoniously adjusted.

For India, as I now view her, with clearer eyes, and removed from political conflict, I see but one path of progress—the revival of her Ancient Wisdom. This I take to be the aim of THE ARYAN PATH which seeks to spread far and wide the old Teachings, invaluable not only specially to India, but to the world at large. If but even a few brave souls in India will be guided and ready to act by the inner light which shines within every man, a great reform can be effected in this country in all directions—political, social, educational, religious. Then, and then only, it seems to me, will India work out her Karma satisfactorily and gain normally and naturally the freedom which she has lost.

Should anyone care to correspond with me on any point in this article, I shall be pleased to answer to the best of my ability. Letters may be sent to me, to 18 D, Rashid Mansions, Colaba, Bombay.

T. L. CROMBIE.

A NOTE ON THE ABOVE.

[**Mr. C. Rajagopalachari** is well known as an ardent supporter of Mr. Gandhi and has to his credit good constructive work. We approached him to write a full article commenting on the points raised by Mr. Crombie, as he is more a worker than a talker and has certainly evinced initiative in his Prohibition and the Tiruchengodu Ashram labours. We had hoped for a longer article from his pen to be published in a subsequent number; but our friend would like his letter to appear along with the article; there is just time to accede to his request. We feel that something more remains to be said on the subject of the article and the note. Who speaks next ?—EDS.]

I thank you for sending me an advance copy of Mr. Crombie's article. Mr. Crombie's appeal is for spiritualising politics so that India's special mission in the world not may be forgotten in the struggle for political freedom.

Mr. Crombie wants India to pursue what he calls the Ancient Wisdom of which she is said to be the special custodian. As a warning against Materialism this is quite right. But if Mr. Crombie means to deprecate or discourage Indian efforts at political and economical emancipation as an unnecessary or a harmful occupation, one cannot agree. Mr. Crombie advises India to adopt the virtues and not the vices of the Western world. This is very sound advice. But is the love of political and economic freedom a vice? It seems not, for the best of India in spiritual and philosophic effort, Mr. Crombie will agree, was also produced during the period when she was politically and economically free. Political liberty is generally found to be conterminous with literary, philosophical and spiritual activity.

Mr. Crombie says that if India is a subject nation, that condition is the result of deeds done by her in the past and this karma must be worked out. The law of Karma is a law of nature. Our weakness and our present condition are no doubt the result of past deeds and omissions. The Karma of individuals makes up the Karma of the nation too. But Karma is not a philosophy of idleness. According to the law of Karma, Action is the sovereign remedy for all ills. It is a wrong interpretation of Karma to make it a doctrine of mystery or fatalism. Efforts to achieve political emancipation need not mean that India should give up what Mr. Crombie calls the Ancient Wisdom. The Ancient Wisdom is not inconsistent with either Political Freedom or efforts to retrieve it.

Europe's discovery of the imperfections of nationalism is one thing, India's striving for deliverance from foreign domination is

quite another. An internationalist outlook is better than nationalism, but foreign domination is not to be tolerated on the ground that nationalism is not the last word on the subject. The reaction of an active revolt may often go beyond the desired limits. India in revolt may seek to create a spirit of "100 per cent. Indian," and this may be wrong. But things are bound to set themselves right in the end. Truth after all must assert itself. Mr. Crombie's warning is good, but it should not be interpreted to be a condemnation of the movement of freedom. That warning is indeed implied in Gandhiji's insistence that Truth and Non-violence must be inviolate in the means employed for political emancipation.

Mr. Crombie diagnoses the Indian people's disease as a lack of initiative which seeks to disguise itself in noisy and empty talk. Whatever the causes may be, this is probably near the truth, and we would do well in directing our attention to the defects pointed out.

C. RAJAGOPALACHARI.

SPIRITUAL DEMOCRACY.

[**B. M.** is an old-world man living by his old-world methods in our era. We are fortunate in having secured a few reports of his talks to his intimate friends. The Bhagavad Gita is the book he has mastered through long years of study and meditation : but further, having lived according to its tenets more successfully than is generally possible, his thoughts breathe a peculiar fragrance. The papers have been translated from the vernacular : it should be understood that they are not literal translations, and the translator has adhered more to ideas and principles than to words. Although B. M. knows English, his inspiration becomes impeded in employing that medium of expression, and so he prefers not to use it. We think our readers will find real inspiration in this series.—EDS.]

> " Even if thou art the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge."—*Bhagavad-Gita, IV*, 36.

This is the most enheartening promise which the *Gita* offers. As Shri Krishna typifies the perfected soul or Mahatma, this assurance coming from such divine lips ought to be considered by us all seriously. Earlier in the same fourth discourse, He refers to the four castes, and He also gives us a glimpse into the nature of those who have transcended all castes and conditions, including Himself. Therefore, when He follows it up with this plain unequivocal statement it is a matter of rejoicing—nay more, a subject for meditation. For most of us in reality belong to one caste or another : there are many Iyengars and Iyers, many Pandits and Shastris, who in reality are untouchable pariahs, because of the grossness of their conduct, their pride, and their cruelty ; on the other hand, among the despised Panchamas are pure-minded, humble and even wise individuals, who in reality are Brahmanas. There are Kshattriyas among Parsis, Muslims and Christians. In every country there are Shudras and in every nation there are Vaishyas. Emancipated Mahatmas are not the product of India alone ; They flower in every clime.

The *Gita* gives the above assurance to all sinners—wherever they may be, whoever they may be. Here is a statement of Spiritual Democracy. Krishna, like the Buddha, like all Mahatmas, is not a political but a spiritual Democrat—a lover and server of all souls. Upali, the barber, was received in His Sangha by Gotama in answer to his question : " Is Nirvana for such as I ?" For all, for every one of us, there is the possibility of overcoming sins.

But note the condition. Shri Krishna does not say : " Go on sinning and I will take you onward to the Supreme Place." There is no forgiveness of our sins by others ; what a hopeless task it would be for any one of us, who is poor or labours under the vow of poverty, if we depended upon a purohit, a qazi, a dastur, or a cardinal, for the forgiveness of our sins ! Not even a Krishna or a Christ can save us. The Mahatmas can but point the way. In the above shloka ,the way *is* shown : "Cross in the bark of spiritual knowledge." We are told that " every action without exception is comprehended in spiritual knowledge," and the injunction is for us " to seek the Wisdom."

If it is for all, and if every action can be evaluated in terms of the Wisdom, it is clear that we need not become sannyasis, faqirs, bikkhus and monks and don the cloak of orange, of yellow, or of black. It is not a matter of growing hair as faqirs and sannyasis do, or of shaving as with Buddhist monks and Christian. It is not any forced outer observance, but the inner perception and understanding which enable any of us to turn our back on sin. Mere wish and desire to grow in wisdom and purity is of little value ; when the wish becomes a solemn resolve, and the desire is transformed into acts of will we begin to tread the Path which takes us to Mahatmas and to Mahatmahood.

What is meant by the bark of spiritual knowledge ? How should we get hold of it ? It is not purchasable, nor do the Gods bestow it as a gift. Krishna does not leave us stranded with only a solemn assurance. He lays down very definite steps whereby the search for wisdom should be pursued.

Wisdom is defined as the supreme purifier and it spontaneously springs up in the man who is perfected in Yoga, union with his own Higher Self. But as that is the summation and end of our life-unfoldment, what are the steps leading thereto ? What shall we do to bring about that spontaneity ? What, to move in the direction of complete union with the Spirit of our being ? We are given a triple remedy : (1) Obeisance, (2) Enquiry, (3) Service.

Humble approach to the Path is needful : not coming to it in all the pride of possession, but full of the chastening power of poverty. In leaving behind worldly wisdom we acquire the higher innocence which recognizes that head-learning without soul-wisdom is dangerous to head and soul alike. This stage the Christian Mystics described when they said : Naked follow the naked Jesus.

Enquiry and questioning and search must be strong. For the mentally lazy the Science of Life must remain a riddle. Mind is the most valuable possession of man ; coming under the dominance of the senses it slays the Real, but controlling the senses enables it to be controlled by the Spirit who is the real Man ; thus mind gains illumination and learns the truths about the reality of things.

Service is the service of the One Self. The God in us is also the God in each and so our emancipation implies freedom from the bondage of all. It is the service of all—saint and sinner alike. No Mahatma can be served save by the service of those whom He serves. But it is the service of the Soul, not the body of the soul, nor its mind, nor any other aspect thereof. It means that in every service rendered the place and power of the Soul should be taken into account. When we feed or clothe the body of a brother without thinking of the Soul, we but render partial service, and often do wrong having set out to do right. When we nourish his mind without due regard to the Soul we may retard his true progress, and often hurl him to hell while our intention was to waft him to heaven.

Humility, questioning, service are to be practised simultaneously. A little of each every day—self-control, spiritual study, soul-sacrifice practised every day will bring triumph in the process of time. Thus we too who are sinful will cross over to the other shore. But all the time we shall have to bear in mind that " the pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations."

B. M.

The Secret Doctrine teaches :—The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root ; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation (or "*Necessity*") *in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi* (*divine Soul*) *can have an independent* (*conscious*) *existence before the spark which issued from the pure Essence of the Universal Sixth principle,—or the* OVER-SOUL,—*has* (*a*) *passed through every elemental form of the phenomenal world of that Manvantara, and* (*b*) *acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts* (*checked by its Karma*), *thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest arch-angel* (*Dhyani-Buddha*).

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THE BARBARITY OF BLOOD-SPORTS.

[**Henry Stephens Salt** was born in India seventy-eight years ago and is known as a classicist and *littérateur*, author of books on Thoreau, Shelley, and others, and translator of Virgil's *Æneid* and of Lucretius. But a far wider public respects him as the veteran humanitarian—the champion of the oppressed animals. He has used a virile pen against cruelty and blood-sports and has to his credit the persevering labour of the honorary secretary of the Humanitarian League from 1891-1920.

The Theosophical view on the subject of cruel sports is clear and unequivocal: H. P. Blavatsky wrote (*Theosophist*, January 1886, "Have Animals Souls?") "Fishing, shooting and hunting, the most fascinating of all the "Amusements" of civilized life—are certainly the most objectionable from the standpoint of occult philosophy, the most sinful in the eyes of the followers of those religious systems which are the direct outcome of the Esoteric Doctrine—Hinduism and Buddhism."—EDS.]

A question that has come very much to the fore during recent years is the cruelty of certain so-called "sports," which consist largely in the pursuit and killing of animals. It cannot be said that this subject is premature in claiming public consideration for it was pointed out more than two centuries ago by Locke, in his treatise on Education, that any sign in children of cruelty to animals should at once be corrected. "For the custom," he wrote, "of tormenting and killing of beasts will by degrees harden their hearts even towards men: and they who delight in the suffering and destruction of inferior creatures will not be apt to be very compassionate or benign to those of their own kind." But in this respect Education has paid little attention to Locke: and though a few of the more cruel sports, like bull and bear-baiting, have disappeared, those that remain are sufficiently barbarous to make their survival into the twentieth century seem little short of marvellous.

Of some of the reflections that these British Sports suggest I now propose to speak. But first let me explain that I am not one of those innocent "sentimentalists," to whose ignorance of sport our huntsmen are fond of attributing any protest that may from time to time be published. Every chance was given me in my youth of becoming a hardy sportsman, and the responsibility for not having done so rests wholly on myself. I kept company with sportsmen till I was grown up, learnt their language, observed their ways, and was not conscious of any disinclination to join their ranks. I remember in particular, as a boy, a great rat-and-rabbit day that we had near Shrewsbury, when an uncle took several of us out to a neglected farm where "Varmints" abounded, and armed with sticks and stones we had a long afternoon's fun in hunting and bashing them. Our sole mishap was that one small rabbit, who somehow got confused and ran right into our midst, dodging under our feet and between our legs, in the end, as by a miracle, eluded us and made his escape. "We've done well," my uncle said, as we turned homeward: "but we ought to have had that little one, ought we not?" And now, some sixty years later, I feel glad that we *didn't* have him!

I had also a cousin who was a very good shot, whom I often accompanied in his walks, carrying the bag, and admiring the deftness with which he filled it ; yet, somehow, when I was old enough to have a gun myself, the sport did not allure me as games like cricket and fives did. I once overheard my mother, speaking to a visitor about me, saying with a tone of sadness in her voice, " No, he's not a sportsman as his father is."

Thus it happened that when I reached years of discretion, instead of joining those hardy and manly folk, I became what the *Shooting Times* calls a " killjoy," one of the degenerates who are supposed to object to field-sports " because people derive pleasure from them " ; and as honorary secretary of the Humanitarian League for thirty years I had a good deal to do with the campaign against blood-sports, especially against hunting. When the Royal Buckhounds had been happily abolished, we turned our attention largely to the Eton Beagles, with a suggestion, strongly resisted of course, that the hare-hunt should be turned into a drag-hunt ; in which proposal we had the support of many well-known persons, including men so different as Herbert Spencer, Lord Morley, Alfred R. Wallace, Thomas Hardy, and Viscount Wolseley. But a public school is not a place where old institutions are readily changed : and in the end the Eton Beagles have survived the Humanitarian League.

But that our long campaign in the attempt to humanise sport was not in reality wasted, has now been made strikingly evident by the success of the later League for the Prohibition of Cruel Sports, started some six years ago by Mr. H. B. Amos, which has already brought stag-hunting into such disfavour with the public that its patrons are very seriously concerned.

It is the charm and beauty of the stag that have attracted greater attention to his sufferings than is given to those of the fox or the otter ; but that was of course to be expected, for in reform of every kind progress is partial and intermittent, and comes not as logic would direct but as feelings ordain. I need not point out, however, that the disuse of one cruel custom is not to be undervalued because other barbarities may remain.

Putting apart the mere abuse of humanitarians as " killjoys," the only rational plea for a continuance of the chase of the wild deer seems to be that of Lord Tavistock—that if hunting is discontinued it will not be possible to secure the survival of the herd in districts like Exmoor, where the farmers, owing to the damage done to their crops, are very hostile to them, and would shoot them without mercy, were it not that the Hunt pays for their continuance. To transfer them to parks would seem to be the best course to take ; but it appears that while some species of deer will live in parks, others—those of Exmoor for example—cannot be so domiciled, and must either be maintained in their wild haunts, or not at all. The alternative presented would therefore seem to be this—whether it is better to allow a herd of wild deer to die out, or to maintain them as quarry for the hunters, perpetuating at the same time a very cruel sport and the annual damage to

agriculture which is involved. I cannot doubt that even the loss of a beautiful species is the lesser of the two evils. Such is one of the problems that the public will have to decide; and it looks as if it will be decided in the manner that is favoured by humanitarians. Meantime the controversy continues in the press and elsewhere; of its conduct I will presently speak.

No incident of the hunting field—not even the cutting of the stag's throat, or the "digging out" and "breaking up" of the fox—has caused more disgust than the "blooding" of children. Imagine a front-page illustration in a newspaper, showing a little child with blood-bedaubed cheeks, holding up a dead hare, while a number of ladies and gentlemen smile approval in the rear! I speak of an actual case, from which the names are omitted.

To think and talk of such savageries, much more to witness them, must be unpleasant to anyone of ordinary sensibilities; but even here there is a humorous side to the matter in the truly delightful account given of their own doings by some hunting men. I quote from a letter addressed to a humanitarian society by a Master of Hounds, in reply to some protest against the practice of "digging out" foxes and "blooding" young sportsmen.

In my opinion "blooding" is a very harmless custom, and when a small boy I was delighted when I was 'blooded' and felt I had now become a fox-hunter Fox-hunting is not the only pastime which carries out the custom of blooding. Many gillies blood those who have not shot a stag before. It is also the custom with some keepers to blood a young sportsman, the first grouse or pheasant he shoots. It's an old custom, which I hope will survive as long as the world goes round. The abolition of a custom like this would add another nail in the coffin of Great Britain's hardihood. The nation as a whole is getting much too soft, and will quickly get worse if ideas like abolishing blooding are encouraged.

Concerning your suggestion that we should cease to dig out foxes in this country, I can tell you that the idea is quite stupid. There are so many foxes dug out and killed in this country by poachers, that we are only too pleased to get them out ourselves and save them from such an ignoble death. Nobody enjoys digging—no one less than me. But it is a necessity.

No one would ever become a Master of Hounds unless he was fond of animals and a sportsman, so you can be quite satisfied that nothing cruel is ever done with the sanction of any Master or really sporting Hunting man or woman. No one is fonder of animals than I am, but as long as I have Hounds, I shall continue to blood those who wish to be blooded, and I shall dig a fox *every* day of my life, if I think it is necessary for the sport in the country where I live.

So now we know what to expect!

Then there is the *silliness* of blood-sports, as a pastime for rational, or professedly rational beings in an age such as the present one. I have lately seen a newspaper picture of a Meet, with huntsmen and hounds grouped romantically in the foreground, and behind them the tower of a picturesque old church—a scene of cruelty and piety commingled! One sometimes reads press-paragraphs about persons of fashion, stating not only where they "hunt," but also where they "worship". How, if their "tally-hos" and their "hallelujahs" should get mixed?

Complaints have been made, on both sides, of the manner in which the controversy is conducted, the sportsmen asserting that the opponents of hunting refer to them as if they were mere savages, and the humanitarians, on their part, objecting, (not I think without reason) to such terms as "faddists" and "killjoys." It should certainly be possible to discuss such subjects without personal rudeness, and with the courtesy to which sportsmen and anti-sportsmen are alike entitled. As showing that the humanitarians have some reason to complain, what is to be said of Lord Latymer's remark in his "Defence of Hunting," published last May in *Blackwood's Magazine*? He wrote that there are many opponents of the sport, "who consider that the infliction of pain in any degree is a much worse sin than adultery, to which, indeed, some of them appear rather partial". That statement was made, not by one of the anonymous idiots who are beyond control, but by a well-known man in a journal of old repute; and when I asked the editor to insert a reply my letter was "returned with thanks."

I think one of the best and most terse statements of the humane creed was comprised in a small printed card which I once received from a School of Arts magazine in Massachusetts. It ran thus:

"Be kind to animals, for you are one yourself."

HENRY S. SALT.

THE SELF WHO IS GOD.

[**Professor W. Stede, Ph.D. (Leipzig),** is already introduced to our readers. This practical and ethical philosopher has undertaken to write on ancient sacred texts which a modern aspirant to the higher life will find useful, not only as subject for his meditation but also for practice in daily life.—EDS.]

Lo, verily not for the sake of the husband is the husband dear, but for the sake of the Self is the husband dear.

Not for the sake of the wife is the wife dear, but for the sake of the Self is the wife dear.

Not for the sake of the sons are the sons dear, but for the sake of the Self are the sons dear.

Not for the sake of the wealth is the wealth dear, but for the sake of the Self is the wealth dear.

Nor for the sake of Brahamanahood is Brahamana dear, but for the sake of the Self is Brahamana dear.

Not for the sake of the Kshatrahood is Kshatriya dear, but for the sake of the Self is Kshatriya dear.

Not for the sake of the worlds are the worlds dear, but for the sake of the Self are the worlds dear.

Not for the sake of the Gods are the Gods dear, but for the sake of the Self are the Gods dear.

Not for the sake of Nature is Nature dear, but for the sake of the Self is Nature dear.

Not for the sake of the All is the All dear, but for the sake of the Self is the All dear.

Behold, verily, in all the Self has to be seen, the Self has to be heard, the Self has to be minded, the Self has to be contemplated; O Maitreye, by seeing, hearing, minding. contemplating the Self, this whole in its essence is comprehended.

Brahamanhood deserts him who knows it in aught else than the Self. Kshatrahood deserts him who knows it in aught else than the Self. The worlds desert him who knows the worlds in aught else than the Self. The gods desert him who knows the gods in aught else than the Self. Nature deserts him who knows Nature in aught else than the Self. Everything deserts him who knows everything in aught else than the Self.

Thus spoke Yājñavalka in the *Bṛhadāraṇykopaniṣad* (II. 4. 5-6). Explaining we might say that :

Not indeed is love bestowed on the husband out of consideration for him as being the husband : but out of consideration for him as representing the World-Soul is love bestowed on the husband. And the same is said in reference to wife and sons, to priesthood and rulership,—to all.

This is one of the finest "rhapsodies" on the immanence of God or the World-Soul (Ātman). No explanation of the Universe could be more complete, more deeply felt and more appealing. What does it express ? It asserts the divineness of All, the spirituality of All : it pronounces that if you love Spirit you will lose yourself and all.

Since one body is like the other each must be the manifestation of a Unity which comprises them all, which lives itself out in all bodies. The more universally, selflessly (not meaning narrow unselfishness consisting only in robbing oneself of one's self by merging into other individualities or things and being swallowed up by them, but a higher selfhood which in its own perfection achieves the perfection of Universal Unity) we form our lives the nearer we shall approach God. When I find pleasure and enjoy myself I must enjoy myself without direct selfish reference to myself but in such a spirit as if the vital principle of the whole creation enjoyed in and through me.

What is it in me that day after day does this and that and yet remains the same all the time although it constantly changes? That is my Self, as stable in itself as Nature is stable at its foundation in spite of all her constant changes ; and this foundation unchanging in myself and that foundation unchanging in Nature are one and the same, and so it is in every living being.

Since behind all phenomena there surges the endless, restless, fathomless ocean of cosmic life, we must see and feel and think through the appearance; pierce the form of life, to touch that which is its essence, its substance. Never shall we partake in that universal life of the Spirit until we have penetrated through the mist of appearances. All the talk about appearance and reality, and any doubt in the latter, is mere talk : the fact that anything appears so and so presupposes that its appearance is not itself. In order to *appear* anything it must first *be*. If we are deceived by and cling to the form only we lose the essence *and* ourselves.

When I hear the clear song of a bird welcoming the morning sun after the night of darkness and fear, it thrills me not as the song of this or that particular bird, but as a universal spontaneous outburst of the feeling of life rejoicing in the joy of life triumphant over death, of joy so abundant in trust and hope that it defies all ill, all defeat. Thus the bird is dear to me not because I love the bird, but because I love that which is the immediate source of life and joy, *i.e.*, the universal spirit pervading the universe, without and within. So also when I listen to my heart-beat I am indeed listening to the throbbing of the world-pulse (for I know that I am not making my heart beat), and when I listen to the heart-beat of my fellowman I am also listening to the same throbbing of Universal Life, of the Ātman.

Grow beyond your man—or woman—self. Grow into your God-self and love that Self in you as well as in others, for it is the same Self in all. When you look at yourself from that point of view you are not selfish, but self-less, for you give your own self as self up to the larger Self, the Oversoul, the Deity which comprises all.

Do not do anything for the love of the *thing* : do it for the love of your Self, for the God within you. If you do it for your Higher Self it will make you free ; if you do it for the love of the thing it will make you the slave of the thing and you will lose yourself. If you do it because anybody orders you to do it you will be the slave of a slave.

Whatever your relation to others may be do not let it be a relation of pity. Consider pity a weakness, not a strength, because it contains an element of selfishness and superiority, and we pity others when they do not possess what we do. It is a sort of envy (negatively) and the concomitant of pride, as poverty is the concomitant of wealth. Do not pity but love your brethren and turn the force of pity to some advantage. Hold yourself responsible for the condition that causes you to pity others. I do not pity the poor; I keep company and feel indignant with them at the kind of poverty which is a disgrace to modern civilization. Help anybody for the sake of helping Life.

What is the lesson of every day? Go into ourselves to reproduce many times a day the pure and simple feeling which greets the new sun of each morning with the sensation of new strength, new happiness and renewed gratitude for the gift of its warmth and light and beauty. Live because it is divine to live, work because it is divine to work, help because it is divine to help. Despise all limitation, all artificialities and return to Nature's ways and prepare ourselves in uprightness for greater thoughts and, as free as the birds in our actions, always guided by our purest instincts and honest opinions. This is to let the heart speak in preference to the mind. Let us hate all pretence, and realise that nobody has a proprietory right over another, and that we are all dependent upon each other. Because the individual *as* individual and the object *as* object are thought of and made so much of nowadays, there exists so much misunderstanding and unhappiness.

In the realization of the Ātman we resign ourselves to the fact that everything, even that which we love most dearly and which has become so much part of ourselves that we never seemed able to live without it, has to pass from our hands and eyes, whither we know not. Still, as all is in good keeping in the Ātman which comprises all, we are contented and happy and trust in the ultimate Reality which is the goal of all our conscious and unconscious longing.

W. Stede.

ART IN PARIS.

[**M. Jean Buhot** is the well known editor of *Revue des Arts Asiatiques* and the Honorary Secretary of the Association Française des Amis de l'Orient. In subsequent issues we will publish two very interesting articles from his pen on "Symbolism in Arts" and "Oriental Art and the Occident".—EDS.]

It occurred to me, not long ago, while planning a short survey of Asiatic art, that historical events have surprisingly little, if any, influence on the development of art in general, unless it be through the medium of economic circumstances, and then often after such a long interval that the connection is practically non-existent. I suppose any observer from a distant land untouched by the World War—if indeed there be such a country—revisiting Europe ten years after the conflagration, would expect to find some reflection of it in contemporary painting especially in France, which is said to lead the world in matters of art, and where the War was felt as heavily as in any country. What kind of change might become apparent, it would be difficult to anticipate. An optimistic and sentimental mind would probably expect art to have become more earnest and lofty, less individualistic in spirit, more collective and perhaps international; whereas the pessimist would think it far more likely that "Let us be merry for tomorrow we die" would be the motto, and that the various nationalisms would show up their new virulence in painting, just as they do in politics. Neither of these views could quite suit the facts. Art has certainly evolved during the last fifteen or twenty years (and literature also—wherefore we regret that a widely-circulated Indian periodical should have published last year a translation of Romain Rolland's *La Foire sur la place*, an indictment of French literature written at least twenty years before), but I doubt if the critics of future ages will be able to trace back any part of the change to the events which our generation has witnessed.

Cubism is dead; and curiously enough it died of having become fashionable, a catastrophe to which I cannot recollect a precedent in the history of art. It was killed by the patronage of the *grands magasins*, "departmental stores" as the Americans would say. In Stockholm I was shown a public hall recently decorated with mosaics in more or less cubistic style; in Paris such an attempt would be considered both by the vanguard of art-lovers and by the conservative party as flippant and unbecoming. We like to play with new theories, but we take them *cum grano salis*; we know it is far easier to invent a new formula than to create a thing of beauty that will last through the ages. Northern or "Nordic" peoples, on the contrary, adopt them all in dead earnest. I remember, in my art-school days, the religious awe, the inspired and fervent look, with which our German fellow-students would discourse on Impressionism. It was then already on the decline, run dry, so to speak, after the second brew by the

pointillistes and the followers of Gauguin. The knowing ones would talk about young Picasso and Derain. Then Le Fauconnier (a rising star which has turned dim) and Metzinger opened a school where they taught the most unadulterated Cubism, and just before the War, about 1910-1913, we imagined that endless vistas, immense fields of artistic conquest lay before us. It all fizzled out prematurely, Picasso's fertile genius being partly responsible, for every season he would invent something new, and leave others to work out the position. Nowadays he seems to juggle with all his styles alternately !

Yet the influence of Cubism remains beneficent to this day, even on artists who cannot be called Cubists in any sense. It has improved considerably the standard of drawing, construction and decorative composition, as opposed to the "literary," symbolistic, sensuous-sentimental tendencies ("*la sensibilité*") which had prevailed in the last decade of the previous century and the beginning of the present one. It has also prepared the way for a better understanding of exotic arts : Chinese, Indian, African, Polynesian, etc. Ancient (pre-Moslem) Indian art, for instance, is warmly appreciated in France (what little is known of it) and nothing is more disconcerting for us than the seeming neglect or incomprehension with which it is regarded by young Indian artists. When they eschew the baneful schools of official, academic art in England, they seem to fall under the lackadaisical influence of the "Calcutta School," a praiseworthy movement, in which, however, we cannot see any kinship with the glorious Rajput artists, not to speak of the great fresco-painters of Bāgh and Ajantā!

The art world in Paris is a strange medley of all nations, which makes it difficult to appreciate the general trend. The great majority of these foreigners seem to bring nothing with them from their country, and their pictures are not distinguishable from French pictures. Two nations, however, might be said to possess schools of their own : Russia and Japan.

The Russians, centring, say, around Soutine, are very wild, by which I mean exactly the reverse of primitive, as witness their lawlessness and laxity in the management of colour and form. More interesting, I think was the U. R. S. S. exhibition of scenic art, etc., at the Exposition des Arts Décoratifs in 1925. There they gave us something entirely new (though derived from the Cubism of Lèger and other French artists) and imbued with the grim spirit of Bolshevist endeavour ; not exactly a prepossessing art, but fresh, powerful and decidedly impressive. A third Russian school, of which the very numerous representatives are *emigrés*, I fancy, and often women, is addicted to the imitation of provincial art of a hundred years ago ; such an affectation of archaism can hardly lead to any interesting developments.

Very many Japanese exhibit in our Salons ; some of them paint like everybody else, yet a great many pictures can be "spotted" at once as being Japanese in spite of their Western subjects. The composition, well-balanced but disconnected, is one of masses, not of lines. The colour pertains rather to miniature or illumination than

to painting proper, the tones, chosen with great nicety, being made to speak for themselves, instead of contributing to express the form of objects, atmosphere, light, etc. Strangely enough, artists in Japan are still divided into "Japanese style" (*i.e.*, water-colour Kakemono painters) and "Western style" painters, yet they have a number of artists who are neither Oriental nor Western, but just painters of a great originality.

Finally, it may be interesting to note the rise of a certain Jewish art, a somewhat forced growth, of course, and slightly offensive in a country where Jews have for a long time past been treated on a perfectly equal footing with all other citizens. It is no doubt connected with the Sionist movement, and at any rate with the publication, also in France, of Hebrew classics, Jewish magazines, etc. The readers may ask how a picture can be Jewish apart from the signature? The subjects are Jewish and, I will add, the feeling is Jewish. Perhaps the artists are refugees from the Russian ghettos. If such is the case, we shall at last have found in their art a direct, though unimportant, aftermath of recent historical events.

J. Buhot.

PERSIAN ISLAMIC MYSTICISM.

[**Miss Margaret Smith, M.A., Ph.D.,** the Islamic scholar, is becoming generally recognized as an authority on Mysticism. Her work on *Rabi'a the Mystic and her fellow-saints in Islam* was published by the Cambridge University Press and her *History of Mysticism* in the Near and Middle East and Europe from ancient to modern times has just been issued. She is now engaged on her third book on Mysticism. Hers is the advantage of knowing Islam first-hand for she spent nearly twelve years in the Near East, Egypt and Syria.

Sufis were and are Esotericists, employing metaphors at once to hide and to reveal the facts of Soul life. Students of esoteric Theosophy will recognize their own doctrines expounded in this able summary of the fundamentals of Islamic Mysticism.—EDS.].

Persian Islamic Mysticism, like Islamic mysticism elsewhere, had its beginning in an ideal of life, and this continued to be the aim of the Persian mystic, *i.e.*, the Ṣūfī, but side by side with this practical mysticism, there developed in Persia a theosophic doctrine to justify the ideal.

Islamic mysticism had its rise in circumstances of political unrest by which Persia in particular was affected, and of religious dissensions between the adherents of the different schools of thought in Islām, while in the early 'Abbāsid period the growth of rationalism and the spread of materialism and consequent moral laxity, led the more serious-minded among the followers of the Prophet to seek for themselves, in withdrawal from the things of this world, the truly religious life. Such devout souls found in the Qur'ān and the teachings of orthodox Islām, a doctrine of Divine Unity, and of complete submission to the Will of God, but a God so far removed from His creatures as to render impossible any reciprocal relations between Him and them. Against such a religious ideal an increasing number found themselves in revolt, and rejecting the letter for the spirit, they aspired to a direct experience of God and a means by which the soul could free itself from the fetters of its humanity and ascend unto its home in God there to abide in Him. The Persian mystic had before him the example of the Christian hermit living a life of complete unworldliness, devoted to the contemplation of God, which gave him his ideal of the religious life, while on the doctrinal side, the innate tendency of the Persian mind towards monism led him to welcome the mystical ideas of Neo-Platonism and to assimilate "al-Ḥaqq," the Creative Truth, to the Divine Being of Plotinus. The close contact between India and Persia was no doubt responsible for the introduction into Persian mysticism of elements which found their counterpart in Buddhist practices and beliefs, such as the doctrine of "fanā'," the passing away of the human personality, and the return of the soul, though not by way of annihilation, to God, in a state of abiding union. The Persian doctrine of the Imām as the personal representative of God, had also its share in the development of the Ṣūfī theosophy into a thorough-going pantheism, involving the idea of deification.

The earliest Persian mysticism consists chiefly of an asceticism which led to quietism. For these early Ṣūfīs it was the mystic way that mattered most, that Purgative life which was to free them from self and lead them to God. Among those early mystics were Ibrāhīm b.Adham, prince of Balkh,[1] who was converted to Ṣūfism by a heavenly voice when out hunting, and Rābi'a al-'Adawiyya, the woman saint of Baṣra[2] who taught the mystic doctrine of disinterested Love, and who knew what it was to be vouchsafed the Vision of God. The earliest treatise in Persian dealing with Ṣūfism is the "Unveiling of the Veiled" of al-Hujwīrī, born at Ghazna in Khūrāsān[3]. He tells us that an enquirer had asked him to set forth the "Path" of the Ṣūfīs and the nature of their "stations," to explain their religious doctrines and mystical allusions, to reveal the nature of the Divine Love, and explain why the mind should be veiled from understanding the essence thereof, and finally, to set forth the practice of the Ṣūfīs in connection with all these matters. It would seem that in al-Hujwīrī's time there was a longing on the part of the people for Ṣūfī teaching, and that not only a few choice spirits, but society in general, were interested in mystical teaching. He tells his readers that a man may be veiled from the Truth by his nature, and for such there is no hope, or by his attributes only, and in the latter case the veil may be destroyed, and as a mirror which is stained can be cleansed and brightened, so he may come to see clearly. This treatise is therefore designed for "the polishing of hearts clouded by the veil of attributes, but in which dwells the Essence of the Light of Truth," and he begins his book with the preface :

> Praise be to God, who hath revealed to His Saints the hidden things of His Kingdom and hath disclosed to His chosen ones the mysteries of His power and hath shed the blood of Lovers with the sword of His glory and hath caused the hearts of those that long for Him to taste the joy of union with Him. He it is that brings dead hearts to life by the enlightening perception of His eternity and His might, and that breathes into them the refreshing spirit of gnosis by divulging His Names.

Since all mankind are veiled from the hidden mysteries of spiritual truth, except God's saints and His chosen friends, and this book sets forth the Way of Truth and the mystic doctrine, it is appropriately named "Kashf al-Maḥjūb" (The Unveiling of the Veiled). Hujwīrī says of the mystic, "in truth that man is a Ṣūfī who has passed from impurity. Purity is a quality of the lovers of God, who are like suns without shade—for the lover is dead as regards his own attributes, and abiding in the attributes of his Beloved." The mystic who has escaped from the ties of sense and the phenomenal, lives the unitive life with God, having become annihilated as to this world and the next, and having thereby attained to perfect union.

Al-Ghāzalī[4], a Persian by birth, though much of his knowledge of Islamic mysticism was gained in Syria and Egypt, wrote his "Revivi-

[1] Ob. 777 A.D.
[2] Ob. 801 A.D.
[3] Ob. c. 1079 A.D.
[4] Ob. 1111 A.D.

fication of the Religious Sciences" in order to reconcile Ṣūfism with orthodox Islām. He lays stress upon experiences; that which is hidden from the intellect of the learned, the friend of God knows by intuition, and when the truth has been revealed to the soul, it is wholly carried away and renounces the world, to walk in the Way of God.

To both of these writers, Ṣūfism was a way of life, a practical mysticism to be lived out here and now, but with others among the Persians, from the ninth century onwards, other aspects came to the fore; the doctrine that God is One, and All in all, became a doctrine of pantheism, in which the Unity of God became Universal Unity, and His manifestation of Himself Universal Existence, and this doctrine led in its turn to that of the deification of the human Ego. Mar'ūf Kharkhī[1], one of the earliest of the Persian mystics, developed the conception of God, the Ultimate Reality, as Eternal Beauty, reflected in the mirror of the Universe. With Bāyazīd of Biṣtām[2] who spoke of complete intoxication under the influence of the love of God, and who said of himself, "I am a sea, fathomless, without beginning or end: I am the very throne and Word of God," pantheism advanced still further in the direction of deification, and this latter doctrine reached its climax in al-Ḥallāj[3] who declared that he was "al-Ḥaqq", God Himself. The Essence of God, he said, is Love; before time was, God loved Himself in solitude, and then, desiring to regard this Love-in-isolation as external to Himself, He projected forth an image of Himself in Man. Man, therefore, is made in the likeness of God, and through the way of Purgation may re-find in himself this Divine image. So in his verses al-Ḥallāj says,

> I am He Whom I love, and He Whom I love is I,
> We are two spirits dwelling within one body.
> When thou hast seen me, thou hast seen Him also,
> And when thou hast seen Him, then thou hast seen me.

These mystical doctrines had a far-reaching effect on the culture and literature of Persia from the eleventh century onwards, and there is hardly a Persian poet of note during this period who did not make mysticism his chief theme. But the greatest of the mystical poets of Persia was undoubtedly Jalāl al-Dīn Rūmī[4], who in his great poem the "Mathnawī," gives a complete account of the doctrine of Persian mysticism. At the beginning he speaks of the mystic, far from his Source, engaged in the Quest, seeking to return whence he came, knowing in Whose image he is made, "We were one substance like unto the sun: flawless we were, and pure as water is pure." God is that Sun of illumination and in man He has veiled Himself, that He, Who is Pure Being, may be revealed in Not-Being, since nothing can be mainfested save in its opposite, Light in the darkness, Existence in non-existence. How then shall man get rid of not-being and become wholly one with Being again? By getting rid of self, with

[1] Ob. 815 A.D.
[2] Ob. 875 A.D.
[3] Suffered martyrdom at Baghdad 922 A.D.
[4] Ob. 1273 A.D.

the help of Love. "Purify thyself from the attributes of self," says Rūmī, "until thou beholdest thine own pure essence," and this purification is only accomplished by the death of self, which is not-being.

O, the life of lovers, what is it but death ?
Thou shalt not find His heart, save by losing thine own.

Then, when the seeker has died to himself, he shall live again in the Sought, when the "I" and the "thou" shall become one soul, and the lover shall be submerged in, become one with, the Beloved.

Such is the teaching of Persian Islamic Mysticism, God is Pure Being, the only Real Existence, Absolute Good, Perfect Beauty, Who is reflected in the mirror of existence, so that in all beautiful things His image is to be found. The brightest of these mirrors is man who, by the mystic Way of Purgation and with the guidance of Love, finds the Divine image within himself, passes from not-being to Being and so becomes one again with the only Reality, God.

MARGARET SMITH.

MAN VERSUS NATIONALISM.

[**Norman Angell**, author and lecturer, is internationally reputed for his contributions to the Press and as the writer of *The Great Illusion* which has been widely read in Europe, America, China and Japan, and has been translated in many vernaculars in India. Among his other publications, *Why Freedom Matters*, *Patriotism Under Three Flags*, *The Foundations of International Polity* and *The Money Game*, are well known. He is the editor of *Foreign Affairs*.

He describes this thought-provoking article as "a Note on the conditions of successful Internationalism."

At its end he wishes for some great central authority like a universal church. He feels from the economic and political point of view what Mr. Beresford feels elsewhere from the religious angle—the need of a universal outlook. Principles which make men dependent on their own souls, knowledge which enlightens their voice of conscience, and above all ideals which energize a life in which the many different and differing elements are seen as the manifestations of the One—these constitute a new vision born of new hopes for the man of to-day. But all these concepts are as old as the Himalayas, and to those ancient heights the modern man must learn to look up.—EDS.]

A commonplace incident, dealing with a commonplace question of economics, once brought home to me vividly the nature of some of those false conceptions which vitiate, at the roots, effective human co-operation in our modern world.

I was going through a furniture factory in the State of Michigan in America with its owner who, arriving at one department where a a special type of furniture was being manufactured, said: "We have been losing business in this section because across the border in Canada, with cheaper power and a cheaper supply of raw material, they are able to undersell us. But we hope to get a tariff shortly to keep out the Canadian product and restore this section of the business."

A little later we were in another department and the owner said:

"We are closing this department down. In Alabama and the Gulf States, the cheap negro labour and cheap delivery of the hardwoods from Central America, they can turn out a product with which we cannot compete."

"Why don't you get a tariff?" I said.

"Oh, but Alabama is a State of the Union. They are our people; the Canadians are foreigners, and we have got to fight foreign competition if we are to survive," my friend retorted.

"So you think," I replied, "it is entirely natural to be put out of business by underpaid negroes with a low standard of life. That is not 'foreign competition'. But when Canadians, so much like the people of Michigan that no one can tell the difference, with about the same standard of life, compete, that *is* foreign competition."

He did not see my point for the moment. Nations, he explained, were "commercial competitors." He began to talk (it was at a time when Anglo-American relations were not as good as they have

been lately) of the danger that the commercial rivalry of Britain and America might involve the two countries in war. When it was over he thought that the United States would " take " Canada. It would be a great addition to the wealth of the United States.

I thereupon pointed out that such a victory would enable the Ontario factory to compete without let or hindrance; it would now be within the tariff walls of the United States. The same factory, with the same machines and the same men, would still displace the goods of his Michigan enterprise. What he regarded as a menace and an evil before annexation would become, by the mere fact of calling the Canadian factory American, a source of strength and prosperity ? Why ?

" Oh, Canada would then belong to us—she would be part of *us*. She would no longer be a competitor."

What then, I asked, makes " us "? What makes the economic entity which competes? Alabama with its low-paid negro labour is not a competitor. Canada with its highly-paid labour is. But it ceases to be a competitor when certain of its politicians, instead of meeting at Ottawa, meet at Washington. Canada as a Dominion is a competing economic unit ; Canada as a State is not. Yet the goods would be produced by exactly the same people. So long as they called themselves Canadian their trade was harmful. When they called themselves American it was good. Why ? He could not tell. All that he knew was that foreign trade must be kept out. Alabama negroes were not foreign ; while Canadians were.

And his reply proved, what I have suspected all my life, that these rival entities which fight and struggle, and whose struggles devastate and disrupt human society, are the outcome not of the " economic realities " of which my friend spoke, but of a way of thinking ; fundamentally they are not objective realities at all ; they are figments which we create, for the very purpose, it would seem, of being sure that the stage of life shall always have upon it antagonists that can be depended upon to fly at each other's throats.

My American manufacturing friend speaks of the " menace" of Canada's or Britain's commercial competition, and he talks of wars in connection with it. Put into terms of individual men and women, the competition means for him the competition of certain factory workers in Ontario. Well, one reflects, in an unhappily competitive world it is natural, if regrettable, that he should fear it and be ready to fight about it. But then one learns that it is not the economic competition which angers him and about which he would be prepared to fight ; for the competition of the Alabama factory and its badly-paid negro labour, far more redoubtable commercially, is accepted quietly enough as " all in the day's work." Further, he would accept the competition of the factory in Ontario if and when Ontario becomes part of the American political system. So what engenders his hostility, or frightens him, is not commercial competition, but that men

should be living under a different political sovereignty, as a different "nation." Let them become part of our nation, and their commercial competition becomes innocuous!

In order to give some air of reasonableness to hostilities that otherwise he would deem without reason, he confuses the purely political grouping or sovereignty with economic entities in a most amazing way. We talk of "Germany" competing with "Britain" or "Britain" with "America," as though these political groupings were commercial firms. But there is no such thing as a commercial corporation known as "Germany" or "the British Empire" or "Britain" or "America". My friend in Michigan buys coffee from Brazil, and the Brazilian with the money so obtained buys an electrical motor in Germany; and the German with the money buys foodstuffs in the Argentine; and the Argentinian, cutlery in Sheffield. Is this American, Brazilian, Argentine, German or British trade? Which *nation* is in competition with which? The *nations* are not buying and selling; it is individuals, or private commercial corporations. An operation like that described would not, if we were more careful in the use of words, be described as "international" trade, but as transnational trade, the trade of individuals carried on across political boundaries. In most respects Britain or Germany is no more an economic entity than Michigan or Illinois or Alabama or Pennsylvania. No American thinks of talking about the threatening competition between Michigan and Illinois. One might about as reasonably talk of the competition of people who live in two-storied houses with those who lived in three-storied houses—or the competition of red-haired people with black-haired people. And yet we cling tenaciously to these artificial, sometimes purely imaginary entities, which enable us to separate mankind into rival groups.

And just as the quality of "figmentism" belongs to such conceptions as nations being trading corporations, so does it belong to the conception of that form of collective responsibility which in our minds makes any member of a national group, however innocent, responsible for the behaviour of any other member, however guilty.

During the War a certain Englishwoman dismissed from her service, and caused great suffering to, an old German servant whom she had had for thirty years, justifying her act on the plea "the Germans killed my nephew." The incident was one of thousands upon thousands of similar ones in all the belligerent countries.

Let us examine it. A man from, say, Pomerania is guilty of barbarity; a woman from Bavaria, who never knew of the existence of that man, is as remote from him morally as from any other being in the universe, is, in our view, or the view common during the war, quite justly punished for the offence. We laugh at the Chinese when we are told that, unable to find the actual individual who committed a crime, they punish some member of his family. But that is reasonableness itself in comparison with the principle upon which, when a member of the enemy nation injures us, we avenge ourselves upon any other member whatsoever. Again, what makes the entity? An

African, suffering at the hands of a white (from, say, Lisbon) feels avenged if he can injure *any* white man, one from London or Paris will do. But, if in the mission school he has learned to think in national terms—of " Portuguese" as distinct from French, he will, presumably, want to injure a Portuguese before he feels really avenged.

An old French friend of mine, whose European geography was learnt before the Federation of the German States, was seen to show a kindness to a German during the War. His neighbours marvelled. He explained: " But the man is not a Prussian. I would spit upon a Prussian. He is a Bavarian." Those whose geography had been learned since the political changes of 1871 could only think of " German". The entity had changed: the incidence of hatreds here depends upon the way we learned geography.

It is more usual, I am aware, to discuss this problem of international rivalries and animosities in terms of what one might call emotional obligation. We should love, not hate ; remember that we are brothers ; recall our common humanity.

But I avoid these terms for two main reasons. I doubt whether our emotions are the servants of our will in quite so simple a way as these exhortations would imply ; and secondly, if we could see that these entities which we make in our minds are not objective realities at all, they would not raise these hates. There is at bottom as little reason for attaching our hatred to a man because he came from a particular geographical area, as for hating a man because he lives on the north side of the street. Once during the War I was asked: " Don't you loathe Germans ?" To which I replied: " Don't you loathe people who live in odd numbered houses ?" The one category was as senseless as the other. Incidentally it is only in the modern world that we have made nations the counters of our desire for separatism and disruption. A few centuries ago in Europe the fights were not so much between national groups as between religious groups. Desiring to excuse enmity a man did not say of another: "He is a foreigner," but " he is a heretic." And that is true of some countries yet.

If we could realise intellectually the senselessness of the categories, our hates would largely fall of themselves.

Let me use an illustration. Once a man had been greatly injured by an enemy and had sworn to slay that enemy should he find him. One day, walking with a friend, the would-be murderer saw this enemy in the street. The friend used every appeal he could think of to prevent violence—to no effect. The injured man's passion could not be restrained. But as he raised his hand to strike, the enemy raised a hand too. There were five fingers on that hand. Thereupon the would-be murderer's friend ceased making the kind of appeal he had been making, and merely pointed out the fact of the five fingers. For the enemy of years ago had only four fingers on his right hand. This man had five. It could not be the same man.

This argument was effective where all the others had failed. The moment that the would-be murderer realised that this was a case of mistaken identity his hatred and bloodlust fell from him like a cloak.

These national animosities and rivalries are also, in large measure, just " mistaken identities." To realise that fact will at times do more for human solidarity than the appeal from one emotion to another. If with our minds we could clarify the facts, put on spectacles which would enable us to read the facts instead of getting them blurred and confused, it would help to exorcise the evil spirits that flourish in the intellectual fog.

I would not imply that nationalism, the sense, that is, of being one body, is not a reality. The nation does indeed make a corporate body. So does the church, the university, the club. But we do not ask of the club or church (though we used to in Europe) that it shall be the sole embodiment of social and political sovereignty, that beyond it we shall recognize no obligation. In the case of the nation, however, that is the precise thing which we do, and it is that fact—the attachment of an absolute political sovereignty and independence to the national group—which has wrought the evil that it has in Western Europe. For long men were puzzled as to whether the final sovereignty should attach to the church or to the nation. They decided finally that it should attach to the nation. Perhaps that was a bad choice. If we could have had some great central authority like a universal church that could speak for men as a whole, while each national group preserved its cultural distinctions, nationalism would not then be the menacing thing which in fact it has become.

We must all learn, particularly the great nations, to make this distinction between the Nation and the State ; to realize that just as we may give loyalty to a group like a church or club or trade union, but give other loyalties to the state, so in the allegiance which we give to our separate nations, must we remember that the final authority is the bond which binds men ; that, to put it in the words of Goldwyn Smith, " above all nations is humanity." It may be necessary for a time to act through the nation-state, since it is on that basis that political society, such as it is, is organised. But we shall move the more rapidly towards an integral humanity, the more completely we realise that the real and ultimate community is between men, not between racial, or tribal, or national groups.

NORMAN ANGELL.

IN THE WORLD OF BOOKS.

[Our readers are familiar with the feature of considering old books and old world teachings in this department of THE ARYAN PATH. This month we publish an article which will prove of genuine interest to students of Theosophy.—EDS.]

A GLANCE AT H. P. BLAVATSKY'S "SECRET DOCTRINE."

[**Hu** is the pen-name of an old time Theosophist of London whose study of *The Secret Doctrine* extends over many years. We welcome his article, many of its ideas are identical with those held by us, whose love for the *Secret Doctrine* is great and deep-rooted.

Incidentally, what is said here of the *Secret Doctrine* applies to *Isis Unveiled* and other books of Madame Blavatsky.

It is necessary to draw our readers' attention to the fact that there are several editions of the *Secret Doctrine* at present available. The only authentic one, textually correct, is the New York photographic reprint of the original edition of 1888. Other editions are changed and added to after the death of the author and so should be avoided by any desirous of reading what H. P. Blavatsky herself wrote.

We have hopes that many old time students of Theosophy will accept the hospitality our pages offer in the interests of the Cause of the Wisdom-Religion, and following the example of Hu send us their contributions. THE ARYAN PATH is open to all who desire to serve the cause of human spiritual brotherhood.—EDS.]

The *Secret Doctrine* by H. P. Blavatsky is the greatest literary production of the nineteenth century and, so far, of the twentieth. It was originally published—in two volumes—in 1888, and may be described as *sui generis* : it is primarily concerned with the world of the Occult, of Mysticism, of Masonry ; and yet expounds those simple esoteric truths that raise the corner of the curtain of mystery for the man in the street and make clear to him the essentials of his own nature, the purpose of his being, his life after death and his past and future in the great scheme of the cosmos. Equally it deals with some of the profoundest problems of modern science ; it originally exploded more than one firmly accepted scientific hypothesis of its time, and indicated other solutions of those problems, solutions which have since been adopted by official science. It is a book for the general student and the specialist in mystic things alike ; and it furnishes a hopeless problem for the materialist. Let us then consider it.

First : the *Secret Doctrine* asserts that it does not promulgate a new religion or bring forward a new philosophy ; but it maintains that all religions, varying as they appear to do, and decadent as they all now are, sprang from a common root, are branches of a parent stem. The nature of this stem it is the business of the *Secret Doctrine* to elucidate, and for this purpose it makes use of accepted literary, scientific and philosophical material, well known or all but forgotten, as the case may be, and appeals to countless authorities ancient and modern all tending to one end, namely, to show that as all ultimate

Truth is necessarily one, so does there underlie the seemingly antagonistic philosophical and religious systems of the world *one* basic Teaching, founded upon and expressing ultimate Truths. In brief, the Esoteric Philosophy reduces the Faiths of the World to a common denominator, and leaves it to the religionist concerned to add the numerator best suited to his personal predilection. But few of them, if any, really work out to a whole number !

The contents of the *Secret Doctrine* easily fall into three main divisions : Argument, Evidence and Instruction. Argument is concerned principally with Modern Science—that of 1888—and discusses in a characteristically vivid manner questions geographical, chemical, biological, ethnological, and so forth. Certain of the issues raised have since been decided in favour of the *Secret Doctrine*, others yet remain *sub judice ;* none, I need hardly remark, have been decided *contra* H.P.B.—as Madame Blavatsky called herself and preferred to be known.

The section of Evidence remains a monument of erudition and industry ; and it is worth noting in this connection that the *Secret Doctrine* was written in seclusion in Wurzburg, in very limited apartments in a private house, and with but few books and memoranda for reference. Yet H.P.B. refers to and quotes verbatim—giving chapter, page and verse—from innumerable books and MSS., some easily accessible to the travelling student in the great libraries of the world, others virtually out of reach. No ordinary explanation covers the facts in this case. The only explanation is H.P.B.'s own, that by her occult powers and training she was able to summon in the Astral Light before her an astral facsimile of the document needed, and so copy word for word the quotation required.

There remains now the soul of the *Secret Doctrine*—its Teaching All else therein is incidental and subsidiary to this. And here we will for a moment glance at the problem which must have confronted and been considered by H.P.B. and Those whom she represented, before pen was put to paper. An exposition of certain tenets of the Esoteric Philosophy—kept from the world for centuries if not milleniums—was about to be made, with consequences to follow (as we can now well see) almost incalculable. What method should be followed ? What was the best thing to do ? Of old such teaching was given orally and spread abroad by chosen disciples—disciples whose sincerity, devotion and ability, combined with a perfect verbal memory, could be relied upon. No such conditions, obviously, held good in Europe towards the close of our much-vaunted nineteenth century. For example, in the old days, at the Avenue Road Headquarters in London, following H.P.B.'s passing in 1891, it was the custom to quote H.P.B.'s real or alleged sayings, until the slogan " H.P.B. *always said* " was finally, to use legal argot, laughed out of court and was heard no more ; for peoples' memory could not be trusted. There remained, then, but the printed word, accurate within the limit of H.P.B.'s peculiar Karma—printer's errors—as witness that rather flagrant example, *Isis Unveiled.* It is worth noticing here, and I draw special attention to it, that two

main features characterized the wonderful burst of occult sunlight into the grey world of theology and science of the late nineteenth century. The first is the lavish generosity with which true and unadulterated esoteric teaching was given out ; and the second is the use of the pen, of the written—or to be quite exact—the *printed* word for the promulgation of that teaching. H.P.B. was a voluminous writer, endowed with a facile pen and a vivid and thoroughly characteristic style.

H.P.B. then, from first to last, committed everything to writing, even at the risk of repeating herself or of revealing too much. Three times as much was written as was published of *Isis Unveiled*. The Countess Wachtmeister records that freshly-written MS. after MS. was committed to the flames during the writing of the *Secret Doctrine*. Bertram Keightley records that up to the last before the issue of the *Secret Doctrine*, H.P.B. corrected, re-corrected, added to and revised the printers' proofs until their bill for proof-corrections alone amounted to £300. Always the written or the printed word. I think we may state definitely and with certainty that apart from H.P.B.'s personal and private teaching to this person or that, apart from her flowing, witty and sparkling conversation with one great scientific man or another and apart, above all, from the " flapdoodle " with which she countered other peoples' " flapdoodle," everything that H.P.B. had to say about the Esoteric Philosophy was set forth by her in the one certain medium—the printed word—over her signature and before her death, an event of which she had early and certain fore-knowledge and for which therefore in all senses she was well and adequately prepared.

The Esoteric Philosophy, then, was expounded in terms of the printed word in the production called the *Secret Doctrine*. Let us glance at its heart : the Teaching. The Evidence and the Arguments we may leave to those who prefer them. Art is lengthy ; Life is short.

Now, the whole philosophy is written round the Stanzas from the Book of Dzyan, and I do not purpose to recapitulate those Stanzas. Let me here make one suggestion : *do not* read the *Secret Doctrine* through from end to end and call that " study ." Get a general idea of what it is all about—look through the very admirable " Contents " of each volume as an aid—and then settle your line of study, and search for all that bears upon it. Do not, in this respect, lean upon an Index. Use it if you must, but sparingly. Seek to create an atmosphere of the subject you are studying, and in that you will find yourself led to one discovery after another. For, reflect, it is not mere words and precise statements that you are looking for, but the essential idea underlying them or perhaps just hinted at by them. You are, if your study amounts to anything at all, in search of some phase or other of that most elusive and subtle of all things—soul knowledge. To study the *Secret Doctrine* does not mean just to read a book ; it means the picking up of loose ends leading to a more or less dim apprehension of tremendous realities. And more, you must perform two interior acts of great consequence if your study is spiritually to benefit you, and through you, others. You must first disencumber your mind of much, or most, or all, of its mental furniture and impediments, your pet ideas,

your sentiments, aye, even your beliefs learnt at your mother's knee. All these you must be prepared to cast overboard. A few of them may, it is true, be worth salving—time alone will show. The second act is this : you must be prepared to abandon all fear and with unbreakable moral courage to enter a new world, a world of new ideas, new conceptions, strange, startling, mind-shaking.

One peculiarity of the *Secret Doctrine* is that it is very sparing of description ; it speaks almost casually of Hierarchies, Cosmic Powers, Elemental forces, of Fohat, the Logoi—but it attempts no word-painting of them, it creates no false or fanciful images in your mind; it gives you an end of a thread, fine but unbreakable, and leaves it to you to follow up that thread, or merely to hold its end and imagine that you have really learnt something. Hence mere reading of the *Secret Doctrine* amounts to next to nothing, although it is better than nothing. The practical question is : what part of your subjective make-up is doing the reading, and whether it has penetrated beyond mere words ? Your essential attitude will largely decide the answer to this question. Do you, at heart, shrink from knowledge, or will you go forward and take whatever comes? Allow me very seriously to impress upon you one fundamental fact inherent in human psychology—the fallacies of the faith in which you were brought up will inevitably follow you, will overshadow your soul and twist your thought unless and until you have, once for all, exorcised them. If you were drilled into belief in a personal God, you will seek that still under the name, it may be, of Logos. If you were taught that Jesus was God, and unique, you will tend to cling to that delusion and still place him in your mind as the foremost Mahatma. If you were told that God answers prayer and that it is a Christian's duty to pray, that fallacy will almost certainly reincarnate in your mind in some new and almost unrecognizable form. If you were taught that.....but I forbear ; be sure of this that these things are not the Truth and that being what they are they can but obstruct what glimpses of the Truth you may hope to achieve. And if you ask—some do—with what shall you replace them, the answer is, must be : learn to do without them, dispense with props, learn to walk on your own feet. The dipsomaniac and the drug addict ask precisely the same question.

My earnest advice to those who wish to know what H.P.B. taught is to study what H.P.B. wrote—preferably in the original editions, printers' errors and all. Hence these few words about the *Secret Doctrine*. Bear in mind that the Eastern Philosophy makes no unreasonable demands on anyone. It seeks to lead the mind of the student to the world of causes rather than of effects, and to persuade him to the entrance of that mystic path that passes into the heart of things and to the world spiritual—which, indeed, lies within the depths of his own Inner being, its approach masked by the obscurity and darkness of his personal nature.

Hu.

THE SYMBOL OF THE SERPENT. *

[**G. T. Shastri** wrote on the Symbolism of the Path in our January number and in this review article gives something to think out and work upon. Every student of Symbology and of Theosophy will find the article more than interesting.—EDS.]

The Serpent, which played such an important part in the imagery of the ancients, has unfortunately fallen from the lofty heights it once occupied to become a phallic emblem on the one hand and an image of Satan on the other. One sincere attempt to raise this mighty symbol from the dust of misconception and to present it again in its true light has been made by Mr. M. Oldfield Howey, whose recently published book, *The Encircled Serpent*, should be consulted by every student of symbology.

All through the literature of the ancient world are found records of the veneration in which this symbol (in its allegorical sense) was once held. Every Scripture of antiquity tells the same story, and a visible corroboration is found in the serpentine monuments which are scattered over the face of the globe.

From the Druids to the Incas, from the Hindus to the Mexicans, the Serpent-symbol seems to have been used primarily to represent Supreme Wisdom and to designate those highly evolved men who embodied that Widsom. As Supreme Wisdom naturally includes all branches of knowledge, it is not surprising to find many of the philosophical concepts, scientific theories, religious and ethical ideals of the ancient races embodied in the various forms of this symbol.

Infinite Time in Space is pictured in the Hindu Scriptures as Ananta, the great Serpent of Eternity, which forms a couch upon which Vishnu rests. The regenerative power in Nature, which destroys worn-out forms in order to build statelier mansions for the soul, finds an expression in the power of the serpent to renew its strength and vigour by casting off its old skins. Therefore Siva, who is a personification of this power, is shown wearing an outer garment made of serpent's skins. As Siva is the great ascetic, and the patron of all true Yogis, it becomes clear that the serpents connected with him must have a higher meaning than the phallic one usually attributed to them.

The circle formed by a serpent swallowing its own tail is one of the most suggestive forms of this symbol. On the one hand it hints that the sphericity of the globe may have been known long before Thales of Miletus expressed his theory. At the same time it presents a truly philosophical concept of eternity without beginning as well as without end. It also forms a picture of the unending law of cycles under which all evolution proceeds, and shows how periods of non-manifestation follow periods of manifestation as night follows day.

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* *The Encircled Serpent*, A Study of Serpent Symbolism in All Countries and Ages. By M. Oldfield Howey (David McKay Co., Philadelphia).

One of the most ancient books on occult learning—the *Siphrah Dzeni-outa*—compares the evolution of the Universe to a serpent unwinding its coils :

> Extending hither and thither, its tail in its mouth.
> Every thousand days it is manifested.

It is very evident that the ancient scientists did not accept the modern theory of " dead matter " but viewed everything as an expression of Life, continually evolving through increasingly complex forms. This is shown in the picture of " the two serpents, the ever-living and its illusion, (spirit and matter) whose two heads grow from the one head ".

The ancient astronomers turned to the Serpent to illustrate the movements of the sun, the earth and the stars. " The heavens are scribbled over with interminable snakes " writes Herschel in describing the Egyptian chart of the stars. If the Serpent-symbol be approached for its astronomical significance, it becomes apparent that the Heliocentric system was known at least two thousand years before the Christian era. In the Serpent Mantra of the *Aitareya Brahmana* is found a description of the earth's condition before it became a globe, when it was the " Queen of Serpents " writhing through space like a giant snake.

If facts like these were known far back in the night of time, there must be records of those who possessed such knowledge. Let us turn back a few pages of history and view in retrospect certain periods of civilization when Wisdom is said to have flourished in all its fulness, and when " Serpents of Wisdom " lived and moved freely among men.

In the ancient land of Chem it was Thoth, the God of Wisdom, who is said to have introduced " Serpent worship " to the early Egyptians. Thoth himself was called a " Serpent " and he taught his people to worship the Serpent Kneph—" the original, eternal Spirit pervading all creation ". He is often pictured with the serpent-rod of Wisdom, in his hand, or as leaning upon a knotted stick around which a serpent is coiled. So identified is Thoth with the idea of wisdom that our very word " thought " is said to have come from his name. Jamblicus calls him " intellect itself, intellectually perceiving itself, and consecrating intellections to itself ".

Many Egyptian names are derived from the word Aphe—meaning serpent—and it is interesting to note that the very title of the Egyptian kings—Pharaoh—is a compound of Phrah or Ra, the Sun, and Aphe, the Serpent. This clearly points to a time in Egyptian history when temporal and spiritual power was united in the great King Initiates who ruled that land.

The Pharaohs, as will be remembered, wore high bonnets terminating in a ball, the whole being surrounded by figures of asps. The hooded snake adorning the King's head-gear was not only a badge of royalty but an indication of his power.

Mr. Arthur Weigall tells an interesting story in connection with the recent excavations of Tutankamen's tomb. One of the discoverers, Mr. Howard Carter, had a pet canary which regaled him every day

with its cheerful song. On the day the entrance to the tomb was laid bare, a huge cobra entered Mr. Carter's house and swallowed the bird. Mr. Weigall says :

> Now cobras are rare in Egypt, and are seldom seen in winter; but in ancient times they were regarded as the symbol of royalty and each Pharaoh wore this symbol on his forehead, as though to signify his power to strike and sting his enemies. Those who believe in omens therefore interpreted this incident as meaning that the spirit of the newly found Pharaoh, in its correct form of a royal cobra, had killed the excavator's happiness, symbolized by this song-bird.

The tragic death of Lord Carnavon, which seems to have fulfilled this omen, will long be remembered.

We cannot leave the subject of Egypt without a reference to the " Serpents' Catacombs " in which the sacred mysteries of the " circle of necessity " were performed, and where the Hierophants connected with the ceremonies were known as " Sons of the Serpent God ".

Turning further to the East, we find the Pharaohs of Egypt duplicated in the Nagas of India and China. The Sanskrit word Naga means literally serpent, and was a name used to designate certain wise men who were venerated for their profound learning and great virtue.

When the Brahmans invaded India, so the legend runs, they found there a race of wise men who had been the teachers of earlier races and who became the instructors of the Brahmans in their turn. According to the Puranas, one of the seven divisions of India was known as Nâgadvîpa " the Island of the Dragons," a surviving relic of which remains to-day in the walled town of Nagpur. There in an old temple near the palace the figure of a five-headed serpent may still be seen, while a similar image is found in another temple near the Itwarah gate. The fame of the Indian Nagas must have reached far beyond the borders of India, for records show that men like Apollonius of Tyana, Pythagoras and Plotinus travelled to India to learn from them. Perhaps it was to the Nagas that Jesus referred when he enjoined his followers to be as " wise as serpents and as harmless as doves."

The great spiritual Teacherof India, Krishna, spoke of himself as Vasuki, the chief of serpents, and identified himself with Ananta among the Nagas. When his disciple Arjuna realized the full import of his instructions he cried :

> Yea ! I have seen ! I see !
> Lord ! all is wrapped in Thee
> The gods are in Thy glorious frame ! the creatures
> Of earth, and heaven, and hell
> In Thy Divine form dwell,
> And in Thy countenance shine all the features
> Of Brahma, sitting lone
> Upon His lotus-throne ;
> Of saints and sages, and the serpent races
> Ananta, Vasuki ;
> Yea ! mightiest Lord ! I see
> Thy thousand thousand arms, and breasts and faces.

Gautama, the Buddha, traced his lineage through the Serpent line of Kings who dwelt in Magadha, and tradition points to certain Nagas who attended him at birth. In Buddhistic drawings the hooded snake appears above his head, while in some of the Amravarti designs in the British Museum the serpent actually occupies the place usually assigned to the Buddha himself.

In China these wise men were called "Dragons," the word meaning "the being who excels in intelligence". Speaking of the "Yellow Dragon," the *Twan-ying-t'u* says: "His wisdom and virtue are unfathomable; he does not go in company and does not live in herds," a fact which points to the ascetic practices and holy lives of the truly great, wherever and whenever they appear.

The serpent became the symbol of evil only during the dark days of the Middle Ages. The early Christians (according to the *Pistis Sophia*) venerated the True and Perfect Serpent which was destined to lead them out of the Egypt of the body into the Promised Land of spiritual understanding. This is merely a statement of the Christos-Principle in every man, the "winged Serpent with three heads" which every Egyptian Initiate recognized as himself, or the "Healing Serpent of Moses" of which the Apostle John says: "As Moses lifted up the Serpent in the wilderness, so must the Son of Man be lifted up."

When the "Son of Man" is recognized, not as some far-off "Saviour," but as the real, spiritual entity dwelling within the heart of every man, then will Religion become a practical, living science of life. When the modern Ophite learns to lay each thought, word and deed upon the altar dedicated to the True and Perfect Serpent of the Hidden Self, the time will come when he himself will become a "Son of the Serpent," a living expression of Wisdom and Immortality.

G. T. SHASTRI.

Object of horror or of adoration, men have for the serpent an implacable hatred, or prostrate themselves before its genius. Lie calls it, Prudence claims it, Envy carries it in its heart, and Eloquence on its caduceus. In hell it arms the whip of the Furies; in heaven Eternity makes of it its symbol.

DE CHATEAUBRIAND.

La Vie de Ramakrishna, Essai sur la mystique et l'action de l'Inde vivante. By Romain Rolland. (Librairie Stock, Paris. Price 12 fr.).

The most illuminating pages of this "essay on the mysticism and action of living India" are undoubtedly the two prefaces, one addressed to the Western, the other to the Eastern readers. In them Romain Rolland reveals to us the inner motive which prompted him to write this "Indian Symphony". He tells us that his life is consecrated to bring men to a better understanding of one another. Behind the diversities Rolland perceives one underlying principle of Unity, and to "the Great Goddess, invisible and eternal" he dedicates his new book. To him the West and the East are merely different garments which clothe the same Soul. God is not a personal being nor can he be confined within the narrow limits of a unique Saviour; God is all and in all, in all men, in all things, in all of nature. Hence true religion is not sectarianism, lip-profession or blind belief but that quality of thought which enables a man to search truth at whatever cost in the utmost sincerity, and a readiness to make all sacrifices. Rolland seeks the companionship of such religious men, whether dead or alive, and thus endeavours to transcend all limitations of time and nationality. Therefore we might say that he wrote the book as much for himself as for us, perhaps more for himself than for us, and that is at once its charm and its message.

In Ramakrishna, Rolland sees a man and not some unique "Incarnation," and in his life our author reads but a fragment of the life of the Human Soul, forever seeking to realize its own divinity. He admires his hero as he does Jesus, Buddha, and others, and refuses to separate any man, however great, from the rest of humanity.

Rolland respects the religious faith of all, and loves it in many instances, but retains his freedom of judgment and valuation. His tolerance is born of understanding and sincerity which recognizes all pure expressions of Soul-life, and yet fails not to discriminate with logical reasoning. All his criticisms, favourable or adverse, breathe the atmosphere of brotherly sympathy and broad outlook. The only fault that he opposes in strong and vivid terms is that of blind belief or blind denial. Men have no right to remain ignorant through laziness and indifference, but must seek knowledge. In attempting to unite the West and the East, our author also hopes to reconcile those two aspects of the human mind: reason and faith. They are thought of as opposing forces, but in reality should work hand in hand. For spiritual faith is not abject slavery but living and clear intuition, the third eye on the forehead of the Cyclops, the eye from which nought is hidden. Rolland aims at awakening the highest in man and at stimulating his thought. This is also the task of THE ARYAN PATH. We wish with him that his effort may prove useful to "the service of India which is dear to us and of the Human Spirit".

B. S.

Magician and Leech, by Warren R. Dawson, F.R.S.E., Fellow of the Royal Society of Medicine, (Methuen & Co., Ltd., London. Price 7*s.* 6*d.* net.)

Magic is the parent of medicine according to Mr. Dawson. The earliest doctors were magicians and the earliest forms of medical treatment were magical rites, the implication of his context being derogatory. It was early in Egyptian history that medicine branched off from magic, outgrowing eventually its magical infancy and emerging into the adolescence of rationalism. About that there may be something to be said presently. First, his book.

It is the result of a systematic study of Egyptian medical texts which it was his original idea to translate. After years of work, however, he came to the conclusion that a complete translation was an impossibility and so has now summarized "the contents of my note-books." Most of his readers will undoubtedly find them interesting and must benefit in knowledge of facts from his careful and painstaking researches but, from first chapter to last, they will have to rely on themselves to see the true inwardness of what he sets down with such precision. In examining primitive ideas on life, disease and death, for example, he indicates the widespread traditions on immortality, not perceiving the deep truths behind the Bantu and Melanesian allegorical legends that the casting of skins at the approach of old age means the perpetual renewal of youth. It is this same adherence to literalness which causes his conclusion that "the ideas concerning death held by the ancient Egyptians are full of perplexities and apparent inconsistencies."

His chapters on mummification are among the best in the book for, most assuredly, Mr. Dawson's forte is meticulous attention to detail. The modes of "a custom that had reached a high stage of development by the time the Pyramids were built" are described from the days of the predynastic Egyptians to those of the twenty-sixth dynasty dates, according to Petrie, ranging from about 6000 to approximately 500 B.C. But once more we differ somewhat from the conclusions he draws. He holds that the practice had two definite objects: the preservation of the body from decay and the perpetuation of the personal identity of the deceased. But the metaphysical basis is lost sight of. In one sense each mummy lost its physical individuality from the moment it was embalmed. It symbolized the human race. The very structure of the Pyramids shows what the Egyptians held to be the mode of exit of the soul which "had to pass through seven planetary chambers before it made its exit through the symbolical apex," linking up the ideas of death with those of India and other Eastern countries.

But what has all this to do with medicine? According to Mr. Dawson, mummification led to comparative Anatomy—the cutting of the dead human body and the removal and handling of the viscera "had an enormous influence on the growth of science." The earliest known scientific book with its forty-eight cases of wounds and treatment is the Edwin Smith Papyrus (now in the library of the New York Historical Society) found at Thebes in 1862 with the Ebers Papyrus and with which the name of Professor Breasted will ever be associated.

In the chapter devoted to Egyptian prescriptions derived from the animal, vegetable and mineral kingdoms, it is interesting to note such as hartshorn used in unbroken line from ancient Egyptians, Greeks, Syrians, Arabs to Western Europe in mediæval and modern times. Side by side are set facts about Assyrian medicine possible through the exhaustive study over many years of Dr. R. Campbell Thompson who translated all the tablets unearthed at Nineveh.

Magician and Leech is to be commended for its facts. But magic and medicine cannot be separated without detriment to man as the history of medical science since Paracelsus' days has proved. No ordinary physician confining himself alone to acquaintance with man's body can ever hope to know what the true magician knows about the human constitution, therefore possessing "the

greatest secrets in medical knowledge and unsurpassed skill in its practice." Healers of men must be possessed of knowledge of the secret relations between physiology and psychology as of the secret power of plant and mineral and the hidden side of man himself, for magic and medicine are inseparable.

M. T.

The Growth of International Thought. By F. Melian Stawell. (The Home University Library of Modern Knowledge. Thornton Butterworth, Limited, 15, Bedford Street, London. Price 2*s.* 6*d.*)

The Editors of the Home University Library of Modern Knowledge deserve the thanks of all lovers of peace for publishing this historical survey of International thought. Political Internationalism as we know it to-day is still imperfect and still in its birth-throes. Its embryonic beginnings, perhaps inspired by similar institutions prevailing in ancient India, Egypt and China, were laid in Greece in the days of Hellenic glory, and ever since then the political philosophers of Europe have nourished its development. Political science, mundane though it is, sometimes takes wings and builds its own castles in the air. Mr. Stawell thinks that the realities of life are inimical to their easy materialization but were science on that account to restrict itself to sordid calculations, life would be without an aim to lift it beyond itself. Oscar Wilde once said that " a map of the world that does not include Utopia is not worth even glancing at, for it leaves out the one country at which humanity is landing. And when humanity lands there, it looks and seeing a better country sets sail. Progress is realisation of Utopias." As Mr. Stawell observes, it was Pericles who sounded the first note of Internationalism through the Amphictyonic league. In Rome, it assumed the form of Imperial autocracy later merging in the Holy Roman Empire. The medieval times saw its perversion in the petty despotisms that flourished in Europe. It is the same idea that is responsible for the aggressive nationalisms, self-governing dominions, dictatorships, and the workers' revolutions of Russia to-day. Through historical experience, however, internationalism has now arrived at a dim perception of its potentialities, which neither depend upon the will of a Prince nor the overlordship of any one chosen state over others but upon a holy alliance of sovereignties which embraces not only the European States but the Asiatic and African countries as well. It is the mission of an organised Society to establish a reign of peace and, so to do, it must enable the struggling international will to assert itself. There can be no lasting goodwill subsisting between nations, so long as they do not pay homage to an international code of political morals. In a world such as we live in now, any isolation of particular nations either in peace or war is inconceivable. The Sciences and Arts have broken down barriers of race and country and have enabled men to worship them in the same temple. According to Mr. Stawell what is needed now is courageous international leadership everywhere to harness the favourable forces in a way that they help international organisation. Says Mr. Stawell :

" As we looked along the perspective of history we saw a succession of isolated thinkers and heard voices crying in the wilderness pointing out the right way but the plain man seemed blind and deaf. Now at last there is really an army opening their eyes and listening and asking to be led."

K. V. R.

The After-World of the Poets, by Leslie D. Weatherhead, M.A. (The Epworth Press, London. Price 5*s.* net.)

This book has deservedly run into a second edition. It deals, as its subtitle states, with " the contribution of Victorian poets to the development of the idea of immortality." Wordsworth, Shelley, Tennyson, Arnold, Clough, Swinburne and Browning are all critically examined—and the author has delved deeply into their work to discover if he may find therein the views of the poets on the after-life. He finds that " when we are with Arnold and Clough the mists sometimes roll heavily between us and the land of the hereafter ; and when we are with Swinburne we wonder whether it exists at all." He has examined his subject with caution being " careful lest we are betrayed into supposing that a

poet supports a view we would dearly like to believe, simply because some few lines of his poetry appear—or can be distorted—to support it."

There can be no doubt that the great poets have caught glimpses of truth, but that they have not been able to hold such glimpses in their pristine purity, which has been obscured by the effect of dogmatic religious education. Shelley, perhaps, of all was the least affected by dogmatism, and therefore got sent down from Oxford because of his pamphlet, *The Necessity for Atheism*, which was only the denial of a personal god–the last heresy any young man of his days should have been guilty of ! His glimpse of truth he held, but it is impossible under any circumstances to expect a true poet to be orthodox within himself, however much he may appear so outwardly. He knows something that he cannot express and that gets distorted when he tries to fit it into some form. But we have in Swinburne's "Hertha" a cosmic grasp, and throughout Browning's work we feel the urge to be up and doing for the fulfilment of the purpose of our being. Tennyson's vision is more obscured by the dogmatism of his religion and his environment—he was Poet Laureate. So, too, alas, was Wordsworth, but his affinity with nature was remarkable, and undoubtedly for a time he was influenced by Platonic thought, thanks to Coleridge. Whether Arnold or Clough ever touched the heights is doubtful.

Mr. Weatherhead has done his work well, and has presented his material in a way that the reader may draw his own conclusions. We could not ask more from anyone.

F. E.

Four Miles from Any Town, and Other Verses, by David Gow, Editor of *Light*. (Cecil Palmer, London. Price 3*s*. 6*d*. net.)

The writer of this book rather disarms criticism by his preface which tells us that this collection of poems "is due chiefly to the importunities of friends, and some of these being people of considerable distinction in literature, I was naturally influenced by their view that the verses were worthy of preservation—and indeed such a volume as this was strongly urged." The verses themselves are pleasing, but not remarkable. There is evinced an acute observation of nature, and the poems included in this little volume practically all deal with nature. We get scarcely a hint of the author's deeper views, of his philosophy of life. Sometimes the verse is a little laboured, but usually there is a pleasant lilt. The poem from which the book takes its name has distinct charm. We are sure that there will be others in addition to Mr. Gow's friends who will be glad that he yielded to persuasion.

S. A.

At Home Among the Atoms. By James Kendall, M.A., D.Sc., F.R.S. (G. Bell & Sons, Limited, London. Price 7*s*. 6*d*.)

At Home Among the Atoms most adequately fulfils the role of teaching the interested public accurate facts of science and also rouses attention in those who lamentably neglect to watch its progress. It is difficult to make a scientific work entertaining but the author possesses the gift of elucidation to a very high degree. He is at his best when dealing with "Valency"—the ability of the atoms to combine. Although Crystallography, Atomic numbers, Isotopes and Bohr's Atomic Theory are difficult to comprehend and normally of no popular interest, yet Prof. Kendall succeeds in making these intriguing subjects extremely simple and interesting.

The book is so full of homely examples and pleasing explanations that the reader is stimulated to envy the regular student of Professor Kendall and is glad to know that the author may publish another instalment dealing with the Kinetic Theory and industrial applications of typical chemical compounds. All that one can say is that Dr. Kendall has done good service to the cause of Science by a popular exposition of modern scientific research which makes the reader absolutely at home among the atoms.

B. Sc.

ENDS AND SAYINGS.

"———— *ends of verse*
And sayings of philosophers."
—HUDIBRAS.

Mr. Philip Kerr recently wrote four articles in the *Manchester Guardian* on "Capitalism," in the last of which he examined the place of religion, on the plane of economics. Agreeing with Mr. Tawney, whose *Religion and the Rise of Capitalism* has been attracting widespread attention, he says that religion is the remedy for the present day economic evils.

> But religion, not in the form of the restoration of the control of Church or State or an abandonment of freedom, but of the growth of the spirit which produces men and women who have a clear grasp of the real values of life, who can resist the allurements of greed and frivolity and fashion, who realise that their happiness consists in both working and creating wisely, and who use such wealth as they may possess for noble and unselfish ends.

Mr. Kerr does not say how men and women should grasp the real values of life. We require knowledge to live nobly and serve wisely; where is it to come from? The paid pulpit has rightly lost caste; the radio-sermons and the movie-ethics are examples of how the modern can degrade the achievements of science; psycho-analysis and modern psychology lead people to sense- and sex-orgy. All men want to be good and noble, but the devil of flesh is active and who can teach how to exorcise him? The one scientific philosophy, that of Theosophy, is there, but in every age, including our own, it has been corrupted and debased, and yet it persists from the cycle of the Vedas to that of *The Secret Doctrine*. Those who seek constancy and consistency in knowledge will there see a body of truth emerging before their mind's eye.

In an editorial in the American *Mentor* for January 1930, Dr. Will Durant asks a pertinent question: "Would it not be a jest worthy of the humor of history if the West went East at the very time that the East is going West?" At a dinner given by the India Society of America a few weeks earlier, Mr. Upton Close, the American author of several books on Asia, asked the same question. But where Dr. Durant is struck by the humour of the situation, Mr. Close sees only the tragedy.

Twenty-four centuries before Christ a Chinese ruler bemoaned the fact that he was born too late, since all wise things had already been said. A hundred years before Socrates, Confucius taught a philosophy whose depths are still unplumbed. While Europe was sleeping through the darkest night of history, two thousand Chinese poets were singing their songs, a thousand painters were blending philosophy and nature in the subtlest landscapes ever drawn, and

a myriad artists and artisans were joining their forces in the production of a porcelain whose beauty has never been surpassed. Dr. Durant says :

> So the Chinese thinker is to-day a profounder man than any word peddler of the West, and even an ordinary Chinaman has a poise and dignity unattainable by such mental *parvenus* as ourselves. For behind each individual in China is the race ; behind each growing mind, culture and a tradition mellow and old.

But to-day in China as in other Asiatic countries, the ancient culture and traditions are being set aside while youth ascends the throne. How did this come about ? In two ways, as Dr. Durant shows. The Western nations have gone to the East, bombarded their cities, stolen their ports, insulted their old religions and traditions, exploited their labour and their soil. Against these things only one remedy appeared. The Chinese, who invented gunpowder in the third century but used it only for fireworks, began to realise that it must be employed in a different manner if they themselves were to survive. Guns required money, and money required that passage from tillage to industry which has enriched but spoiled the West. The old order was ended ; factories began to replace the bright fields of rice and tea.

On the other hand, thousands of Asiatic students began to enter European and American Universities and returned to their native lands full of admiration for the energy, the speed, the wealth and power of the West. They berated their elders for burying their noses in the old traditions and for ignoring the achievements of Western science. Young Asia demanded a change and got it.

The tragedy of the situation lies in the fact that this change is taking place just at the moment when Europe and America, as never before, are beginning to turn to Asia for spiritual food wherewith to appease the hunger of the soul.

Must Asia learn by bitter experience that wealth, speed and sensuous enjoyment can never bring the satisfaction and peace that lie within the understanding of her old philosophies and the practice of her ancient moral codes ? Will she not—before it is too late—come to a realization of her responsibility to herself as well as to her younger brothers in the West ?

Asia is the custodian of the Ancient Wisdom—a privilege which brings with it an enormous responsibility. The West is looking to Asia for help in the time of her spiritual poverty. Will the youth of Asia heed the call, or must the East and the West sink together in the quagmire of materialism ?

All know Sir Michael Sadler's intimate connection with educational achievements and reform ; perhaps as many do not know his intimate connection with the sphere of business. Writing in *Everyman* (16th January 1930) on the alluring subject of " Success in Business," he

gives wholesome advice to the young of both sexes between the ages of eighteen and twenty-five. The kernel of the advice is this :

> What, however, I would say to him is something which seems to me to go the bottom of all problems involved in the choice of a career. The best thing in life, better even than good health, is a good conscience. Ten thousand a year or any number of thousands a year, without a good conscience are nothing but a secret disappointment. . . A good conscience is the most precious of all possible possessions just as probity is the pillar of a nation's power and prestige.

We agree. But there is one psychological difficulty. When some youth turns his back on conscience it is through ambitions which, he thinks, cannot otherwise be fulfilled. He does not want to be frustrated—in itself not a despicable trait. His conscience tells him not to be dishonest, or not to lie, or not to do this, or not to do that. But it does not give direction as to how the goal is to be reached. Theosophy defines conscience as the voice of accumulated experience—not only of this life but of many past lives. When through previous moral lapses and their reaction of suffering, man has gathered experience, the voice of conscience speaks and says "nay, nay." It does not help the man in spheres where fresh experience is being gathered, and it is there where the greatest number of lapses occur. His conscience does not tell the savage not to murder, any more than the conscience says to the young of to-day, "Do not be ambitious," "Do not compete." There is another power that can—the voice of accumulated experience of the Perfected Great. But They speak of sense-control, and mind-purification, and the small self sacrificing itself for the Great Self of humanity, for all of which a study of soul-science, Atma-Vidya, is essential, but the modern educationists believe not in it as the old did.

Speaking of education and the young—the undergraduates and the new graduates of America have spoken their minds. The *New Republic* (New York) publishes *The Students Speak Out*, a symposium from twenty-two colleges. The general verdict is reported to be against grades and degrees, against lectures and text-books and against professors and their ways, and in favour of small groups, of the Socratic method, of thrashing out problems. One boy or girl in every eight goes to college, but the large size college-factories and mass production of labelled graduates is severally objected to in this volume. Will America be the first to think of the old world method where the guru gathered a few under his roof and taught the youngsters what the soul was ; how it illumined the mind when uncontaminated by passion ; and how conscience warned and protected while soul-knowledge guided them to build the home, to carry on trade or follow a profession and to serve the community.

The annual meetings of the American Association for the Advancement of Science, held at Des Moines, Iowa, in December 1929, was marked at the very outset by some revolutionary theories propounded

by Professor Henry Fairfield Osborn, head of the American Museum of Natural History in New York City.

Following his address as retiring President of the Association, Professor Osborn spoke of the facts brought to light by the discovery of Tertiary man. He asserted the need for a modification of the Darwinian conception, which pictured man's progenitor as an hypothetical ape-man, "arboreal in habit, dwelling in warm, forest-clad lands" of the Miocene period.

Declaring that the human hand has not evolved from the ape-hand, and pointing out that the human brain at the end of the Tertiary age had a capacity "equal to at least three living races of to-day," Professor Osborn says the "conclusion is inevitable that the main cubic evolution of the human brain took place during the antecedent Tertiary time." His own studies of man's antiquity suggest a time perhaps 50,000,000 years ago, when human stock first separated from other animal stocks on the great plateaus in the central part of Asia.

Those familiar with the trend of scientific thought in the last decade, particularly in the study of anthropology and the antiquity of man, will find in Professor Osborn's statement further evidence confirming the ancient teaching put forward by H. P. Blavatsky in the *Secret Doctrine*. In this remarkable work, published in 1888, the author reiterates again and again that "owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself . . . On the other hand," the author continues, "the pithecoids, the orange-outang, the gorilla and the chimpanzee *can*, and, as the Occult Sciences teach, *do* descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal . . . which lived in the Miocene age" (S.D. II : 683).

The conclusion that the ape of our present time is the illegitimate descendant, but not the ancestor of man, is gaining credence among scientific inquirers who cannot reconcile Darwinian theories with recent anthropological discoveries.

Another important phase of modern scientific advancement is the readiness with which the antiquity of *homo sapiens* is placed farther and farther back in the prehistoric past. Fifty years ago the consensus of opinion granted 100,000 years as the probable length of time that man has lived upon this planet. Slowly but surely the period has been extended until the duration of man's existence approaches and even surpasses the vast number of years allotted to him by the *Secret Doctrine*. This ancient teaching states that the man of mind reached that stage in evolution some 18,000,000 years ago.

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from which we quickly desire to withdraw that the mind naturally becomes restless. It chases a butterfly, and runs away from a mosquito ; it takes hold of the poisonous but beautiful dhatura flower, is timid of the rose bush because of thorns, and suspects not the value of the lotus at whose heart is nourishment. To make use of the knowledge which study brings we require a dispassionate, a calm, a happy and understanding attitude. The seed of Vairagya sown by resolve, watered every day by self-control, will sprout by the drawing power of light and heat resident in the Higher Self, which in essence we are. Long is the way and hard is the task, but for the studious practitioner who grows day by day in Vairagya—desirelessness—complete success in concentration surely comes.

All this is an inner practice, and not an outward display. This divine discipline is not a matter of what we eat or how long we are awake. Shri Krishna says that moderation should be the rule of conduct. Spiritual life is not for " the man who eateth more than enough or too little, nor for him who hath a habit of sleeping much, nor for him who is given to over watching." Regulated in all habits, rooted in moderation and founded on knowledge, the man attains the concentrated mind, which is at rest and free from the attractions of the world, and of which the simile is recorded—" as a lamp which is sheltered from the wind flickereth not".

It looks as if we had gone far away from the object of our search; instead of giving us some psychological exercise, the *Gita* has brought us to moral verities. The modern man is keen about psychological exercise and is bored with grandmotherly sermons. But the great Buddha taught the same as Krishna, and it is better to learn from such Teachers than from the ever-changing and experimenting self-styled psychologists who are out to make money. This is what the practical *Dhammapada* says :

> This is the beginning here for a wise aspirant; watch over the senses, contentment, restraint according to law, the company of noble friends of pure life and who are not idle.
>
> The aspirant who has rejected the baits of the world because his body, tongue and mind are quieted and who has therefore become collected, he is named the reposing one.

B. M.

RED INDIANS UNDER HOOVER.

[**Carter Field** is a well-known name in Washington D. C. and accurate and thoughtful articles have appeared from his pen in many journals of the U. S. A. In this contribution he writes not only of American Indians, but of child welfare and other problems which are being solved by President Hoover and his ably-manned Department of the Interior.—EDS.]

Herbert Hoover, the humanitarian, has entrusted to Dr. Ray Lyman Wilbur, a close personal friend who happens to be his Secretary of the Interior, all of his dreams for the betterment of the human race, and for the uplifting of certain down-trodden sections of it in America. Every task which looks to making this country a better and a happier land in which to live—the kind of problem which is far closer to Herbert Hoover's heart than many which figure on the front pages of the newspapers—he has unhesitatingly placed in Dr. Wilbur's hands. Outstanding among these are four. First is Child Welfare, long foremost in Mr. Hoover's thoughts. Second is education, with ramifications including the radio. Third is the care of the American Indians, a vast majority of whom are destitute and undernourished. Finally comes the care of pensioners and widows of wars prior to the World War.

Having spent a great deal of time in the West, Mr. Hoover knows how much bunkum there is in the average person's conception of the Red Indian problem. Newspapers and magazines for years have featured stories and articles about the tremendous wealth of the American Indians. They have been pictured as driving high priced automobiles. Wealthy chiefs have adorned stories of their being sued for breach of promise. Their incomes from oil royalties have excited the envy of many a speculator who had only golden engraved but worthless certificates to show for his oil ventures. The truth is that only a small number of American Indians ever saw an oil royalty. Members of the Osage tribe have been rather fortunate, and some of the individuals of that tribe have profited enormously. But actually more than ninety per cent of all the 350,000 Red Indians in this country —descendants of the people who owned the entire territory from the Atlantic to the Pacific before the white man came—are very nearly destitute. It is not just a question of poverty. They have been on the border line of starvation for many decades. As a result they are suffering to-day from all of the diseases which malnutrition causes, as revealed by scientific investigation in the last few years. This is the tragic truth which has been concealed by the much more interesting and spectacular oil royalties and headlines about Big Chiefs driving fast automobiles and being sued by chorus girls! There is no front page news in poverty, and disease growing directly from it.

Dr. Wilbur has already found a solution for their misery. It is simply to provide the Indians with jobs. If they have plenty of work they will get plenty to eat, and malnutrition, with its attendant

evils of disease, will disappear. During the winter one of Dr. Wilbur's *aides* visited the Sacoton reservation, in Arizona. It was his first visit for many years. When he was there as a boy tuberculosis and trachoma were deadly scourges. They were distressingly prevalent. But last winter when he paid his second visit he found they had virtually disappeared. Intrigued at this enormous improvement, he began an investigation. It was very simple. There had been a cotton development near by, on which the Indians had been able to get work at fair wages. As a result for several years preceding this second visit these particular Indians had enjoyed plenty to eat. Not only had the other disease disappeared, but even tuberculosis, not natural in that dry, sun cleansed atmosphere, had fled before well nourished bodies ! So Dr. Wilbur has taken a firm stand against what has actually been the practice for more than a generation with respect to the Red Indians—their being corralled in reservations, and shut off as much as possible from contact with their white neighbours.

While this has been going on, more than half a million Mexican Indians have poured over the frontier (there being no immigration restrictions against countries in North and South America) to do work which the Indians in this country are perfectly fitted to perform, and which they need pitifully.

More than one hundred years ago Thomas Jefferson, author of the Declaration of Independence, laid down the doctrine that the policy of this government should be the assimilation of the Indians. Now it is going to be carried out if Herbert Hoover and Ray Lyman Wilbur are spared for the next few years.

Actually the practical working of the Indian administration has been in precisely the opposite direction. They have been herded in reservations, while stress was laid on the bringing of Indian boys East to Carlisle and the education of Indian girls in other schools. The theory was that these individual boys and girls having been taught the White Man's language, customs and ways, would go back to their people, on the reservations, and would set examples which would rapidly lift the entire mass up to a high state of civilization, industry, and good habits. This beautiful idea, splendid in theory, failed woefully in practice. The reason was simple, but until Dr. Wilbur came into the picture it was unappreciated. It lies in the extraordinary reverence the Indians have for their elders. The old man is the king pin in the Indian tepee until he is gathered to his fathers. Old men are traditionally conservative. Even among the white men the Indians were desired to emulate there is much concern, and has been since the world began, over the radicalness of the rising generation. But among the Indians such concern was not the futile complaining of so many fathers and grandfathers depicted on stage and screen. It was real power. When an Indian sixty years of age is asked to sell the land, or his horse, or engage in a new enterprise, his invariable reply is : "I will ask my father." When the father peaks, his word is final. All the king's horses and all the king' s men

will not avail with that dutiful son. His own sixty years are as nothing to the wisdom his father must have accumulated in his longer life.

So when these boys and girls, fired with a missionary spirit, came back from their Eastern colleges and attempted to reform their people, they found themselves up against a stone wall of prejudice and habit. They might believe passionately that certain changes would benefit their race, and their families in particular. But they found their fathers aghast at the notion of change, and affronted at the temerity of their offspring. The elders, rather humanly, were desirous of retaining their authority and anxious to stamp out these "new-fangled" notions which the youngsters had brought back from the effete East.

The new policy anticipates an end of the "charity" which in the past has been an opiate. Wilbur wants to cure the cause of the distress and illness among the Indians instead of applying an ointment to the sores. He has discovered, among other things, that Red Indian boys take naturally to mechanics. They seem to be enthusiastic about tinkering with automobile engines. First there is to be a great employment agency, for which he will ask Congress to appropriate $150,000. This is to be utilized in connecting unemployed Indians with jobs. Then the system of education is to be radically revised. Vocational education is to lead. Indians are to be taught how to make their livings, and the hope for spreading culture among them will be merged with the general effort to bring culture to all the people.

The main point now is to get the Indians self-supporting, with the confident hope that with the end of malnutrition, disease will disappear, and that with the gradual assimilation of the Indians into the great mass of the country all the Indian problems will vanish with it.

Local communities out in the Indian country have shown a very general willingness to co-operate. Indians are to go to the regular public schools instead of having separate schools on the reservations. The prospect for the Indians is better than it has been at any time since John Smith landed!

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Of even greater importance is the child welfare problem. Unlike the Indian question, however, this is the one that requires a great deal more of intensive study and investigation before action is taken. The course for Indian relief and improvement has been charted. Full sail has been set. The work of charting on child relief has just been begun. Fortunately for the President's hopes, and for his impatience at delay, no recourse to Congress was necessary. A philanthropist whose name has not been revealed entrusted $50,000 to the President for this purpose. Mr. Hoover at once notified Dr. Wilbur that the work was to be undertaken by a committee of which he should be chairman.

A committee was appointed, with sub-committees assigned to each topic, directed to study and report back to the main committee in eighteen months. The agenda of the sub-committees has been decided upon, and they are now at work. Growth and development of children will be studied by a group headed by Dr. Kenneth D. Blackfan, of Boston. Prenatal and maternal care, medical service for children, milk production and control, communicable disease control and public health organization, all of supreme importance with regard to child health, will be studied by a sub-committee headed by Surgeon General Hugh S. Cumming.

Another important series of topics will be studied by a committee headed by F. J. Kelly, of Moscow, Idaho. These will include education and training of the child, family and parent education, vocational guidance and child labour, and recreation and physical education.

Still another sub-committee, headed by C. C. Carstens, of New York, will go into such questions as affect the child handicapped in some way. Means and methods of aiding children physically, mentally, or socially handicapped will be considered.

* * * * * *

The general question of education is being studied in much the same manner, a conference having already been called, and having assigned sub-committees to take up the various details of the problems. Both President Hoover and Secretary Wilbur are strongly in favour, however, of retaining local authority so far as education is concerned. Neither favours a federal control which would result in standardization and lack of local initiative. Local self-government, Dr. Wilbur points out, " has permitted a wide range of development in the public schools."

Both Dr. Wilbur and President Hoover are keenly alive to the possibilities of radio in connection with education. For example, one of Dr. Wilbur's *aides* pointed out, if Charles E. Hughes should lecture on law over the radio, every law student in the country, and many young lawyers, would like to tune in and pay most careful attention. If a great surgeon should talk on some of the difficulties and problems of the operating room, the medical students and young physicians would be eager listeners. So broadcasting will be a powerful force in stimulating interest in study, Dr. Wilbur believes, even if it should not prove a satisfactory method of teaching. A committee, therefore, which includes not only radio experts, and distinguished educators, but representatives of such kindred lines as, for example, the Foreign Policy Association, has been organized and set to work. It is to report to Dr. Wilbur on January 1st.

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The move to reorganize the Pension Bureau has been inspired largely by a desire to humanize it. " It needs to be carried out," Dr. Wilbur says, " sympathetically and efficiently both from the human and from the financial standpoint."

Hoover and Wilbur are restoring the ancient glory and power of the Interior Department, and if any other humanitarian problems are brought to the President's attention, the same speed and desire to be of benefit to mankind may be expected.

CARTER FIELD.

REMOVE THE HANDICAPS.

[An Interview with the Honourable Ray Lyman Wilbur, who is engaged in noble work to which reference is made in the above article.—EDS.]

Fittingly enough, three American Indians shared the reception room of Dr. Ray Lyman Wilbur, while the interviewer for "THE ARYAN PATH waited to ask his opinion on handicaps and the State's part in reducing them. Only the youngest of the three was in regulation civilian clothes and with short hair. The costumes of the others represented considerable concessions to American custom, but one was shod with moccasins and both wore their hair in two braids behind the ears, the short black scalp-lock of the younger tied separately to stand upright. The gray-haired eldest Indian had great nobility of features and expression, and all showed the dignity and poise characteristic of their race.

"A little attempt to even it up a bit," so the alert, keen-eyed man who came last year from the Presidency of Stanford University in California to head the United States Department of the Interior. "A better balance between the underprivileged group and the overprivileged, brought about with as little wastage in the process as possible," is the goal towards which Secretary Wilbur is working.

"Part of the function of an advancing civilization, if it develops a social sense, is to seek to give uniform and equal advantages to all members of society. Otherwise it does not deserve the name of civilization. The whole proposition is to be just and fair to the individuals, but, at the same time, to have them give a maximum return. Often, though their voices, individually, may be feeble, they may be large in the chorus."

"May not that same idea be applied to the small nationality in the world chorus ?"

"Of course, there you have the same underlying principle that many things which seem inconsequential in themselves bulk large in the aggregate. You recall the old adage: 'For want of the nail the shoe was lost'."

"The most troublesome handicaps of all," Secretary Wilbur believes, "are racial, because of the biological and social attitudes taken towards people of different colour. You may not be able to overcome the handicap of prejudice, but," he added earnestly, "it must not exert itself to do injustice. You have to see that the opportunities are given regardless of these things."

Asked if he felt that handicaps could, at best, only be mitigated and not eliminated, Dr. Wilbur assented. "Handicaps come from many things over which we have no control, such as heredity, native ability or capacity, geography, and so on. There is the greatest variety of causes. One may be handicapped by his inheritance from a drunken father, another by a heredity of disease or insanity, and still another by a crippling accident. Whatever the causes, we find these living units handicapped and we have to see what we can do for them."

"What do you think of the explanation for handicaps that people have lived before and have earned just the circumstances in which they now find themselves ?"

"I know nothing about that. I myself cannot go back farther than the chromosome."

"I cannot believe you are a materialist, Dr. Wilbur, if all one reads of you is true."

"No," he said, smiling, "I am not a materialist, but all that is out of my line. I do not know about those things. In any case, whatever the ultimate causes may be, the handicaps are there and we have to face them."

Asked to what extent he thought the State could go in removing such handicaps of children, for example, as bad environmental and family conditions, Secretary Wilbur explained that the President's National Conference on Child Health and Protection, with half a million dollars from private sources at its disposal, is designed to find out what the situation is.

The work of the United States Bureau of Education in attempting to overcome the geographic handicap was touched upon. The plan, launched since Dr. Wilbur took his place in the President's Cabinet, provides correspondence courses and radio instruction for isolated children, such as those in the families of lighthouse keepers and forest-fire lookouts. Dr. Wilbur referred to it quite casually, regarding it doubtless as but another "little attempt to even it up a bit."

Is it not thus written, in "The Book of the Golden Precepts?"

"*To live to benefit mankind is the first step.*"

FROM LONDON.

[**J. D. Beresford's** articles in this magazine have attracted wide-spread attention. As usual, there are some very thoughtful and thought-provoking Theosophical ideas in the one we print below—EDS.]

In youth, in those days that are bright with the hope of some great and immediate miracle, I dreamed among other things, of a surpassing book that should light the fire of religious enthusiasm. I did not aspire to write that book myself, but my imagination played with the form it should take. I had been educated in the English Church and knew my Bible very well. Later when I had lost my faith in my parents' dogmatic creed, I read portions of the *Bhagavad Gita* and the *Vedas* in the British Museum Library. But the book I planned, though it incorporated the Ethics of Buddha and Christ, was to be, so I dreamed, more intimate and appealing than the great sacred books of history.

That old, foolish imagining was recalled to me very vividly by a book entitled *Who Moved the Stone?* by Frank Morison, published this Spring by Faber and Faber. It is, Mr. Morison writes in his preface, "essentially a confession, the inner story of a man who originally set out to write one kind of book and found himself compelled by sheer force of circumstances to write another." And in that sense it is the study of the writer's conversion to the belief that Jesus rose from the grave on the third day after His crucifixion, not only in the spirit but in the actual, physical body.

To argue his case, Mr. Morison examines with a keenly critical and well informed intelligence the whole story of Christ's trial, crucifixion and burial; taking as his documents the four Gospels—particularly that of St. Mark—the Acts of the Apostles, the Apocryphal Gospels and the scant references of the Roman historians. He examines these accounts, which are often discrepant, as he would examine any other historical evidence, using his common-sense, his knowledge of the period and—the least trustworthy criterion—the appeal to psychology, to disentangle a clear and credible story that shall carry conviction by its very probability and reasonableness.

In this complicated and difficult task Mr. Morison has succeeded brilliantly up to a point. The story he has told of the betrayal and the trial are fascinating in their lucid, their almost incontrovertible appeal to the reason. For me, he made those scenes live with a poignancy and vividness that I have found in no other account, not even in the various attempts that have been made to present the same facts in the guise of a novel. Indeed, although Mr. Morison's account is most certainly not written to appeal to our desire for sensation, it has throughout something of the breathless effect of unravelling a mystery that we commonly associate with detective fiction.

I wish I could say that he had succeeded in finally bringing the full conviction he set out to win. For two-thirds of the book, my reason and my belief were in perfect accord. But when in Chapter XII he put St. Paul in the witness box my reason began to object. In his treatment of the episode of St. Paul's conversion, Mr. Morison is inclined to regard the vision on the road to Damascus with a touch of incredulity, and he aroused my own when he insists that the true cause of his conversion could only have been due to the "immense and overpowering significance of the empty tomb"—a statement for which I cannot find a scrap of real evidence. The psychology of "conversion" does not demand any such inference; and the Saul of Tarsus who so violently persecuted the early Christians is an admirable type of a man who might be intellectually converted. It is exceedingly probable that he had some kind of vision, sufficiently powerful to upset the balance between his objective early beliefs and the continually increasing pressure of his subjective resistances. He was in a condition of fierce suppression that would make such a "subliminal uprush" extremely probable. And I find no need to posit Saul's sudden realisation of a miracle to account for his change of creed.

And beyond that point, I found—truly to my disappointment, whatever the upshot—that much of Mr. Morison's argument and adduction of proof fell to the level of special pleading. He repeats himself, is inclined to manipulate his facts, and ends by mere insistence. Finally he entirely disregards that beautifully written but unpleasant book of Mr. George Moore's *The Brook Kerith*, in which an alternative reconstruction of the rising from the dead has been offered. Mr. Moore's book offended me in many particulars, even aroused my anger, but I feel that Mr. Morison's methods demanded some allusion to it.

At the end of it all I came back as I have already intimated to my thought of that impossibly ideal book I had discussed in my youth. For it seems to me that Mr. Morison must share my early faith in the compelling power of miracles—according to the common definition—as a necessary instrument in the conversion of the world to a more spiritual view of life. Yet Christ Himself continually deprecated the adduction of signs and wonders as any witness to the truth of His teaching.* Nor, if we are to put our faith in the gospel narratives, did His own miracles, not even the raising of the dead, have any effect upon the cultured Jews of the period. Also in our own days it is not the report, however well authenticated, of the supernatural powers displayed by Madame Blavatsky which bring

*The truth of this was pointed out by the Mahatma M., in a letter written in 1882 :—

"Also try to break thro' that great *maya* against which occult students the world over, have always been warned by their teachers—the hankering after phenomena. Like the thirst for drink and opium, it grows with gratification. The Spiritualists are drunken with it; they are thaumaturgic sots. If you cannot be happy without phenomena you will never learn our philosophy. If you want healthy, philosophic thought, and can be satisfied with such—let us corres-

conviction, but the undeniable evidence of great spiritual truths to be found in her teaching. For it is as true now as it was nineteen hundred years ago that if we believe not Moses and the Prophets, neither shall we believe though one rose from the dead.

What we have to face in this connection is our knowledge that the spiritual potentialities of mankind range from the first glimmerings of ethical understanding to be found in those who live, unequivocally, the gross life of the flesh, to the highest development of those great teachers and mystics who have realised within themselves an understanding of the Higher Wisdom. And those that are at the beginning of the path, cannot be scared into sudden development by the shock of an unexpected miracle. It may influence them for a moment, but the temporary lesion will soon close. They are but as young children in the life of the Spirit and experience alone can bring about the essential development. Nevertheless, it is always the young spirit as it is also the young mind that asks for wonders as a means to faith. They ask for a sign and having received it fail to appreciate its import. It is not possible that they should. For the truth is that until they come to the knowledge that the apparent wonder is no "miracle" but a natural phenomenon of the world they have not yet the power to comprehend, they will be unable to realise its true meaning.

Another aspect of the same attitude has forced itself upon me in reading various samples of the remarkable output of war books that has been the most interesting feature of the last six months' activity in the publishing world. Of these, some use the war as the one immense fact in the history they have to tell of ten or twenty years' experience. Others confine themselves solely to an account of the war years.

In the first class, the three outstanding books are H. M. Tomlinson's *All Our Yesterdays*, Robert Graves' *Good-bye to All That* and Richard Aldington's *Farewell to Arms*. Of these Mr. Aldington's is the most bitter, but all of them are pitched on a note of fierce criticism directed against those whom they presume to be primarily responsible for the war, or, alternatively, having suffered none of its terrors and brutalities, are inclined to make light of them.

Now, I do not deprecate this spate of war books. They are necessarily being read by that new generation which was too young in 1914, to realise what was happening. And I believe that it is a good thing for these young men and women to have a clear account, however terrible, of all the ghastly horrors that war entails. In 1914, war was still being glorified and romanticised by an overwhelming

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pond. I tell you a profound truth in saying that if you (like your fabled Shloma) but choose wisdom all other things will be added unto it—in time. It adds no force to our metaphysical truths that our letters are dropped from space on to your lap or come under your pillow. If our philosophy is wrong a *wonder* will not set it right. Put that conviction into your consciousness and let us talk like sensible men. Why should we play with Jack-in-the-box; are not *our* beards grown"—Eds.

majority of the world's inhabitants, and in present conditions it is as well to fill the minds of the young with such a loathing and terror of the very name of war that nothing would induce them to bear arms.

And the three books I have mentioned certainly leave little to be desired in this respect. There is no defence of the principle or the practice of militancy. The state of opinion which led to the outbreak, and the character of those who carried the thing through, not less than the conditions in which it was fought, are held up for our detestation and horror with a vigour that in Aldington's and Graves' books at least sometimes declines into virulence. Yet, curiously enough, it is evident when we come to consider the question that these condemnations of war are in another sense a defence of militarism. The tone of them is always aggressive, only the name of the enemy is changed. Those we are told to hate are not representatives of another nation, but of wealth and power. The new cause for quarrel is between suffering youth and those—capitalists, politicians or members of the military caste—who are held responsible for the making of wars.

The defence of this attitude lies no doubt in the assumed rightness of the cause, but how many deluded millions went into the European War with an equal conviction of the intrinsic justice of the cause they were fighting for? We give so many names to evil, and just so long as our desire is to punish its representatives, or those whom we judge to be its representatives, so long will the principle of war find justification. And for this reason, I was the more surprised to find Mr. Tomlinson among the aggressors. His book, *All Our Yesterdays*, is the greatest, from a literary point of view, and the least prejudiced of the three I have cited. But towards the end, when he has set out his experience of the war years, his spirit revolts so passionately against those whom he holds responsible that I lost that undercurrent of simple mysticism which has delighted me in his later books.

And is it not true that this aggressive attitude, this selection of a particular enemy who can be made the scapegoat of the world's evil, is representative of the childish desire for a miracle? The attack, whether upon a class or a particular type of mind, depends for its effect upon the assumption that once the scapegoat is chastised and driven into the wilderness, the reign of peace and justice will be immediately assured. And that result, if achieved by those methods, would surely be entitled to rank as a miracle. For though the young spirit may dream of converting the world within the limits of a generation—and it is well that this dream should come to them—that sudden achievement does not lie within the scope of evolution which moves slowly but unerringly from cause to effect and which constitutes the Divine Purpose of Nature.

J. D. Beresford.

IN THE WORLD OF BOOKS.

[In our February number, in this column, appeared an article showing the marvellously surprising knowledge of the ancient Hindus on the subject of painting and the arts. This month we print an equally interesting article showing the knowledge along scientific lines possessed by the Indians of the Vedic and subsequent early periods.—EDS.]

ANCIENT INDIAN BOTANY.

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The earliest records of knowledge concerning plants and plant life in India date back to the Vedic period. Numerous hymns of the Rig Veda amply prove that the Aryans settled on the banks of the Indus and its tributaries, and there cultivated the fertile lands and tended their cattle. The hymns to Varuna, Indra, Vayu, Surya and other Gods to protect crops from destruction, to bless with plenty of rain and sunshine that the golden ears might ripen and yield a rich harvest, show that the early settlers were an agricultural people. Our Aryan ancestors venerated the elements, not for any superstitious reasons ; the importance of soil, air, water, and sunshine as necessary factors for the growth of plants was clearly recognized by them. Barley was the first of the cereals to be cultivated in the Vedic period, and it supplied the food for men and cattle. Cultivation of cotton was perhaps known, since references to such terms as weaving, looms, warp, woof, weft, etc., abound in the Rig Veda. But it may be surmised that the knowledge of plant life with the earliest Aryan settlers of India was primarily in relation to agriculture.

The use of plants as drugs, potions and charms, which was quite a practised art in the later Vedic period, persists up to this very day. In the Atharva-Veda there are hymns which refer to the use of certain plants with incantations, as love charms, charms to cure illnesses or to increase virility. The famous treatises on medicine of Charaka and Susruta speak highly of the knowledge of the ancient Indians concerning the medicinal properties and curative effects of plants.

The lack of an ancient Indian text on plants and plant life as such, makes it necessary to search for information in widely distributed sources, such as the Vedas, the Upanishads, the Puranas, the Smritis, the works of Charaka and Suśruta, Kautilya's *Arthashastra*, the Lexicon of Amara and other early Indian philosophical and scientific works. A long-felt need for a collected work on the knowledge of ancient Indians concerning plants and plant life has been supplied in the *Vanaspati* of G. P. Mazumdar.

The historical progress of botany in ancient India is difficult to trace. There are large gaps in the story from the Vedic period to the time of the physicians Charaka and Suśruta. Fragmentary and

distributed as the available material is, it proves that there was a science of botany extant in ancient India. It is interesting to note how nearly in some respects the concepts of the ancients approach those of the modern savants, and how in others modern theories have been forestalled.

Broadly viewed, this knowledge may be divided into three groups. First, a general knowledge of plants including their growth, structure, characteristics, etc.; second, plants in relation to medicine; third, plants in relation to agriculture.

The ancients had knowledge concerning the germination, growth, decay and death of plants; external morphological features were observed and were used in classifying plants. Internal morphology was known to a limited extent. The different parts of plants, such as stem, root, leaf, flower, and fruit, were distinguished, and different types of these parts were referred to by special terms.

How plants derived their nutrition and what constituted it, was known. How sap rose from the root upwards, its movements inside the plants, the manufacture of food for which solar energy, air and water were necessary, is clearly inferred from several verses in ancient texts. Reference to the production of seeds from the interaction of the male and female principles shows that the existence of sex in plants was already known.

Planting was almost a ceremonial with the ancients. Various instructions for prayers and worship before planting exist. The propagation of plants by means of cutting, grafting, buds, root and stem, tubers, was greatly practised. The classification of plants was shrewd and practical, and was made from a utilitarian point of view. They were classified into trees, shrubs, herbs, annuals, perennials, grasses, creepers, twiners, etc. Sub-grouping of plants depended mainly upon their similarity of characteristics, or their curative properties, or the uses to which they were put. The medicinal group consisted of numerous sub-groups, such as plants used for prolongation of life, increase of strength, and the curing of illnesses of various kinds. Further groupings included—group of bearded grains; cereals, pulses, pot herbs, bulbs; group of greens; flower group; oil group; group based on dietetic value, etc. This detailed classification shows the prevalence of a high power of scientific observation.

It is an ancient axiom that life and consciousness are in all things, and are present everywhere. By including plants along with animals in the organic world and in realizing that they were the last of the four classes of beings propagated by germs (germ cells) the early Hindus showed an understanding of the presence of life in plants. The ancient philosophy of the Hindus excels in its treatment of life and consciousness, and it is no wonder, therefore, that they so well understood the existence of such processes in plants, the lowest of the organic kingdoms. The response of plants to various external stimuli as observed by the early Hindus clearly indicates that they recognised plants as possessing a degree of consciousness which was termed

dormant or sleeping. That plants possess a sense of touch and have dormant or comatose consciousness is inferred from verses in the *Bhāgavata Purana*.

In ancient Indian literature the theme of emanations, *i.e.*, evolution, is made the crux of philosophical study and meditation. With the ancients the exact position of plants in the scale of evolution was common knowledge. It was known that plants ranked first in the order of the appearance of life on earth and that they succeeded elementals and preceded animals and man. This conception of the appearance of plant life on earth is in accordance with the findings of geology except in so far that geology will not recognize elementals as being anything.

A few salient points from Seal's *Positive Science of Ancient Hindus* show how with regard to heredity the old Hindus had forestalled the theories of Darwin and Weismann. There are interesting passages to explain how species produce their like. In other words, heredity or the transmission of parental characters to the offspring through the agency of germ-plasm was recognized. In accordance with the views of Dhanvantri, Charaka and Suśruta hold that the fertilized ovum develops by " Palingenesis," that is, it contains all the organs in miniature to begin with and these develop in a certain order. Just as the Bamboo seed contains the whole of the future plant in embryo, although indistinguishable to the eye, so the fertilized ovum contains all the organs *in potentia*. This view corresponds with the " preformation" theory of the early European embryologist. As to how specific characters are inherited Charaka assumes that the sperm cell of the male parent contains minute elements derived from each of its organs and tissues. A similar view is held by Sankara, who states that the sperm cell represents in miniature every organ of the parent organism and contains *in potentia* the whole organism that is to be developed out of it. This is the same as that which Darwin conceived in his theory of " Pangenesis," in which it was held that every organ gave off germules which develop directly or remain dormant, and are transmitted to the reproductive cells of later generations. The question as to why some parental characteristics, namely lameness, blindness, congenital deformities and diseases acquired later on in life, fail to be transmitted to offspring seems to have occurred to our ancestors.

According to Charaka, Aitreya gives an explanation to this question of questions. Aitreya holds that although the fertilized ovum contains elements derived from the whole parental organism, it is not the developed organs of the parents with their idiosyncracies that determine or contribute elements to the germ cells. In other words, the destiny of the germ-plasm is sealed long before the parental organs are developed ; it is an organic whole independent of the developed parental body and its organs. If, however, some acquired character did affect the germ-plasm and reproduced itself in the offspring, Aitreya holds it is due more to chance than anything else. Aitreya's germ-plasm theory brings out two salient points : first, that the veeja (seed or germ cell) is independent of the body and developed organs of the

parent; and, second, that it is the combination of character and elements contained in the parental veeja of the reproductive tissues which determine the physiological characters and predisposition of the offspring. Aitreya further holds that the germ-plasm generates the somato-plasm or body-plasm and is in turn generated by it.

Weismann's germ-plasm theory agrees with Aitreya's in all respects except in regard to the interaction of somato-plasm and germ-plasm, *i.e.*, either of them giving rise to the other. Weismann believes in the direct continuity of the germ-plasm and its independence of the somatic tissue or the body of the parent, holding that the soma or body is merely the carrier of the germ-plasm, and that the latter generates the former and not the reverse. From this it is evident that Aitreya had forestalled Weismann in his theory of germ-plasm.

The relation of plants to their surroundings, and their mutual interaction was not unknown. The division of land into three types, namely, dry deserts where practically no plants exist; marshes or swamps where only a specialized kind of vegetation flourishes; and places where normal vegetation grows—shows an understanding of plants and their habitats. An acquaintance with different types of soil and their power of retention of water was made use of in cultivation. The high power of observation and scientific acumen of our Aryan forefathers is seen in their knowledge of plants in relation to economics—plants as foretellers of good or adverse weather, and plants as clues to the finding of water in arid regions.

The beneficial uses of plants for medicinal purposes was indeed considerable. There are several early works devoted to medicine in which plant drugs occupy no mean place. Plants were classified into groups to cure physical maladies, such as fevers, injuries, wounds and skin diseases, including leprosy. In psychical maladies plants were used—in cases of witchcraft, sorcery, exorcism, and propitiation of evil spirits. In such cases incantations and prayers to invisible powers were employed. To counteract the fatal effect of the venom of snake and insect bites certain plants were applied or administered. Again, plants were used for the prolongation of life and for obtaining prosperity. Lastly, the use of plants for cosmetics, dentrifice, growth of hair, perfumes, has been in great vogue in India from immemorial times.

From the Vedic period agriculture was the primary occupation of the Aryan settlers, and it assumed such importance that at the time of the Mauryan Empire it was one of the chief departments of the Government. A special officer was appointed to supervise the proper cultivation of lands. He was empowered to command the assistance of carpenters, smiths, jungle cleaners and other artisans, when farmers were in need of their help. That it should receive so much attention, clearly shows that agriculture was the mainstay of government. During the Mauryan and pre-Mauryan wars the agriculturists and husbandmen were left unmolested to carry on their occupation, and lands under cultivation were never pillaged. This roused the admiration of the

Greek Ambassadors at the Court of Chandragupta to such an extent that they have left a permanent record of it in the account of their travels. They also mention the flourishing condition of agriculture, the well-being and contentment of the people and, most important of all, the absence of famine. Agriculture which was the source of wealth of Indians in early times has been allowed to decay ever since the Muhammedan conquest of India, with the natural concomitant result, famine has come to stay in this land.

Even as early as the Vedic period, agriculture had advanced considerably. Ploughing, sowing, harvesting, spacing, rotation of crops were all familiar. The diseases of plants and the treatment thereof were known to a limited extent.

It is interesting to note that meteorological observations were carried on long ago. By the conjunction, opposition, and movements of the planets, the weather conditions were ascertained, and farmers were warned to take necessary precautions to protect their crops against adverse weather effects. The seasons and their effects on plants, the time of the year for sowing, the period of growth or duration of different crops, and the time of harvesting were commonly known. Suitability or unsuitability of soil, the amount of rain and water required for various crops, manuring and its importance, the effect of light and shade were all recognized.

The foregoing account concerning the knowledge of the early Indians shows that there existed a science of botany in ancient India. Considering the period in which it prevailed, the amount of information gathered and marshalled into a scientific whole by the ancient Indians withstands a comparison with modern advancement, and will always rank high for having fathomed the intricacies of plant life in such detail, not hundreds, but thousands of years ago.

L. S. S. KUMAR.

Eminent Asians. Six Great Personalities of the New East. By JOSEF WASHINGTON HALL (" Upton Close "). (D. Appleton and Co., New York and London. Price $5.)

Mr. Josef Washington Hall, better known as " Upton Close," in this new book of his, surveys the activities of the different political leaders of Asia. Sun Yat-Sen of China, Yamagata and Ito of Japan, Mustafa Kemal of Turkey, Josef Stalin of Russia and Gandhi of India. The picture of their activities is most vivid and instructive, for both in the nature of their characters and their method of revolt, these men are in striking contrast to one another. Let us take only three of them, Sun Yat-Sen, Kemal Pasha and Gandhi. The life of Sun Yat-Sen is one

moving inspiration from start to finish. In comparison with it, that of Kemal Pasha is less romantic, for Kemal is more of a soldier and less of a dreamer than the great Chinaman. In contrast to both of these stands Gandhi. He has neither the adventurousness of Sun Yat-Sen nor the military genius of Kemal, but Mr. Hall regards him as superior, for whereas a critical examination of the others may lessen their greatness " Gandhi stands upon a spiritual base so eternal that storms of criticism scarcely do more than refresh his countenance."

Yet all the three leaders have one common purpose in view, to lift Asia out of the domination of the West. None of them, however, can say that they do not owe some part of their enlightenment to the West. Thus the only possible way of revolt is to assimilate what is good in the West and use it for the reinterpretation of Asia. The chief good which we derive from the West is its sense of practical initiative which we must utilise to reinterpret and re-establish our own ideals in our hearts. The activities of the three leaders show clearly that they have acquired this sense of practical initiative and utilised it to a great degree. Sun Yat-Sen and Kemal Pasha have actually won their country's freedom by it. But how far has their practical initiative helped them to reinterpret and re-establish their own ideals ? The answer is that Sun Yat-Sen and Kemal Pasha, in separating politics from religion, have not cared to reinterpret the ideals of their countries. They have carried on the revolt in the spirit of the Western ideal of violence. It may be that, as the author puts it, " they are transforming Asia from an idyl into a force. They are leading the world's largest continent and some of its most gifted races from what we Westerners, at least, have chosen to regard as a side show into the main ring of the world's circus" ; but as long as they have made violence their mainstay, they cannot be said to have revolted against Western civilization. For the chief motive force behind the latter has always been the power of the sword. Western civilization is the expression of materialism which gives rise to the assertion of one ego against the other and hence to violence. We have already witnessed the fruits of this policy in the World War. If Asia assume such a policy, though it may drive the foreigner from its borders, it will suffer the same results. Asia under Sun Yat-Sen and Kemal Pasha has neglected this inevitable fact. And hence their revolt is nothing else but a rebirth of the Western system on a different soil. Gandhi, on the other hand, stands in a category all by himself. Through his gospel of non-violence, he has not only engendered a political awakening but has also roused the nation's mind to an understanding of its religion. In that respect, he has made India recognise its own heritage. Even " if Ghandi should be taken away," says Blanche Watson, an American friend of India, " the Gandhi idea will persist, and its constructive working in different parts of the world will furnish the necessary counter-balance to the violence and blood-lust of the West !" And the author ironically adds, " of the lusty New East as well."

H. D. SETHNA.

Racial Hygiene. By THURMAN B. RICE, A.M., M.D. (The Macmillan Company, New York. Price 18s. net.)

The author describes his book as "a practical discussion of Eugenics and Race Culture". Racial Hygiene is defined as follows:

> The science which undertakes to determine the natural and social laws governing the propagation of a healthy, sane, moral, happy, intelligent, industrious and progressive human race, and then seeks ways and means of putting these laws into actual practice. It is more than eugenics which seeks to have the race well born, and it is more than euthenics which seeks to have it well nurtured.

We are told that in the pursuance of its aim Race Hygiene does not advocate the Spartan system of the exposure of children, or the lethal chamber for defectives, or "any sort of free love propaganda or human stock-farm experimentation." But it does seek "to control the bad blood which is in the race by refusing it the right of propagation," and it proposes to do this by the "formulation of better marriage laws; segregation and sterilization of those really unfit to be parents; rational birth control in those families which should have no children." And the deciding factor in such matters would seem to be drawn from a study of the science of heredity, to which a large portion of the book is devoted.

From the point of view of the Theosophist, some of the suggestions put forward by the author are absolutely unspiritual and can only be defended on purely materialistic grounds. It is quite impossible for anyone who believes in the doctrines of Karma and Reincarnation to assent for one moment to any plan of sterilization of those whom science has decreed as unfit, or the advocacy under any circumstances of the practice of birth control. The conditions which we find to-day in the world are the result of our past actions, the reaping of a harvest of ill seed sown. What the true reformer must to do is to try to change the mind of the race, not by compulsion (which is impossible), but by an appeal to the God Within, the Ego seated in the hearts of all men. A more rational and natural way of life should be put forward which will commend itself to the reason and heart of mankind. In certain cases, segregation of the individual for the protection of society may be admissible and even necessary, but never sterilization. It is regrettable but true that if there be offspring of undesirable unions, the children have deserved the conditions in which they find themselves—"wombs of pain." Birth control is only a palliative, the direful effects of which will be felt later.

We realize throughout the whole volume under review the sincere desire of the writer to make a better, cleaner world. It must not be thought that he is a pleader for indiscriminate birth control (a selfish licentiousness), or anything but the most restricted use of sterilization. He is fully cognisant that these so-called remedies are in the nature of a last resource, and must be sparingly applied. But our contention is that these "remedies" cannot be for a moment taken into consideration, and that the real cure for the present state of affairs is to try to make its further continuance impossible by the

propagation of the ideals which will inspire men to self-energization, to reform themselves and live in terms of their real and higher Selves, and not in terms of their bestial nature. These ideas are to be found in the philosophy of theosophy as taught by the Eastern Sages, and their modern presentation is in *The Secret Doctrine* of H. B. Blavatsky.

S. A.

A Handbook on Hanging By Charles Duff. (Hale, Cushman and Flint, Boston, U.S.A.).

Charles Duff's satire under this title is calculated to throw into confusion the ranks of the advocates of capital punishment as could no more direct attack. More important still, it should go far to crystallize the opinion of the powerful majority who hitherto have accorded the institution no serious thought.

The claim of hanging to rank as one of the fine arts and of the hangman to the admiration of society is stoutly upheld by Mr. Duff, who sets himself in mock seriousness to the task of increasing its popularity. Mr. Duff takes exception to the execution of criminals behind closed doors as defeating its avowed object of frightening us potential criminals into virtue. He deplores the obstacles placed in the way of the British press' and broadcasting companies' capitalizing the event as it deserves. He would have hangings in Hyde Park and Trafalgar Square, and on the Horse Guards Parade so that Cabinet Members could see the hangman at work and recognize him as a great patriot acting in their name ; and after the ceremony, the jury who convicted the prisoner should file up to shake hands with the executioner and congratulate him on his proficiency.

A Handbook on Hanging, for all its light touch, spares the reader no gruesome details in its accounts of the procedure, and of certain cases in which regrettable accidents have marred the hangman's usually flawless technique. As long-drawn-out an affair as hanging often is, to which some rather absurdly object, Mr. Duff thinks it vastly preferable to the form of torture represented by the electric chair. And decapitation is so unpleasant for the onlookers.

Since men do not make mistakes, Mr. Duff says, we may safely discredit the possibility of an innocent man being hanged. He admits, however, that the last British Royal Commission that inquired into the whole subject of capital punishment, received evidence that in the course of some forty years 22 people were proved after their executions to have been innocent of the crime for which they were sentenced. He regrets these cases because they are bad for the honour of hanging.

But why capital punishment at all ? Mr. Duff mentions that it has been abolished in Austria, Belgium, Denmark, Finland, Holland, Lithuania, Norway, Roumania, Portugal, Sweden, Switzerland, Argentina, Brazil, Columbia, Costa Rica, Ecuador, Honduras, Peru, Uruguay, Venezuela and Queensland, in certain German States, and in eight of the United States of America. In none of these, it is asserted, has the abolition of the death penalty been followed by an increase in homicides. This, he warns, should not be used in England as an argument against hanging, for these misguided people do not know what they miss. Missionary work in these backward countries is proposed, though Mr. Duff admits the difficulty of the undertaking, as the only allies England could find really in favour of hanging would be the Japanese, the Russians, and certain high-minded States in the American Union.

Mercy, Mr. Duff ironically pleads, is a thing to be suppressed by us all. Mankind has demonstrated, he says, that the teachings of Christ and Buddha were not enough. If the spirit of mercy continues at the rate at which it has grown of recent years, he warns, we cannot say where it will end. " We may even see the abolition of war ; and what a disaster that would be. Imagine a world in which the spirit of Christ predominated, and human life were held to be sacred.....Why, it is unthinkable ! "

No keener lance has been levelled at capital punishment in our time. Let its advocates look well to their armour !

KARL STEIGER.

The History of Hayy Ibn Yaqzan. BY ABU BAKR IBN TUFAIL. Translated from the Arabic by Simon Ockley. Revised with an introduction by A. S. Fulton. (Chapman and Hall, London. 21*s.*)

Many times has the twelfth century esoteric story of Abu Bakr Ibn Tufail been translated from the original Arabic, since first its mysterious qualities fascinated some scholars in the reign of the second Charles Stuart. It was the son of the great English pioneer in Oriental studies who initially rendered it into literal Latin. Edward Pocock's work was Englished before the ascent to power of the House of Orange but the first direct Arabic into English interpretation was not made until 1708 by Simon Ockley, later for nine years Professor of Arabic at Cambridge. It is this translation which is now amended, A. S. Fulton having compared several versions in various languages and, after study of Professor Leon Gauthier's critical edition of the Arabic text, corrected Ockley's liberties with the original.

There is narrative within narrative in Ibn Yaqzan's history, for the one-time secretary and doctor, who probably assimilated the learning of Arabic Spain at Cordova and Seville, was truly " a master in every branch of philosophy " and a sage steeped in that hidden lore whose heirs appear in every century, none excepted. An allegorical tale " Hayy Ibn Yaqzan " had been left by Avicenna but between this and Ibn Tufail's, there is little comparison.

For the man of flesh it is but a tale of two islands, to one of which floats an ark bearing the son of a Princess, a quaint and charming legend recalling Babylonian and Hebraic traditions. Mothered by a gazelle, he grows up solitary and alone, far from his own kind, acquiring by self-teaching the why and wherefore of food, cooking, clothing, hunting, housing, until the secrets of nature and man's superiority to the animals are his. And then, one day, his lonely island is invaded by what to him is the strangest creature of all, a man. Eventually, Asal takes him to the other island, inhabited by mankind, having eyes and seeing not, ears and hearing not "compass'd about with the Curtain of Punishment and cover'd with the Darkness of the Veil," who will have none of him. So both Ibn Yaqzan and Asal return to their own island.

For spiritual man, it is the aeons-old narrative of the evolution of the Soul on that "Indian Island....where Men come into the world spontaneously without the help of Father and Mother." Here are the mysteries of life and death, the secrets of man's body and its relation to the universe for those subordinate to Maheswara, revealed and yet concealed, hidden within the very words, their deepest meaning.

> .....this Animal Spirit was *One*, whose Action when it made use of the Eye was *Sight;* when of the Ear, *Hearing*; when of the Nose, *Smelling;* when of the Tongue, *Tasting;* and when of the Skin and Flesh, *Feeling*. When it employ'd any Limb, then its Operation was *Motion*; and when it made use of the Liver, *Nutrition* and *Concoction*.....none of them could perform their respective Offices without having Correspondence with that Spirit by means of Passages called Nerves.....Now these Nerves derive this Spirit from the Cavities of the Brain, which has it from the Heart and contains abundance of Spirit, because it is divided into a great many partitions (p. 71).....that Spirit which is diffused by its Faculties through the whole Body of Man (p. 141).

In seven-year cycles Ibn Yaqzan passes through the stages of animal being, reasoning being, to spiritual beinghood. He becomes a Knower of the Essence of things. Ibn Tufail's is the indelible mark, his words the well-known words, to be read and reread, to be studied and brooded over, fit subject for contemplation, for he is a sage of the ages. And why ? Let him answer, italics ours :

> Attend therefore with the Ears of thy Heart and look sharply with the Eyes of thy Understanding upon that which I shall shew thee ; it may be thou may'st find so much in it as may serve to lead thee into the right way.....thou shalt not at present require any further explication of it by Word of Mouth, but *rest thy Self contented with what I shall commit to these Leaves* (p. 141.)

H. S.

CORRESPONDENCE.

Care of the Body.

In his article "Civilization" Mr. C. Delisle Burns in your April number (p. 228) refers to the care of the body and says that such care is "not in the Christian tradition"; he believes in the Greek origin of sport. I have no quarrel if he is writing only of Hebraic and Greek cultures; but his whole article is a kind of justification for the superiority of the modern as against ancient civilization. His article bristles with false deductions but I do not feel competent to answer him at length. This one point about the care of the body needs but a few words. India from earliest times has enjoyed and indulged in bodily sports, wrestling, horse-riding and a dozen other kinds. Royalties encouraged sport and on Dusserah and other festivals sports were given important place. A whole system of body-training, Hatha Yoga, was used. Hatha Yoga has its pure and noble side; its deterioration occurred when physical exercises were used for psychological purposes and with the aim of soul-development. Time was when in certain schools of India Raja Yoga and Hatha Yoga were taught as to-day philosophy and athletics form part of college curricula. We cannot learn the real Hatha Yoga exercise without a prior knowledge and some practice of Raja Yoga. With all its zest for sport the modern west knows nothing of the real vital powers which give the body superiority in agility and make sport a play not of puny men but of immortal gods. Long before the sporting days of Greece, India knew the science, and even now it is not too late to revive the lost art. But Indian youths must begin by enquiring about old games. Folk-lore and anthropology are good avenues to approach the subject.

Camp Badnera. T. Chitnavis.

The Pity of It.

Whenever I hear people talking of the Colour Question, I recall those pathetic little groups that I used to see in Cape Town, emerging from their little Church with their little prayer books balanced on their heads. To see them is to wonder at the futility of accepted Christianity. Though they follow the teachings of a white Carpenter, are they accepted by the people of the white races? No! They are not even allowed in their Churches, except on sufferance, where the "Whites" do not sit. And are they encouraged in their Faith by the so-called Christians? Again, No! Most of these will tell you that a Christian native is fifty per cent worse than a native who has not embraced their religion. One wonders how it is possible to subscribe to the Teachings of Love, Pity and Equality and yet to mete out a law which is created through prejudice, tradition and fear. How such people must strive to forget that the Christ was a Jew and not of the "County" class!

Speaking personally of the natives I have met, I found them charming. That may sound a superficial word but it really conveys something of their good nature and their love of fun.

I remember Bella in Port Elizabeth. She was our bedroom maid and she loved to linger over her dusting to laugh and talk with us. Nor will I ever forget my complete embarrassment on our last day when I shook hands with her and she fell on her knees and kissed my hand. Surely no human being should be so humbly grateful for a few laughs and talks, as all that ? I remember, too, Bella's answer of explanation when anything seemed odd in that particular boarding-house. With a wonderfully scornful and comprehensive gesture, she would say of her employers " They Dutch". That to her was synonymous with all human daftness !

Then there was Joe in Cape Town, who slept in his blanket in the back yard and cared not what he did, as long as he was allowed his banjo, on which he twanged an interminably monotonous air on three strings.

And there was Johannes in Pietermaritzburg, who served us our breakfast in our room and who told us with quaint childlike simplicity of how his wife had died in child-birth but how he hoped to be married again soon. Johannes, whom Life had not daunted, Johannes ever smiling, ever ready to do a service.

And now my mind turns to Sam of Johannesburg. Sam was the son of a Chief—yet he was a waiter. Sam, who rebuked a party of white men for telling an undesirable story in front of a white woman. Luckily for Sam, they were English visitors and not yet imbued with the " kick the dirty Black off the path " idea, so prevalent among some of the residents. Sam, who was learning English and studying that he might benefit his own people.

" Yes," the Africander might retort, " that is all very well but what do you know of the Natives in bulk ?" And I must perforce answer " nothing," but at the same time I cannot see why they should not be judged by their own people instead of a White Magistrate, who has to rely on the services of an interpreter before he can deal with the cases that come before him in court. Anyone who has had anything to do with Journalism knows how "News" is exaggerated and distorted until eventually gleaned from the only one who knows—the person who has suffered the Tragedy or laughed in the comedy that suddenly surrounds him.

All I would venture to plead for is a little more humanity in the treatment of the Native, and not a foregone conclusion that a black skin necessarily covers a black spirit.

London. BETTY WEDGWOOD.

[Because of the article of Lord Olivier and others in our pages we have had several communications on the subject of the Colour Bar, some of them full of venom and hate. These latter help no one and do not bring light. The evil

is recognized by all other parties, and they are seeking some remedy. THE ARYAN PATH will only print such matters as will contribute towards an understanding of the numerous phases of the problem.

The reference to the Coloured Church in Africa gives us an opportunity to mention that during the last few months some American Churches have closed their pews to Negro citizens, their own co-religionists ; so the Church acting as a friend between races has proved futile.

Next, we might tell our correspondent that what she reports about African converts is equally true of the Indian. As a general rule the Indian converted to Christianity makes a less good servant than a Muslim, a Hindu, or even an untouchable Pariah. In our own hearing the following conversation took place between an Englishman who wears the regalia of a Bishop and a poor cooly who had killed a serpent and brought it to the holy man " to gain approbation". "Why did you kill the serpent, non-poisonous," shouted the angry follower of Christ ; " Are you a Christian?" more angry and so more thunderous the voice. "No" said the poor terrified cooly. " You must be a Christian ; otherwise you would not kill it," said the discerning man. We do not narrate the story to discuss the ethics of killing snakes, but to chronicle the experienced view of our "friend, the bishop".—EDS.]

A CRYING NEED.

If one is inclined to imagine the need for combating materialism ended with the passing of Mme. H. P. Blavatsky it is because he is too close to the twentieth century. The iconoclasm of H. P. B. is more than justified by the present. Theosophy, the palliative so wisely proposed by the Masters of Wisdom through their Messenger, remains the one and only philosophy adapted to combat the vicious tendencies of the day, natural outgrowths from the materialism of the nineteenth century.

Every " belief" is, in fact, a part of one's philosophy. All beliefs, taken collectively, constitute an individual's philosophy. When belief becomes so fully accepted as to govern judgment and action then indeed does it become vital to the affairs of society.

The natural development of the " dead matter" hypothesis resulted in exaltation of the personality ; selfishness and the reversal of principles. While shattering the power of theologic dogmatism it likewise " scientifically" placed brotherhood, spirituality, integrity, etc. in the category of æsthetic accomplishment rather than that of basic, natural law. In fact, " every man for himself and the devil take the hindermost" had to become the reasonable motivation for every thinking materialist. That such a development should result in justifications for falsehood, hypocrisy, cruelty and even murder, was to be expected. That such a conclusion has been justified by events in this enlightened twentieth century is not hard to verify.

Misleading advertising is one of the least disastrous results of this ignoring of Universal principles. Divorce, infidelity and betrayal of confidence bring results far more cruel, directly into the home. And now, as a culmination to all these " blessings" of western civilization, we have murder, itself.

Under the guise of compassion (consoling sophistry of blind ignorance) the physician may allow his patient to die, if not deliberately kill him; the son kill his mother, and the father his child, if the murderer can convince the judge and jury that the murdered person was doomed by disease and the act was prompted solely by compassion.

A more diabolic judgment cannot well be conceived and yet we now have a dramatic presentation, a "movie", The Sacred Flame, that seems to go a step further. In this picture a mother is made to kill her invalid son in order that his wife's sexual life may not be frustrated. A double standard of morality, one for the old and the other for the young, is proposed. Love is identified with sex and held to be beyond the control of man.

With this artistically presented suggestive potency at work it will not be long until utter licentiousness and moral chaos must result. It may be expected that murder will be even more broadly practised and excused by perverted justice than at present, and the divine fire of procreativeness will become a satanic light for the perpetration of every tyrannic and diabolic form of destructiveness. How, then, can the sincere Theosophist relax in his efforts to combat these giants of human oppression ?

To attack individual evils will never do. Each is but a symptom of society's moral disease, materialistic philosophy. *The cause itself must be relentlessly assailed.* The spiritual science must be made to replace the material obsession. The individual's and society's bases for judgment must be changed before the results of such judgment disappear. Spiritual virtue must be made reasonable before it can hope to gain control. No philosophy, no science, not embodying the essentials of Theosophy, can do this work. Is it not clear, therefore, that the real purpose of the Theosophic movement, the spiritual enlightenment of humanity, is still far from being accomplished and that the tenets of Theosophy call ever more insistently for selfless workers to present them to a matter blinded world ?

Hollywood. MAURICE H. DUKES.

[We gladly publish this fearless expression of opinion from Dr. Dukes and agree that much work remains to be done by the Theosophist for which real inspiration can only be found in the writings of H. P. Blavatsky. Deterioration of ethical principles can be quickly and certainly checked by knowledge of Soul psychology; in the western psychology such knowledge is absent and Asiatic psychology cannot be studied without the aid of the key which Theosophy supplies. Dr. Dukes is a well-known Optometrist of Hollywood ; let us hope he will also be a helper and restorer of soul-sight.—EDS]

ENDS AND SAYINGS.

"_____*ends of verse*
And sayings of philosophers."

HUDIBRAS.

During the month of May, when the Buddhist world celebrates the triple anniversary of the birth, attainment and passing of Gautama, all Theosophists observe the anniversary of the passing of their loved teacher, H. P. Blavatsky. On the 8th of May a commemoration ceremony simple, in its dignity but profound in its devotion, is gone through; in her last Will, H. P. Blavatsky expressed the wish that every year her friends should assemble and read passages from two of her favourite books—*The Light of Asia* and the *Bhagavad-Gita*. These readings are calculated to throw light on the mission of H. P. Blavatsky. She but humbly followed in the footsteps of her great Predecessors, sacrificing all, renouncing everything; she like the valiant and great-armed Arjuna fought the enemy of passion and egotism, and learning the message of the Spirit in the body, Krishna, compassionately passed it on for all of us, imprisoned souls. By her philosophical and ethical Teachings she must be judged, not by the good and evil report of friends or calumniators. On the canvas of the nineteenth century, with her synthesis of science, religion and philosophy as the background, the figure of H. P. Blavatsky shines in power, knowledge, and love—worthy of reverence and worship. The day is fitly named White Lotus Day, for there is an ethereal purity and beauty born of selflessness which she embodied, growing out of the terrestrial waters of a materialistic era; and, like the Lotus loved by the Gods, she was used by Those who sent her. She said:

"*Follow the Path I show, the Masters that are behind—and do not follow me or my Path.*"

"With *each* morning's awakening try to live through the day in harmony with the Higher Self. 'Try' is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you. *One who does his best does all that can be asked.*"

"If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call when he is once more reborn."

"*Work for Theosophy on the lines traced by the Masters.*"

The very Rev. Dean Inge has an interesting and not antagonistic article on Reincarnation in the *Evening Standard* of March 5th entitled "Living Life Over Again." If we understand it rightly, the doctrine attracts him but it would be better understood were the faint traces of that heritage of his race, an anthropomorphic God, finally banished.

Belief in an "Infinite who is outside space and time" or "our wish to give an affirmative answer to the question, 'Shall not the Judge of all the earth do right?'" is incompatible with full insight into the nature of the Soul and its repeated lives on earth. Exception must be taken to his statements that "The Egyptians held that only the wicked will be reborn, mostly in the bodies of animals," and "In India the more philosophical doctrine seems to be that there is no escape from rebirths, which are part of the unending cyclical movement of the universe." Study of the *Book of the Dead* reveals what the Egyptian idea of reincarnation was, and the esoteric teachings in Egypt and India were identical. To live so that the revolution of the wheel of life and death will stop and the being enter Nirvana is the never-ceasing wish of every devout Indian heart. The Buddha's Sermon, wonderfully and beautifully set forward by Sir Edwin Arnold in *The Light of Asia*, permeates its readers with the true and undying ideas :

> If ye lay bound upon the wheel of change,
> And no way were of breaking from the chain,
> The Heart of boundless Being is a curse,
> The Soul of Things fell Pain.
>
> Ye are not bound ! the Soul of Things is sweet,
> The Heart of Being is celestial rest.....

To live rightly, learning whence woe springs; to endure patiently, striving to pay just debts for ancient evils done; to dwell mercifully, holy, just, kind, true; to purge the lie and lust of self from the blood; to render perfect service, duties done in charity; to be soft in speech and to pass stainless days—it means that Karma no more makes new houses,

> No need hath such to live as ye name life;
> That which began in him when he began
> Is finished: he hath wrought the purpose through
> Of what did make him Man.

In 1924 at the time of the British Empire Exhibition a Conference was held in London on "Some Living Religions within the Empire," and since then there has been a growing desire to make some permanent attempt to develop the study of the different religions. In February of this year, therefore, a Conference was held at Caxton Hall to establish a Society for Promoting the Study of Religions, and the provisional committee, under the Chairmanship of Sir E. Denison Ross, contained such well known names as those of Sir Thomas Arnold (the foremost living authority on Islam), Mrs. C. Rhys Davids, Mr. C. E. M. Joad, Sir Francis Younghusband and Mr. G. R. S. Mead. The Society's standpoint, according to Sir Denison Ross, is as follows :

> The point should be emphasised that we are out neither to advocate any particular religion nor to disparage any form of belief. The Society's standpoint, indeed, would be that of the scientist rather than the apologist, the object being

to collect and disseminate information with regard to the different religions existing in the world to-day, without seeking to appraise or value the data collected in the interest of proselytism or propaganda.

The cycles run their appointed rounds. The great impulse to the comparative study of religions was given by the Theosophical Movement of 1875, which has as its second object the following aim: "To promote the study of Aryan and other Eastern literatures, religions and sciences." The idea was that there is an underlying unity in all religions which can only be discovered by careful comparison, and that the older religions of the East contain all that is contained in the younger religions of the West; that religions have all their root in one source. Whether it be Krishna, Zarathustra, Buddha, Pythagoras, Jesus, H. P. Blavatsky—these great sages drew their knowledge from the one, constant, eternal Wisdom Religion. Such knowledge has come down to us partially in the varied forms of religions which exist to-day, but it has become so distorted in the exoteric faiths, that a Society with intuition as well as intellect will be needed to disentangle truth from the accretions which have grown around it. The new Society has our heartiest good wishes. Such efforts as the present one, and, in Holland, the Kern Institute, are distinct aids in forwarding the great ideal of Universal Brotherhood, by a sympathetic understanding of the various cultures of the world. We find the same general idea voiced from America in a desire for World Friendship by an *understanding* of other peoples; and Mr. C. E. M. Joad, speaking at the Caxton Hall meeting, made some illuminating remarks.

Mr. Joad said that it was his lot as a teacher to come into contact with many young men and women of generous enthusiasm and goodwill, with an appetite for intellectual adventure, who gave a unanimous negative answer to the question "Do you believe in God?" and a practically unanimous negative answer to the question "Do you feel any need to believe in God?" He remarked that the "human mind was like a plant which needed something to lean on and cling to, and the present generation was growing up in an age which offered to the human mind supports that were unadapted to sustain the complexities of the contemporary intellect. Combined with the modern drifting away from the organisation of orthodox religions, was a surprisingly growing interest in the subject of Religion." The most striking characteristic of the modern generation, he said, was "wilful agnosticism". "Young people were suffering from an embarrassing form of unexpended seriousness and found in the orthodox creeds of their childhood a vacuum that needed to be filled". He doubted very much whether the traditional religion would fill this vacuum, as things had gone too far. Religion was intuitive rather than creedal. Many people tried "to harmonize old creeds with modern science, but the attempt could not be successful. Truths of religion were independent of time and place and were independent of what science might discover

in one age and alter the next ". Mr. Joad's remark in regard to the formation of the Society is similar to the aims of this journal: namely, to show the Noble Path of the ancient Sages and their modern heirs, a Way of Life which every soul is capable of treading by self discipline.

Surely one of the most extraordinary, international manifestations of human illogicality ever witnessed was allowed to pass unnoticed in Europe and America, when Sunday, March 16, was generally observed in all the churches and chapels as a Day of Prayer for persecuted Christians in Russia. What would we think of an ordinary human being with others in his care who allowed cruel imposition and who was either a tyrant until mass intercession moved him to action, or blind until his short-sighted eyes were opened from outside to his shortcomings in looking after beings in his charge? This is the inevitable implication of the day of prayer to a "Divine and Heavenly Father." If he were able to intercede for down-trodden humanity, why should prayers have to be offered to him to make him compassionate? Apparently he either anticipated the prayers to show his followers he could act without them, or Stalin forestalled him, for it is reported that the Russian Dictator issued a decree denouncing the closing of the churches without the consent of the inhabitants on the very eve of the Day of Intercession. And the newspapers lend delightful and unwitting irony to a pretty situation by comments on this last, that it is a desire to soften the hearts of foreign capitalists which moved Stalin to moderate his religious campaign. He was apparently alarmed, not by the appeal to an all-powerful God but by the possible withholding of finances. Here is a God made by human beings in their own image when by observing the unerring course of events in Nature, they might discover the immutable Law of Cause and Effect and realise that man must be responsible for the chaos in the human kingdom. Who, having a mind, would elect to be subservient to the aberrations of a capricious, outside God needing prayers to make him perform what even an average human being would do of his own sympathy and pity, in preference to these doctrines of perfect justice and mercy, each man reaping what he sows life after life on earth, happiness for good acts, misery for evil, until his eyes are opened by pain and suffering to take his destiny in his own hands? Says the *Secret Doctrine* (I. 280.)

> The ever unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.

THE ARYAN PATH

51, Esplanade Road,
BOMBAY.

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from which we quickly desire to withdraw that the mind naturally becomes restless. It chases a butterfly, and runs away from a mosquito ; it takes hold of the poisonous but beautiful dhatura flower, is timid of the rose bush because of thorns, and suspects not the value of the lotus at whose heart is nourishment. To make use of the knowledge which study brings we require a dispassionate, a calm, a happy and understanding attitude. The seed of Vairagya sown by resolve, watered every day by self-control, will sprout by the drawing power of light and heat resident in the Higher Self, which in essence we are. Long is the way and hard is the task, but for the studious practitioner who grows day by day in Vairagya—desirelessness—complete success in concentration surely comes.

All this is an inner practice, and not an outward display. This divine discipline is not a matter of what we eat or how long we are awake. Shri Krishna says that moderation should be the rule of conduct. Spiritual life is not for " the man who eateth more than enough or too little, nor for him who hath a habit of sleeping much, nor for him who is given to over watching." Regulated in all habits, rooted in moderation and founded on knowledge, the man attains the concentrated mind, which is at rest and free from the attractions of the world, and of which the simile is recorded—" as a lamp which is sheltered from the wind flickereth not".

It looks as if we had gone far away from the object of our search; instead of giving us some psychological exercise, the *Gita* has brought us to moral verities. The modern man is keen about psychological exercise and is bored with grandmotherly sermons. But the great Buddha taught the same as Krishna, and it is better to learn from such Teachers than from the ever-changing and experimenting self-styled psychologists who are out to make money. This is what the practical *Dhammapada* says :

> This is the beginning here for a wise aspirant; watch over the senses, contentment, restraint according to law, the company of noble friends of pure life and who are not idle.
>
> The aspirant who has rejected the baits of the world because his body, tongue and mind are quieted and who has therefore become collected, he is named the reposing one.

B. M.

RED INDIANS UNDER HOOVER.

[**Carter Field** is a well-known name in Washington D. C. and accurate and thoughtful articles have appeared from his pen in many journals of the U. S. A. In this contribution he writes not only of American Indians, but of child welfare and other problems which are being solved by President Hoover and his ably-manned Department of the Interior.—EDS.]

Herbert Hoover, the humanitarian, has entrusted to Dr. Ray Lyman Wilbur, a close personal friend who happens to be his Secretary of the Interior, all of his dreams for the betterment of the human race, and for the uplifting of certain down-trodden sections of it in America. Every task which looks to making this country a better and a happier land in which to live—the kind of problem which is far closer to Herbert Hoover's heart than many which figure on the front pages of the newspapers—he has unhesitatingly placed in Dr. Wilbur's hands. Outstanding among these are four. First is Child Welfare, long foremost in Mr. Hoover's thoughts. Second is education, with ramifications including the radio. Third is the care of the American Indians, a vast majority of whom are destitute and undernourished. Finally comes the care of pensioners and widows of wars prior to the World War.

Having spent a great deal of time in the West, Mr. Hoover knows how much bunkum there is in the average person's conception of the Red Indian problem. Newspapers and magazines for years have featured stories and articles about the tremendous wealth of the American Indians. They have been pictured as driving high priced automobiles. Wealthy chiefs have adorned stories of their being sued for breach of promise. Their incomes from oil royalties have excited the envy of many a speculator who had only golden engraved but worthless certificates to show for his oil ventures. The truth is that only a small number of American Indians ever saw an oil royalty. Members of the Osage tribe have been rather fortunate, and some of the individuals of that tribe have profited enormously. But actually more than ninety per cent of all the 350,000 Red Indians in this country —descendants of the people who owned the entire territory from the Atlantic to the Pacific before the white man came—are very nearly destitute. It is not just a question of poverty. They have been on the border line of starvation for many decades. As a result they are suffering to-day from all of the diseases which malnutrition causes, as revealed by scientific investigation in the last few years. This is the tragic truth which has been concealed by the much more interesting and spectacular oil royalties and headlines about Big Chiefs driving fast automobiles and being sued by chorus girls! There is no front page news in poverty, and disease growing directly from it.

Dr. Wilbur has already found a solution for their misery. It is simply to provide the Indians with jobs. If they have plenty of work they will get plenty to eat, and malnutrition, with its attendant

evils of disease, will disappear. During the winter one of Dr. Wilbur's *aides* visited the Sacoton reservation, in Arizona. It was his first visit for many years. When he was there as a boy tuberculosis and trachoma were deadly scourges. They were distressingly prevalent. But last winter when he paid his second visit he found they had virtually disappeared. Intrigued at this enormous improvement, he began an investigation. It was very simple. There had been a cotton development near by, on which the Indians had been able to get work at fair wages. As a result for several years preceding this second visit these particular Indians had enjoyed plenty to eat. Not only had the other disease disappeared, but even tuberculosis, not natural in that dry, sun cleansed atmosphere, had fled before well nourished bodies ! So Dr. Wilbur has taken a firm stand against what has actually been the practice for more than a generation with respect to the Red Indians—their being corralled in reservations, and shut off as much as possible from contact with their white neighbours.

While this has been going on, more than half a million Mexican Indians have poured over the frontier (there being no immigration restrictions against countries in North and South America) to do work which the Indians in this country are perfectly fitted to perform, and which they need pitifully.

More than one hundred years ago Thomas Jefferson, author of the Declaration of Independence, laid down the doctrine that the policy of this government should be the assimilation of the Indians. Now it is going to be carried out if Herbert Hoover and Ray Lyman Wilbur are spared for the next few years.

Actually the practical working of the Indian administration has been in precisely the opposite direction. They have been herded in reservations, while stress was laid on the bringing of Indian boys East to Carlisle and the education of Indian girls in other schools. The theory was that these individual boys and girls having been taught the White Man's language, customs and ways, would go back to their people, on the reservations, and would set examples which would rapidly lift the entire mass up to a high state of civilization, industry, and good habits. This beautiful idea, splendid in theory, failed woefully in practice. The reason was simple, but until Dr. Wilbur came into the picture it was unappreciated. It lies in the extraordinary reverence the Indians have for their elders. The old man is the king pin in the Indian tepee until he is gathered to his fathers. Old men are traditionally conservative. Even among the white men the Indians were desired to emulate there is much concern, and has been since the world began, over the radicalness of the rising generation. But among the Indians such concern was not the futile complaining of so many fathers and grandfathers depicted on stage and screen. It was real power. When an Indian sixty years of age is asked to sell the land, or his horse, or engage in a new enterprise, his invariable reply is : "I will ask my father." When the father peaks, his word is final. All the king's horses and all the king' s men

will not avail with that dutiful son. His own sixty years are as nothing to the wisdom his father must have accumulated in his longer life.

So when these boys and girls, fired with a missionary spirit, came back from their Eastern colleges and attempted to reform their people, they found themselves up against a stone wall of prejudice and habit. They might believe passionately that certain changes would benefit their race, and their families in particular. But they found their fathers aghast at the notion of change, and affronted at the temerity of their offspring. The elders, rather humanly, were desirous of retaining their authority and anxious to stamp out these "new-fangled" notions which the youngsters had brought back from the effete East.

The new policy anticipates an end of the "charity" which in the past has been an opiate. Wilbur wants to cure the cause of the distress and illness among the Indians instead of applying an ointment to the sores. He has discovered, among other things, that Red Indian boys take naturally to mechanics. They seem to be enthusiastic about tinkering with automobile engines. First there is to be a great employment agency, for which he will ask Congress to appropriate $150,000. This is to be utilized in connecting unemployed Indians with jobs. Then the system of education is to be radically revised. Vocational education is to lead. Indians are to be taught how to make their livings, and the hope for spreading culture among them will be merged with the general effort to bring culture to all the people.

The main point now is to get the Indians self-supporting, with the confident hope that with the end of malnutrition, disease will disappear, and that with the gradual assimilation of the Indians into the great mass of the country all the Indian problems will vanish with it.

Local communities out in the Indian country have shown a very general willingness to co-operate. Indians are to go to the regular public schools instead of having separate schools on the reservations. The prospect for the Indians is better than it has been at any time since John Smith landed!

* * * * * *

Of even greater importance is the child welfare problem. Unlike the Indian question, however, this is the one that requires a great deal more of intensive study and investigation before action is taken. The course for Indian relief and improvement has been charted. Full sail has been set. The work of charting on child relief has just been begun. Fortunately for the President's hopes, and for his impatience at delay, no recourse to Congress was necessary. A philanthropist whose name has not been revealed entrusted $50,000 to the President for this purpose. Mr. Hoover at once notified Dr. Wilbur that the work was to be undertaken by a committee of which he should be chairman.

A committee was appointed, with sub-committees assigned to each topic, directed to study and report back to the main committee in eighteen months. The agenda of the sub-committees has been decided upon, and they are now at work. Growth and development of children will be studied by a group headed by Dr. Kenneth D. Blackfan, of Boston. Prenatal and maternal care, medical service for children, milk production and control, communicable disease control and public health organization, all of supreme importance with regard to child health, will be studied by a sub-committee headed by Surgeon General Hugh S. Cumming.

Another important series of topics will be studied by a committee headed by F. J. Kelly, of Moscow, Idaho. These will include education and training of the child, family and parent education, vocational guidance and child labour, and recreation and physical education.

Still another sub-committee, headed by C. C. Carstens, of New York, will go into such questions as affect the child handicapped in some way. Means and methods of aiding children physically, mentally, or socially handicapped will be considered.

* * * * * *

The general question of education is being studied in much the same manner, a conference having already been called, and having assigned sub-committees to take up the various details of the problems. Both President Hoover and Secretary Wilbur are strongly in favour, however, of retaining local authority so far as education is concerned. Neither favours a federal control which would result in standardization and lack of local initiative. Local self-government, Dr. Wilbur points out, " has permitted a wide range of development in the public schools."

Both Dr. Wilbur and President Hoover are keenly alive to the possibilities of radio in connection with education. For example, one of Dr. Wilbur's *aides* pointed out, if Charles E. Hughes should lecture on law over the radio, every law student in the country, and many young lawyers, would like to tune in and pay most careful attention. If a great surgeon should talk on some of the difficulties and problems of the operating room, the medical students and young physicians would be eager listeners. So broadcasting will be a powerful force in stimulating interest in study, Dr. Wilbur believes, even if it should not prove a satisfactory method of teaching. A committee, therefore, which includes not only radio experts, and distinguished educators, but representatives of such kindred lines as, for example, the Foreign Policy Association, has been organized and set to work. It is to report to Dr. Wilbur on January 1st.

* * * * *

The move to reorganize the Pension Bureau has been inspired largely by a desire to humanize it. " It needs to be carried out," Dr. Wilbur says, " sympathetically and efficiently both from the human and from the financial standpoint."

Hoover and Wilbur are restoring the ancient glory and power of the Interior Department, and if any other humanitarian problems are brought to the President's attention, the same speed and desire to be of benefit to mankind may be expected.

CARTER FIELD.

REMOVE THE HANDICAPS.

[An Interview with the Honourable Ray Lyman Wilbur, who is engaged in noble work to which reference is made in the above article.—EDS.]

Fittingly enough, three American Indians shared the reception room of Dr. Ray Lyman Wilbur, while the interviewer for "THE ARYAN PATH waited to ask his opinion on handicaps and the State's part in reducing them. Only the youngest of the three was in regulation civilian clothes and with short hair. The costumes of the others represented considerable concessions to American custom, but one was shod with moccasins and both wore their hair in two braids behind the ears, the short black scalp-lock of the younger tied separately to stand upright. The gray-haired eldest Indian had great nobility of features and expression, and all showed the dignity and poise characteristic of their race.

"A little attempt to even it up a bit," so the alert, keen-eyed man who came last year from the Presidency of Stanford University in California to head the United States Department of the Interior. "A better balance between the underprivileged group and the overprivileged, brought about with as little wastage in the process as possible," is the goal towards which Secretary Wilbur is working.

"Part of the function of an advancing civilization, if it develops a social sense, is to seek to give uniform and equal advantages to all members of society. Otherwise it does not deserve the name of civilization. The whole proposition is to be just and fair to the individuals, but, at the same time, to have them give a maximum return. Often, though their voices, individually, may be feeble, they may be large in the chorus."

"May not that same idea be applied to the small nationality in the world chorus ?"

"Of course, there you have the same underlying principle that many things which seem inconsequential in themselves bulk large in the aggregate. You recall the old adage: 'For want of the nail the shoe was lost'."

"The most troublesome handicaps of all," Secretary Wilbur believes, "are racial, because of the biological and social attitudes taken towards people of different colour. You may not be able to overcome the handicap of prejudice, but," he added earnestly, "it must not exert itself to do injustice. You have to see that the opportunities are given regardless of these things."

Asked if he felt that handicaps could, at best, only be mitigated and not eliminated, Dr. Wilbur assented. "Handicaps come from many things over which we have no control, such as heredity, native ability or capacity, geography, and so on. There is the greatest variety of causes. One may be handicapped by his inheritance from a drunken father, another by a heredity of disease or insanity, and still another by a crippling accident. Whatever the causes, we find these living units handicapped and we have to see what we can do for them."

"What do you think of the explanation for handicaps that people have lived before and have earned just the circumstances in which they now find themselves ?"

"I know nothing about that. I myself cannot go back farther than the chromosome."

"I cannot believe you are a materialist, Dr. Wilbur, if all one reads of you is true."

"No," he said, smiling, "I am not a materialist, but all that is out of my line. I do not know about those things. In any case, whatever the ultimate causes may be, the handicaps are there and we have to face them."

Asked to what extent he thought the State could go in removing such handicaps of children, for example, as bad environmental and family conditions, Secretary Wilbur explained that the President's National Conference on Child Health and Protection, with half a million dollars from private sources at its disposal, is designed to find out what the situation is.

The work of the United States Bureau of Education in attempting to overcome the geographic handicap was touched upon. The plan, launched since Dr. Wilbur took his place in the President's Cabinet, provides correspondence courses and radio instruction for isolated children, such as those in the families of lighthouse keepers and forest-fire lookouts. Dr. Wilbur referred to it quite casually, regarding it doubtless as but another "little attempt to even it up a bit."

Is it not thus written, in "The Book of the Golden Precepts?"

"*To live to benefit mankind is the first step.*"

FROM LONDON.

[**J. D. Beresford's** articles in this magazine have attracted wide-spread attention. As usual, there are some very thoughtful and thought-provoking Theosophical ideas in the one we print below—EDS.]

In youth, in those days that are bright with the hope of some great and immediate miracle, I dreamed among other things, of a surpassing book that should light the fire of religious enthusiasm. I did not aspire to write that book myself, but my imagination played with the form it should take. I had been educated in the English Church and knew my Bible very well. Later when I had lost my faith in my parents' dogmatic creed, I read portions of the *Bhagavad Gita* and the *Vedas* in the British Museum Library. But the book I planned, though it incorporated the Ethics of Buddha and Christ, was to be, so I dreamed, more intimate and appealing than the great sacred books of history.

That old, foolish imagining was recalled to me very vividly by a book entitled *Who Moved the Stone?* by Frank Morison, published this Spring by Faber and Faber. It is, Mr. Morison writes in his preface, "essentially a confession, the inner story of a man who originally set out to write one kind of book and found himself compelled by sheer force of circumstances to write another." And in that sense it is the study of the writer's conversion to the belief that Jesus rose from the grave on the third day after His crucifixion, not only in the spirit but in the actual, physical body.

To argue his case, Mr. Morison examines with a keenly critical and well informed intelligence the whole story of Christ's trial, crucifixion and burial; taking as his documents the four Gospels—particularly that of St. Mark—the Acts of the Apostles, the Apocryphal Gospels and the scant references of the Roman historians. He examines these accounts, which are often discrepant, as he would examine any other historical evidence, using his common-sense, his knowledge of the period and—the least trustworthy criterion—the appeal to psychology, to disentangle a clear and credible story that shall carry conviction by its very probability and reasonableness.

In this complicated and difficult task Mr. Morison has succeeded brilliantly up to a point. The story he has told of the betrayal and the trial are fascinating in their lucid, their almost incontrovertible appeal to the reason. For me, he made those scenes live with a poignancy and vividness that I have found in no other account, not even in the various attempts that have been made to present the same facts in the guise of a novel. Indeed, although Mr. Morison's account is most certainly not written to appeal to our desire for sensation, it has throughout something of the breathless effect of unravelling a mystery that we commonly associate with detective fiction.

I wish I could say that he had succeeded in finally bringing the full conviction he set out to win. For two-thirds of the book, my reason and my belief were in perfect accord. But when in Chapter XII he put St. Paul in the witness box my reason began to object. In his treatment of the episode of St. Paul's conversion, Mr. Morison is inclined to regard the vision on the road to Damascus with a touch of incredulity, and he aroused my own when he insists that the true cause of his conversion could only have been due to the "immense and overpowering significance of the empty tomb"—a statement for which I cannot find a scrap of real evidence. The psychology of "conversion" does not demand any such inference; and the Saul of Tarsus who so violently persecuted the early Christians is an admirable type of a man who might be intellectually converted. It is exceedingly probable that he had some kind of vision, sufficiently powerful to upset the balance between his objective early beliefs and the continually increasing pressure of his subjective resistances. He was in a condition of fierce suppression that would make such a "subliminal uprush" extremely probable. And I find no need to posit Saul's sudden realisation of a miracle to account for his change of creed.

And beyond that point, I found—truly to my disappointment, whatever the upshot—that much of Mr. Morison's argument and adduction of proof fell to the level of special pleading. He repeats himself, is inclined to manipulate his facts, and ends by mere insistence. Finally he entirely disregards that beautifully written but unpleasant book of Mr. George Moore's *The Brook Kerith*, in which an alternative reconstruction of the rising from the dead has been offered. Mr. Moore's book offended me in many particulars, even aroused my anger, but I feel that Mr. Morison's methods demanded some allusion to it.

At the end of it all I came back as I have already intimated to my thought of that impossibly ideal book I had discussed in my youth. For it seems to me that Mr. Morison must share my early faith in the compelling power of miracles—according to the common definition—as a necessary instrument in the conversion of the world to a more spiritual view of life. Yet Christ Himself continually deprecated the adduction of signs and wonders as any witness to the truth of His teaching.* Nor, if we are to put our faith in the gospel narratives, did His own miracles, not even the raising of the dead, have any effect upon the cultured Jews of the period. Also in our own days it is not the report, however well authenticated, of the supernatural powers displayed by Madame Blavatsky which bring

*The truth of this was pointed out by the Mahatma M., in a letter written in 1882 :—

"Also try to break thro' that great *maya* against which occult students the world over, have always been warned by their teachers—the hankering after phenomena. Like the thirst for drink and opium, it grows with gratification. The Spiritualists are drunken with it; they are thaumaturgic sots. If you cannot be happy without phenomena you will never learn our philosophy. If you want healthy, philosophic thought, and can be satisfied with such—let us corres-

conviction, but the undeniable evidence of great spiritual truths to be found in her teaching. For it is as true now as it was nineteen hundred years ago that if we believe not Moses and the Prophets, neither shall we believe though one rose from the dead.

What we have to face in this connection is our knowledge that the spiritual potentialities of mankind range from the first glimmerings of ethical understanding to be found in those who live, unequivocally, the gross life of the flesh, to the highest development of those great teachers and mystics who have realised within themselves an understanding of the Higher Wisdom. And those that are at the beginning of the path, cannot be scared into sudden development by the shock of an unexpected miracle. It may influence them for a moment, but the temporary lesion will soon close. They are but as young children in the life of the Spirit and experience alone can bring about the essential development. Nevertheless, it is always the young spirit as it is also the young mind that asks for wonders as a means to faith. They ask for a sign and having received it fail to appreciate its import. It is not possible that they should. For the truth is that until they come to the knowledge that the apparent wonder is no "miracle" but a natural phenomenon of the world they have not yet the power to comprehend, they will be unable to realise its true meaning.

Another aspect of the same attitude has forced itself upon me in reading various samples of the remarkable output of war books that has been the most interesting feature of the last six months' activity in the publishing world. Of these, some use the war as the one immense fact in the history they have to tell of ten or twenty years' experience. Others confine themselves solely to an account of the war years.

In the first class, the three outstanding books are H. M. Tomlinson's *All Our Yesterdays*, Robert Graves' *Good-bye to All That* and Richard Aldington's *Farewell to Arms*. Of these Mr. Aldington's is the most bitter, but all of them are pitched on a note of fierce criticism directed against those whom they presume to be primarily responsible for the war, or, alternatively, having suffered none of its terrors and brutalities, are inclined to make light of them.

Now, I do not deprecate this spate of war books. They are necessarily being read by that new generation which was too young in 1914, to realise what was happening. And I believe that it is a good thing for these young men and women to have a clear account, however terrible, of all the ghastly horrors that war entails. In 1914, war was still being glorified and romanticised by an overwhelming

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pond. I tell you a profound truth in saying that if you (like your fabled Shloma) but choose wisdom all other things will be added unto it—in time. It adds no force to our metaphysical truths that our letters are dropped from space on to your lap or come under your pillow. If our philosophy is wrong a *wonder* will not set it right. Put that conviction into your consciousness and let us talk like sensible men. Why should we play with Jack-in-the-box; are not *our* beards grown"—Eds.

majority of the world's inhabitants, and in present conditions it is as well to fill the minds of the young with such a loathing and terror of the very name of war that nothing would induce them to bear arms.

And the three books I have mentioned certainly leave little to be desired in this respect. There is no defence of the principle or the practice of militancy. The state of opinion which led to the outbreak, and the character of those who carried the thing through, not less than the conditions in which it was fought, are held up for our detestation and horror with a vigour that in Aldington's and Graves' books at least sometimes declines into virulence. Yet, curiously enough, it is evident when we come to consider the question that these condemnations of war are in another sense a defence of militarism. The tone of them is always aggressive, only the name of the enemy is changed. Those we are told to hate are not representatives of another nation, but of wealth and power. The new cause for quarrel is between suffering youth and those—capitalists, politicians or members of the military caste—who are held responsible for the making of wars.

The defence of this attitude lies no doubt in the assumed rightness of the cause, but how many deluded millions went into the European War with an equal conviction of the intrinsic justice of the cause they were fighting for? We give so many names to evil, and just so long as our desire is to punish its representatives, or those whom we judge to be its representatives, so long will the principle of war find justification. And for this reason, I was the more surprised to find Mr. Tomlinson among the aggressors. His book, *All Our Yesterdays*, is the greatest, from a literary point of view, and the least prejudiced of the three I have cited. But towards the end, when he has set out his experience of the war years, his spirit revolts so passionately against those whom he holds responsible that I lost that undercurrent of simple mysticism which has delighted me in his later books.

And is it not true that this aggressive attitude, this selection of a particular enemy who can be made the scapegoat of the world's evil, is representative of the childish desire for a miracle? The attack, whether upon a class or a particular type of mind, depends for its effect upon the assumption that once the scapegoat is chastised and driven into the wilderness, the reign of peace and justice will be immediately assured. And that result, if achieved by those methods, would surely be entitled to rank as a miracle. For though the young spirit may dream of converting the world within the limits of a generation—and it is well that this dream should come to them—that sudden achievement does not lie within the scope of evolution which moves slowly but unerringly from cause to effect and which constitutes the Divine Purpose of Nature.

J. D. Beresford.

IN THE WORLD OF BOOKS.

[In our February number, in this column, appeared an article showing the marvellously surprising knowledge of the ancient Hindus on the subject of painting and the arts. This month we print an equally interesting article showing the knowledge along scientific lines possessed by the Indians of the Vedic and subsequent early periods.—EDS.]

ANCIENT INDIAN BOTANY.

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The earliest records of knowledge concerning plants and plant life in India date back to the Vedic period. Numerous hymns of the Rig Veda amply prove that the Aryans settled on the banks of the Indus and its tributaries, and there cultivated the fertile lands and tended their cattle. The hymns to Varuna, Indra, Vayu, Surya and other Gods to protect crops from destruction, to bless with plenty of rain and sunshine that the golden ears might ripen and yield a rich harvest, show that the early settlers were an agricultural people. Our Aryan ancestors venerated the elements, not for any superstitious reasons ; the importance of soil, air, water, and sunshine as necessary factors for the growth of plants was clearly recognized by them. Barley was the first of the cereals to be cultivated in the Vedic period, and it supplied the food for men and cattle. Cultivation of cotton was perhaps known, since references to such terms as weaving, looms, warp, woof, weft, etc., abound in the Rig Veda. But it may be surmised that the knowledge of plant life with the earliest Aryan settlers of India was primarily in relation to agriculture.

The use of plants as drugs, potions and charms, which was quite a practised art in the later Vedic period, persists up to this very day. In the Atharva-Veda there are hymns which refer to the use of certain plants with incantations, as love charms, charms to cure illnesses or to increase virility. The famous treatises on medicine of Charaka and Susruta speak highly of the knowledge of the ancient Indians concerning the medicinal properties and curative effects of plants.

The lack of an ancient Indian text on plants and plant life as such, makes it necessary to search for information in widely distributed sources, such as the Vedas, the Upanishads, the Puranas, the Smritis, the works of Charaka and Suśruta, Kautilya's *Arthashastra*, the Lexicon of Amara and other early Indian philosophical and scientific works. A long-felt need for a collected work on the knowledge of ancient Indians concerning plants and plant life has been supplied in the *Vanaspati* of G. P. Mazumdar.

The historical progress of botany in ancient India is difficult to trace. There are large gaps in the story from the Vedic period to the time of the physicians Charaka and Suśruta. Fragmentary and

distributed as the available material is, it proves that there was a science of botany extant in ancient India. It is interesting to note how nearly in some respects the concepts of the ancients approach those of the modern savants, and how in others modern theories have been forestalled.

Broadly viewed, this knowledge may be divided into three groups. First, a general knowledge of plants including their growth, structure, characteristics, etc.; second, plants in relation to medicine; third, plants in relation to agriculture.

The ancients had knowledge concerning the germination, growth, decay and death of plants; external morphological features were observed and were used in classifying plants. Internal morphology was known to a limited extent. The different parts of plants, such as stem, root, leaf, flower, and fruit, were distinguished, and different types of these parts were referred to by special terms.

How plants derived their nutrition and what constituted it, was known. How sap rose from the root upwards, its movements inside the plants, the manufacture of food for which solar energy, air and water were necessary, is clearly inferred from several verses in ancient texts. Reference to the production of seeds from the interaction of the male and female principles shows that the existence of sex in plants was already known.

Planting was almost a ceremonial with the ancients. Various instructions for prayers and worship before planting exist. The propagation of plants by means of cutting, grafting, buds, root and stem, tubers, was greatly practised. The classification of plants was shrewd and practical, and was made from a utilitarian point of view. They were classified into trees, shrubs, herbs, annuals, perennials, grasses, creepers, twiners, etc. Sub-grouping of plants depended mainly upon their similarity of characteristics, or their curative properties, or the uses to which they were put. The medicinal group consisted of numerous sub-groups, such as plants used for prolongation of life, increase of strength, and the curing of illnesses of various kinds. Further groupings included—group of bearded grains; cereals, pulses, pot herbs, bulbs; group of greens; flower group; oil group; group based on dietetic value, etc. This detailed classification shows the prevalence of a high power of scientific observation.

It is an ancient axiom that life and consciousness are in all things, and are present everywhere. By including plants along with animals in the organic world and in realizing that they were the last of the four classes of beings propagated by germs (germ cells) the early Hindus showed an understanding of the presence of life in plants. The ancient philosophy of the Hindus excels in its treatment of life and consciousness, and it is no wonder, therefore, that they so well understood the existence of such processes in plants, the lowest of the organic kingdoms. The response of plants to various external stimuli as observed by the early Hindus clearly indicates that they recognised plants as possessing a degree of consciousness which was termed

dormant or sleeping. That plants possess a sense of touch and have dormant or comatose consciousness is inferred from verses in the *Bhāgavata Purana*.

In ancient Indian literature the theme of emanations, *i.e.*, evolution, is made the crux of philosophical study and meditation. With the ancients the exact position of plants in the scale of evolution was common knowledge. It was known that plants ranked first in the order of the appearance of life on earth and that they succeeded elementals and preceded animals and man. This conception of the appearance of plant life on earth is in accordance with the findings of geology except in so far that geology will not recognize elementals as being anything.

A few salient points from Seal's *Positive Science of Ancient Hindus* show how with regard to heredity the old Hindus had forestalled the theories of Darwin and Weismann. There are interesting passages to explain how species produce their like. In other words, heredity or the transmission of parental characters to the offspring through the agency of germ-plasm was recognized. In accordance with the views of Dhanvantri, Charaka and Suśruta hold that the fertilized ovum develops by " Palingenesis," that is, it contains all the organs in miniature to begin with and these develop in a certain order. Just as the Bamboo seed contains the whole of the future plant in embryo, although indistinguishable to the eye, so the fertilized ovum contains all the organs *in potentia*. This view corresponds with the " preformation" theory of the early European embryologist. As to how specific characters are inherited Charaka assumes that the sperm cell of the male parent contains minute elements derived from each of its organs and tissues. A similar view is held by Sankara, who states that the sperm cell represents in miniature every organ of the parent organism and contains *in potentia* the whole organism that is to be developed out of it. This is the same as that which Darwin conceived in his theory of " Pangenesis," in which it was held that every organ gave off germules which develop directly or remain dormant, and are transmitted to the reproductive cells of later generations. The question as to why some parental characteristics, namely lameness, blindness, congenital deformities and diseases acquired later on in life, fail to be transmitted to offspring seems to have occurred to our ancestors.

According to Charaka, Aitreya gives an explanation to this question of questions. Aitreya holds that although the fertilized ovum contains elements derived from the whole parental organism, it is not the developed organs of the parents with their idiosyncracies that determine or contribute elements to the germ cells. In other words, the destiny of the germ-plasm is sealed long before the parental organs are developed ; it is an organic whole independent of the developed parental body and its organs. If, however, some acquired character did affect the germ-plasm and reproduced itself in the offspring, Aitreya holds it is due more to chance than anything else. Aitreya's germ-plasm theory brings out two salient points : first, that the veeja (seed or germ cell) is independent of the body and developed organs of the

parent; and, second, that it is the combination of character and elements contained in the parental veeja of the reproductive tissues which determine the physiological characters and predisposition of the offspring. Aitreya further holds that the germ-plasm generates the somato-plasm or body-plasm and is in turn generated by it.

Weismann's germ-plasm theory agrees with Aitreya's in all respects except in regard to the interaction of somato-plasm and germ-plasm, *i.e.*, either of them giving rise to the other. Weismann believes in the direct continuity of the germ-plasm and its independence of the somatic tissue or the body of the parent, holding that the soma or body is merely the carrier of the germ-plasm, and that the latter generates the former and not the reverse. From this it is evident that Aitreya had forestalled Weismann in his theory of germ-plasm.

The relation of plants to their surroundings, and their mutual interaction was not unknown. The division of land into three types, namely, dry deserts where practically no plants exist; marshes or swamps where only a specialized kind of vegetation flourishes; and places where normal vegetation grows—shows an understanding of plants and their habitats. An acquaintance with different types of soil and their power of retention of water was made use of in cultivation. The high power of observation and scientific acumen of our Aryan forefathers is seen in their knowledge of plants in relation to economics—plants as foretellers of good or adverse weather, and plants as clues to the finding of water in arid regions.

The beneficial uses of plants for medicinal purposes was indeed considerable. There are several early works devoted to medicine in which plant drugs occupy no mean place. Plants were classified into groups to cure physical maladies, such as fevers, injuries, wounds and skin diseases, including leprosy. In psychical maladies plants were used—in cases of witchcraft, sorcery, exorcism, and propitiation of evil spirits. In such cases incantations and prayers to invisible powers were employed. To counteract the fatal effect of the venom of snake and insect bites certain plants were applied or administered. Again, plants were used for the prolongation of life and for obtaining prosperity. Lastly, the use of plants for cosmetics, dentrifice, growth of hair, perfumes, has been in great vogue in India from immemorial times.

From the Vedic period agriculture was the primary occupation of the Aryan settlers, and it assumed such importance that at the time of the Mauryan Empire it was one of the chief departments of the Government. A special officer was appointed to supervise the proper cultivation of lands. He was empowered to command the assistance of carpenters, smiths, jungle cleaners and other artisans, when farmers were in need of their help. That it should receive so much attention, clearly shows that agriculture was the mainstay of government. During the Mauryan and pre-Mauryan wars the agriculturists and husbandmen were left unmolested to carry on their occupation, and lands under cultivation were never pillaged. This roused the admiration of the

Greek Ambassadors at the Court of Chandragupta to such an extent that they have left a permanent record of it in the account of their travels. They also mention the flourishing condition of agriculture, the well-being and contentment of the people and, most important of all, the absence of famine. Agriculture which was the source of wealth of Indians in early times has been allowed to decay ever since the Muhammedan conquest of India, with the natural concomitant result, famine has come to stay in this land.

Even as early as the Vedic period, agriculture had advanced considerably. Ploughing, sowing, harvesting, spacing, rotation of crops were all familiar. The diseases of plants and the treatment thereof were known to a limited extent.

It is interesting to note that meteorological observations were carried on long ago. By the conjunction, opposition, and movements of the planets, the weather conditions were ascertained, and farmers were warned to take necessary precautions to protect their crops against adverse weather effects. The seasons and their effects on plants, the time of the year for sowing, the period of growth or duration of different crops, and the time of harvesting were commonly known. Suitability or unsuitability of soil, the amount of rain and water required for various crops, manuring and its importance, the effect of light and shade were all recognized.

The foregoing account concerning the knowledge of the early Indians shows that there existed a science of botany in ancient India. Considering the period in which it prevailed, the amount of information gathered and marshalled into a scientific whole by the ancient Indians withstands a comparison with modern advancement, and will always rank high for having fathomed the intricacies of plant life in such detail, not hundreds, but thousands of years ago.

L. S. S. KUMAR.

Eminent Asians. Six Great Personalities of the New East. By JOSEF WASHINGTON HALL (" Upton Close "). (D. Appleton and Co., New York and London. Price $5.)

Mr. Josef Washington Hall, better known as " Upton Close," in this new book of his, surveys the activities of the different political leaders of Asia. Sun Yat-Sen of China, Yamagata and Ito of Japan, Mustafa Kemal of Turkey, Josef Stalin of Russia and Gandhi of India. The picture of their activities is most vivid and instructive, for both in the nature of their characters and their method of revolt, these men are in striking contrast to one another. Let us take only three of them, Sun Yat-Sen, Kemal Pasha and Gandhi. The life of Sun Yat-Sen is one

moving inspiration from start to finish. In comparison with it, that of Kemal Pasha is less romantic, for Kemal is more of a soldier and less of a dreamer than the great Chinaman. In contrast to both of these stands Gandhi. He has neither the adventurousness of Sun Yat-Sen nor the military genius of Kemal, but Mr. Hall regards him as superior, for whereas a critical examination of the others may lessen their greatness " Gandhi stands upon a spiritual base so eternal that storms of criticism scarcely do more than refresh his countenance."

Yet all the three leaders have one common purpose in view, to lift Asia out of the domination of the West. None of them, however, can say that they do not owe some part of their enlightenment to the West. Thus the only possible way of revolt is to assimilate what is good in the West and use it for the reinterpretation of Asia. The chief good which we derive from the West is its sense of practical initiative which we must utilise to reinterpret and re-establish our own ideals in our hearts. The activities of the three leaders show clearly that they have acquired this sense of practical initiative and utilised it to a great degree. Sun Yat-Sen and Kemal Pasha have actually won their country's freedom by it. But how far has their practical initiative helped them to reinterpret and re-establish their own ideals ? The answer is that Sun Yat-Sen and Kemal Pasha, in separating politics from religion, have not cared to reinterpret the ideals of their countries. They have carried on the revolt in the spirit of the Western ideal of violence. It may be that, as the author puts it, " they are transforming Asia from an idyl into a force. They are leading the world's largest continent and some of its most gifted races from what we Westerners, at least, have chosen to regard as a side show into the main ring of the world's circus" ; but as long as they have made violence their mainstay, they cannot be said to have revolted against Western civilization. For the chief motive force behind the latter has always been the power of the sword. Western civilization is the expression of materialism which gives rise to the assertion of one ego against the other and hence to violence. We have already witnessed the fruits of this policy in the World War. If Asia assume such a policy, though it may drive the foreigner from its borders, it will suffer the same results. Asia under Sun Yat-Sen and Kemal Pasha has neglected this inevitable fact. And hence their revolt is nothing else but a rebirth of the Western system on a different soil. Gandhi, on the other hand, stands in a category all by himself. Through his gospel of non-violence, he has not only engendered a political awakening but has also roused the nation's mind to an understanding of its religion. In that respect, he has made India recognise its own heritage. Even " if Ghandi should be taken away," says Blanche Watson, an American friend of India, " the Gandhi idea will persist, and its constructive working in different parts of the world will furnish the necessary counter-balance to the violence and blood-lust of the West !" And the author ironically adds, " of the lusty New East as well."

H. D. SETHNA.

Racial Hygiene. By THURMAN B. RICE, A.M., M.D. (The Macmillan Company, New York. Price 18s. net.)

The author describes his book as "a practical discussion of Eugenics and Race Culture". Racial Hygiene is defined as follows:

> The science which undertakes to determine the natural and social laws governing the propagation of a healthy, sane, moral, happy, intelligent, industrious and progressive human race, and then seeks ways and means of putting these laws into actual practice. It is more than eugenics which seeks to have the race well born, and it is more than euthenics which seeks to have it well nurtured.

We are told that in the pursuance of its aim Race Hygiene does not advocate the Spartan system of the exposure of children, or the lethal chamber for defectives, or "any sort of free love propaganda or human stock-farm experimentation." But it does seek "to control the bad blood which is in the race by refusing it the right of propagation," and it proposes to do this by the "formulation of better marriage laws; segregation and sterilization of those really unfit to be parents; rational birth control in those families which should have no children." And the deciding factor in such matters would seem to be drawn from a study of the science of heredity, to which a large portion of the book is devoted.

From the point of view of the Theosophist, some of the suggestions put forward by the author are absolutely unspiritual and can only be defended on purely materialistic grounds. It is quite impossible for anyone who believes in the doctrines of Karma and Reincarnation to assent for one moment to any plan of sterilization of those whom science has decreed as unfit, or the advocacy under any circumstances of the practice of birth control. The conditions which we find to-day in the world are the result of our past actions, the reaping of a harvest of ill seed sown. What the true reformer must to do is to try to change the mind of the race, not by compulsion (which is impossible), but by an appeal to the God Within, the Ego seated in the hearts of all men. A more rational and natural way of life should be put forward which will commend itself to the reason and heart of mankind. In certain cases, segregation of the individual for the protection of society may be admissible and even necessary, but never sterilization. It is regrettable but true that if there be offspring of undesirable unions, the children have deserved the conditions in which they find themselves—"wombs of pain." Birth control is only a palliative, the direful effects of which will be felt later.

We realize throughout the whole volume under review the sincere desire of the writer to make a better, cleaner world. It must not be thought that he is a pleader for indiscriminate birth control (a selfish licentiousness), or anything but the most restricted use of sterilization. He is fully cognisant that these so-called remedies are in the nature of a last resource, and must be sparingly applied. But our contention is that these "remedies" cannot be for a moment taken into consideration, and that the real cure for the present state of affairs is to try to make its further continuance impossible by the

propagation of the ideals which will inspire men to self-energization, to reform themselves and live in terms of their real and higher Selves, and not in terms of their bestial nature. These ideas are to be found in the philosophy of theosophy as taught by the Eastern Sages, and their modern presentation is in *The Secret Doctrine* of H. B. Blavatsky.

S. A.

A Handbook on Hanging By Charles Duff. (Hale, Cushman and Flint, Boston, U.S.A.).

Charles Duff's satire under this title is calculated to throw into confusion the ranks of the advocates of capital punishment as could no more direct attack. More important still, it should go far to crystallize the opinion of the powerful majority who hitherto have accorded the institution no serious thought.

The claim of hanging to rank as one of the fine arts and of the hangman to the admiration of society is stoutly upheld by Mr. Duff, who sets himself in mock seriousness to the task of increasing its popularity. Mr. Duff takes exception to the execution of criminals behind closed doors as defeating its avowed object of frightening us potential criminals into virtue. He deplores the obstacles placed in the way of the British press' and broadcasting companies' capitalizing the event as it deserves. He would have hangings in Hyde Park and Trafalgar Square, and on the Horse Guards Parade so that Cabinet Members could see the hangman at work and recognize him as a great patriot acting in their name ; and after the ceremony, the jury who convicted the prisoner should file up to shake hands with the executioner and congratulate him on his proficiency.

A Handbook on Hanging, for all its light touch, spares the reader no gruesome details in its accounts of the procedure, and of certain cases in which regrettable accidents have marred the hangman's usually flawless technique. As long-drawn-out an affair as hanging often is, to which some rather absurdly object, Mr. Duff thinks it vastly preferable to the form of torture represented by the electric chair. And decapitation is so unpleasant for the onlookers.

Since men do not make mistakes, Mr. Duff says, we may safely discredit the possibility of an innocent man being hanged. He admits, however, that the last British Royal Commission that inquired into the whole subject of capital punishment, received evidence that in the course of some forty years 22 people were proved after their executions to have been innocent of the crime for which they were sentenced. He regrets these cases because they are bad for the honour of hanging.

But why capital punishment at all ? Mr. Duff mentions that it has been abolished in Austria, Belgium, Denmark, Finland, Holland, Lithuania, Norway, Roumania, Portugal, Sweden, Switzerland, Argentina, Brazil, Columbia, Costa Rica, Ecuador, Honduras, Peru, Uruguay, Venezuela and Queensland, in certain German States, and in eight of the United States of America. In none of these, it is asserted, has the abolition of the death penalty been followed by an increase in homicides. This, he warns, should not be used in England as an argument against hanging, for these misguided people do not know what they miss. Missionary work in these backward countries is proposed, though Mr. Duff admits the difficulty of the undertaking, as the only allies England could find really in favour of hanging would be the Japanese, the Russians, and certain high-minded States in the American Union.

Mercy, Mr. Duff ironically pleads, is a thing to be suppressed by us all. Mankind has demonstrated, he says, that the teachings of Christ and Buddha were not enough. If the spirit of mercy continues at the rate at which it has grown of recent years, he warns, we cannot say where it will end. " We may even see the abolition of war ; and what a disaster that would be. Imagine a world in which the spirit of Christ predominated, and human life were held to be sacred.....Why, it is unthinkable ! "

No keener lance has been levelled at capital punishment in our time. Let its advocates look well to their armour !

KARL STEIGER.

The History of Hayy Ibn Yaqzan. BY ABU BAKR IBN TUFAIL. Translated from the Arabic by Simon Ockley. Revised with an introduction by A. S. Fulton. (Chapman and Hall, London. 21*s.*)

Many times has the twelfth century esoteric story of Abu Bakr Ibn Tufail been translated from the original Arabic, since first its mysterious qualities fascinated some scholars in the reign of the second Charles Stuart. It was the son of the great English pioneer in Oriental studies who initially rendered it into literal Latin. Edward Pocock's work was Englished before the ascent to power of the House of Orange but the first direct Arabic into English interpretation was not made until 1708 by Simon Ockley, later for nine years Professor of Arabic at Cambridge. It is this translation which is now amended, A. S. Fulton having compared several versions in various languages and, after study of Professor Leon Gauthier's critical edition of the Arabic text, corrected Ockley's liberties with the original.

There is narrative within narrative in Ibn Yaqzan's history, for the one-time secretary and doctor, who probably assimilated the learning of Arabic Spain at Cordova and Seville, was truly " a master in every branch of philosophy " and a sage steeped in that hidden lore whose heirs appear in every century, none excepted. An allegorical tale " Hayy Ibn Yaqzan " had been left by Avicenna but between this and Ibn Tufail's, there is little comparison.

For the man of flesh it is but a tale of two islands, to one of which floats an ark bearing the son of a Princess, a quaint and charming legend recalling Babylonian and Hebraic traditions. Mothered by a gazelle, he grows up solitary and alone, far from his own kind, acquiring by self-teaching the why and wherefore of food, cooking, clothing, hunting, housing, until the secrets of nature and man's superiority to the animals are his. And then, one day, his lonely island is invaded by what to him is the strangest creature of all, a man. Eventually, Asal takes him to the other island, inhabited by mankind, having eyes and seeing not, ears and hearing not "compass'd about with the Curtain of Punishment and cover'd with the Darkness of the Veil," who will have none of him. So both Ibn Yaqzan and Asal return to their own island.

For spiritual man, it is the aeons-old narrative of the evolution of the Soul on that "Indian Island....where Men come into the world spontaneously without the help of Father and Mother." Here are the mysteries of life and death, the secrets of man's body and its relation to the universe for those subordinate to Maheswara, revealed and yet concealed, hidden within the very words, their deepest meaning.

> .....this Animal Spirit was *One*, whose Action when it made use of the Eye was *Sight;* when of the Ear, *Hearing*; when of the Nose, *Smelling;* when of the Tongue, *Tasting;* and when of the Skin and Flesh, *Feeling*. When it employ'd any Limb, then its Operation was *Motion*; and when it made use of the Liver, *Nutrition* and *Concoction*.....none of them could perform their respective Offices without having Correspondence with that Spirit by means of Passages called Nerves.....Now these Nerves derive this Spirit from the Cavities of the Brain, which has it from the Heart and contains abundance of Spirit, because it is divided into a great many partitions (p. 71).....that Spirit which is diffused by its Faculties through the whole Body of Man (p. 141).

In seven-year cycles Ibn Yaqzan passes through the stages of animal being, reasoning being, to spiritual beinghood. He becomes a Knower of the Essence of things. Ibn Tufail's is the indelible mark, his words the well-known words, to be read and reread, to be studied and brooded over, fit subject for contemplation, for he is a sage of the ages. And why ? Let him answer, italics ours :

> Attend therefore with the Ears of thy Heart and look sharply with the Eyes of thy Understanding upon that which I shall shew thee ; it may be thou may'st find so much in it as may serve to lead thee into the right way.....thou shalt not at present require any further explication of it by Word of Mouth, but *rest thy Self contented with what I shall commit to these Leaves* (p. 141.)

H. S.

CORRESPONDENCE.

Care of the Body.

In his article "Civilization" Mr. C. Delisle Burns in your April number (p. 228) refers to the care of the body and says that such care is "not in the Christian tradition"; he believes in the Greek origin of sport. I have no quarrel if he is writing only of Hebraic and Greek cultures; but his whole article is a kind of justification for the superiority of the modern as against ancient civilization. His article bristles with false deductions but I do not feel competent to answer him at length. This one point about the care of the body needs but a few words. India from earliest times has enjoyed and indulged in bodily sports, wrestling, horse-riding and a dozen other kinds. Royalties encouraged sport and on Dusserah and other festivals sports were given important place. A whole system of body-training, Hatha Yoga, was used. Hatha Yoga has its pure and noble side; its deterioration occurred when physical exercises were used for psychological purposes and with the aim of soul-development. Time was when in certain schools of India Raja Yoga and Hatha Yoga were taught as to-day philosophy and athletics form part of college curricula. We cannot learn the real Hatha Yoga exercise without a prior knowledge and some practice of Raja Yoga. With all its zest for sport the modern west knows nothing of the real vital powers which give the body superiority in agility and make sport a play not of puny men but of immortal gods. Long before the sporting days of Greece, India knew the science, and even now it is not too late to revive the lost art. But Indian youths must begin by enquiring about old games. Folk-lore and anthropology are good avenues to approach the subject.

Camp Badnera. T. Chitnavis.

The Pity of It.

Whenever I hear people talking of the Colour Question, I recall those pathetic little groups that I used to see in Cape Town, emerging from their little Church with their little prayer books balanced on their heads. To see them is to wonder at the futility of accepted Christianity. Though they follow the teachings of a white Carpenter, are they accepted by the people of the white races? No! They are not even allowed in their Churches, except on sufferance, where the "Whites" do not sit. And are they encouraged in their Faith by the so-called Christians? Again, No! Most of these will tell you that a Christian native is fifty per cent worse than a native who has not embraced their religion. One wonders how it is possible to subscribe to the Teachings of Love, Pity and Equality and yet to mete out a law which is created through prejudice, tradition and fear. How such people must strive to forget that the Christ was a Jew and not of the "County" class!

Speaking personally of the natives I have met, I found them charming. That may sound a superficial word but it really conveys something of their good nature and their love of fun.

I remember Bella in Port Elizabeth. She was our bedroom maid and she loved to linger over her dusting to laugh and talk with us. Nor will I ever forget my complete embarrassment on our last day when I shook hands with her and she fell on her knees and kissed my hand. Surely no human being should be so humbly grateful for a few laughs and talks, as all that ? I remember, too, Bella's answer of explanation when anything seemed odd in that particular boarding-house. With a wonderfully scornful and comprehensive gesture, she would say of her employers " They Dutch". That to her was synonymous with all human daftness !

Then there was Joe in Cape Town, who slept in his blanket in the back yard and cared not what he did, as long as he was allowed his banjo, on which he twanged an interminably monotonous air on three strings.

And there was Johannes in Pietermaritzburg, who served us our breakfast in our room and who told us with quaint childlike simplicity of how his wife had died in child-birth but how he hoped to be married again soon. Johannes, whom Life had not daunted, Johannes ever smiling, ever ready to do a service.

And now my mind turns to Sam of Johannesburg. Sam was the son of a Chief—yet he was a waiter. Sam, who rebuked a party of white men for telling an undesirable story in front of a white woman. Luckily for Sam, they were English visitors and not yet imbued with the " kick the dirty Black off the path " idea, so prevalent among some of the residents. Sam, who was learning English and studying that he might benefit his own people.

" Yes," the Africander might retort, " that is all very well but what do you know of the Natives in bulk ?" And I must perforce answer " nothing," but at the same time I cannot see why they should not be judged by their own people instead of a White Magistrate, who has to rely on the services of an interpreter before he can deal with the cases that come before him in court. Anyone who has had anything to do with Journalism knows how "News" is exaggerated and distorted until eventually gleaned from the only one who knows—the person who has suffered the Tragedy or laughed in the comedy that suddenly surrounds him.

All I would venture to plead for is a little more humanity in the treatment of the Native, and not a foregone conclusion that a black skin necessarily covers a black spirit.

London. BETTY WEDGWOOD.

[Because of the article of Lord Olivier and others in our pages we have had several communications on the subject of the Colour Bar, some of them full of venom and hate. These latter help no one and do not bring light. The evil

is recognized by all other parties, and they are seeking some remedy. THE ARYAN PATH will only print such matters as will contribute towards an understanding of the numerous phases of the problem.

The reference to the Coloured Church in Africa gives us an opportunity to mention that during the last few months some American Churches have closed their pews to Negro citizens, their own co-religionists ; so the Church acting as a friend between races has proved futile.

Next, we might tell our correspondent that what she reports about African converts is equally true of the Indian. As a general rule the Indian converted to Christianity makes a less good servant than a Muslim, a Hindu, or even an untouchable Pariah. In our own hearing the following conversation took place between an Englishman who wears the regalia of a Bishop and a poor cooly who had killed a serpent and brought it to the holy man " to gain approbation". "Why did you kill the serpent, non-poisonous," shouted the angry follower of Christ ; " Are you a Christian?" more angry and so more thunderous the voice. "No" said the poor terrified cooly. " You must be a Christian ; otherwise you would not kill it," said the discerning man. We do not narrate the story to discuss the ethics of killing snakes, but to chronicle the experienced view of our "friend, the bishop".—EDS.]

A CRYING NEED.

If one is inclined to imagine the need for combating materialism ended with the passing of Mme. H. P. Blavatsky it is because he is too close to the twentieth century. The iconoclasm of H. P. B. is more than justified by the present. Theosophy, the palliative so wisely proposed by the Masters of Wisdom through their Messenger, remains the one and only philosophy adapted to combat the vicious tendencies of the day, natural outgrowths from the materialism of the nineteenth century.

Every " belief" is, in fact, a part of one's philosophy. All beliefs, taken collectively, constitute an individual's philosophy. When belief becomes so fully accepted as to govern judgment and action then indeed does it become vital to the affairs of society.

The natural development of the " dead matter" hypothesis resulted in exaltation of the personality ; selfishness and the reversal of principles. While shattering the power of theologic dogmatism it likewise " scientifically" placed brotherhood, spirituality, integrity, etc. in the category of æsthetic accomplishment rather than that of basic, natural law. In fact, " every man for himself and the devil take the hindermost" had to become the reasonable motivation for every thinking materialist. That such a development should result in justifications for falsehood, hypocrisy, cruelty and even murder, was to be expected. That such a conclusion has been justified by events in this enlightened twentieth century is not hard to verify.

Misleading advertising is one of the least disastrous results of this ignoring of Universal principles. Divorce, infidelity and betrayal of confidence bring results far more cruel, directly into the home. And now, as a culmination to all these " blessings" of western civilization, we have murder, itself.

Under the guise of compassion (consoling sophistry of blind ignorance) the physician may allow his patient to die, if not deliberately kill him; the son kill his mother, and the father his child, if the murderer can convince the judge and jury that the murdered person was doomed by disease and the act was prompted solely by compassion.

A more diabolic judgment cannot well be conceived and yet we now have a dramatic presentation, a "movie", The Sacred Flame, that seems to go a step further. In this picture a mother is made to kill her invalid son in order that his wife's sexual life may not be frustrated. A double standard of morality, one for the old and the other for the young, is proposed. Love is identified with sex and held to be beyond the control of man.

With this artistically presented suggestive potency at work it will not be long until utter licentiousness and moral chaos must result. It may be expected that murder will be even more broadly practised and excused by perverted justice than at present, and the divine fire of procreativeness will become a satanic light for the perpetration of every tyrannic and diabolic form of destructiveness. How, then, can the sincere Theosophist relax in his efforts to combat these giants of human oppression ?

To attack individual evils will never do. Each is but a symptom of society's moral disease, materialistic philosophy. *The cause itself must be relentlessly assailed.* The spiritual science must be made to replace the material obsession. The individual's and society's bases for judgment must be changed before the results of such judgment disappear. Spiritual virtue must be made reasonable before it can hope to gain control. No philosophy, no science, not embodying the essentials of Theosophy, can do this work. Is it not clear, therefore, that the real purpose of the Theosophic movement, the spiritual enlightenment of humanity, is still far from being accomplished and that the tenets of Theosophy call ever more insistently for selfless workers to present them to a matter blinded world ?

Hollywood. MAURICE H. DUKES.

[We gladly publish this fearless expression of opinion from Dr. Dukes and agree that much work remains to be done by the Theosophist for which real inspiration can only be found in the writings of H. P. Blavatsky. Deterioration of ethical principles can be quickly and certainly checked by knowledge of Soul psychology; in the western psychology such knowledge is absent and Asiatic psychology cannot be studied without the aid of the key which Theosophy supplies. Dr. Dukes is a well-known Optometrist of Hollywood ; let us hope he will also be a helper and restorer of soul-sight.—EDS]

ENDS AND SAYINGS.

"_____*ends of verse*
And sayings of philosophers."

HUDIBRAS.

During the month of May, when the Buddhist world celebrates the triple anniversary of the birth, attainment and passing of Gautama, all Theosophists observe the anniversary of the passing of their loved teacher, H. P. Blavatsky. On the 8th of May a commemoration ceremony simple, in its dignity but profound in its devotion, is gone through; in her last Will, H. P. Blavatsky expressed the wish that every year her friends should assemble and read passages from two of her favourite books—*The Light of Asia* and the *Bhagavad-Gita*. These readings are calculated to throw light on the mission of H. P. Blavatsky. She but humbly followed in the footsteps of her great Predecessors, sacrificing all, renouncing everything; she like the valiant and great-armed Arjuna fought the enemy of passion and egotism, and learning the message of the Spirit in the body, Krishna, compassionately passed it on for all of us, imprisoned souls. By her philosophical and ethical Teachings she must be judged, not by the good and evil report of friends or calumniators. On the canvas of the nineteenth century, with her synthesis of science, religion and philosophy as the background, the figure of H. P. Blavatsky shines in power, knowledge, and love—worthy of reverence and worship. The day is fitly named White Lotus Day, for there is an ethereal purity and beauty born of selflessness which she embodied, growing out of the terrestrial waters of a materialistic era; and, like the Lotus loved by the Gods, she was used by Those who sent her. She said:

"*Follow the Path I show, the Masters that are behind—and do not follow me or my Path.*"

"With *each* morning's awakening try to live through the day in harmony with the Higher Self. 'Try' is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you. *One who does his best does all that can be asked.*"

"If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call when he is once more reborn."

"*Work for Theosophy on the lines traced by the Masters.*"

The very Rev. Dean Inge has an interesting and not antagonistic article on Reincarnation in the *Evening Standard* of March 5th entitled "Living Life Over Again." If we understand it rightly, the doctrine attracts him but it would be better understood were the faint traces of that heritage of his race, an anthropomorphic God, finally banished.

Belief in an "Infinite who is outside space and time" or "our wish to give an affirmative answer to the question, 'Shall not the Judge of all the earth do right?'" is incompatible with full insight into the nature of the Soul and its repeated lives on earth. Exception must be taken to his statements that "The Egyptians held that only the wicked will be reborn, mostly in the bodies of animals," and "In India the more philosophical doctrine seems to be that there is no escape from rebirths, which are part of the unending cyclical movement of the universe." Study of the *Book of the Dead* reveals what the Egyptian idea of reincarnation was, and the esoteric teachings in Egypt and India were identical. To live so that the revolution of the wheel of life and death will stop and the being enter Nirvana is the never-ceasing wish of every devout Indian heart. The Buddha's Sermon, wonderfully and beautifully set forward by Sir Edwin Arnold in *The Light of Asia*, permeates its readers with the true and undying ideas :

> If ye lay bound upon the wheel of change,
> And no way were of breaking from the chain,
> The Heart of boundless Being is a curse,
> The Soul of Things fell Pain.
>
> Ye are not bound ! the Soul of Things is sweet,
> The Heart of Being is celestial rest.....

To live rightly, learning whence woe springs; to endure patiently, striving to pay just debts for ancient evils done; to dwell mercifully, holy, just, kind, true; to purge the lie and lust of self from the blood; to render perfect service, duties done in charity; to be soft in speech and to pass stainless days—it means that Karma no more makes new houses,

> No need hath such to live as ye name life;
> That which began in him when he began
> Is finished: he hath wrought the purpose through
> Of what did make him Man.

In 1924 at the time of the British Empire Exhibition a Conference was held in London on "Some Living Religions within the Empire," and since then there has been a growing desire to make some permanent attempt to develop the study of the different religions. In February of this year, therefore, a Conference was held at Caxton Hall to establish a Society for Promoting the Study of Religions, and the provisional committee, under the Chairmanship of Sir E. Denison Ross, contained such well known names as those of Sir Thomas Arnold (the foremost living authority on Islam), Mrs. C. Rhys Davids, Mr. C. E. M. Joad, Sir Francis Younghusband and Mr. G. R. S. Mead. The Society's standpoint, according to Sir Denison Ross, is as follows :

> The point should be emphasised that we are out neither to advocate any particular religion nor to disparage any form of belief. The Society's standpoint, indeed, would be that of the scientist rather than the apologist, the object being

to collect and disseminate information with regard to the different religions existing in the world to-day, without seeking to appraise or value the data collected in the interest of proselytism or propaganda.

The cycles run their appointed rounds. The great impulse to the comparative study of religions was given by the Theosophical Movement of 1875, which has as its second object the following aim: "To promote the study of Aryan and other Eastern literatures, religions and sciences." The idea was that there is an underlying unity in all religions which can only be discovered by careful comparison, and that the older religions of the East contain all that is contained in the younger religions of the West; that religions have all their root in one source. Whether it be Krishna, Zarathustra, Buddha, Pythagoras, Jesus, H. P. Blavatsky—these great sages drew their knowledge from the one, constant, eternal Wisdom Religion. Such knowledge has come down to us partially in the varied forms of religions which exist to-day, but it has become so distorted in the exoteric faiths, that a Society with intuition as well as intellect will be needed to disentangle truth from the accretions which have grown around it. The new Society has our heartiest good wishes. Such efforts as the present one, and, in Holland, the Kern Institute, are distinct aids in forwarding the great ideal of Universal Brotherhood, by a sympathetic understanding of the various cultures of the world. We find the same general idea voiced from America in a desire for World Friendship by an *understanding* of other peoples; and Mr. C. E. M. Joad, speaking at the Caxton Hall meeting, made some illuminating remarks.

Mr. Joad said that it was his lot as a teacher to come into contact with many young men and women of generous enthusiasm and goodwill, with an appetite for intellectual adventure, who gave a unanimous negative answer to the question "Do you believe in God?" and a practically unanimous negative answer to the question "Do you feel any need to believe in God?" He remarked that the "human mind was like a plant which needed something to lean on and cling to, and the present generation was growing up in an age which offered to the human mind supports that were unadapted to sustain the complexities of the contemporary intellect. Combined with the modern drifting away from the organisation of orthodox religions, was a surprisingly growing interest in the subject of Religion." The most striking characteristic of the modern generation, he said, was "wilful agnosticism". "Young people were suffering from an embarrassing form of unexpended seriousness and found in the orthodox creeds of their childhood a vacuum that needed to be filled". He doubted very much whether the traditional religion would fill this vacuum, as things had gone too far. Religion was intuitive rather than creedal. Many people tried "to harmonize old creeds with modern science, but the attempt could not be successful. Truths of religion were independent of time and place and were independent of what science might discover

in one age and alter the next ". Mr. Joad's remark in regard to the formation of the Society is similar to the aims of this journal: namely, to show the Noble Path of the ancient Sages and their modern heirs, a Way of Life which every soul is capable of treading by self discipline.

Surely one of the most extraordinary, international manifestations of human illogicality ever witnessed was allowed to pass unnoticed in Europe and America, when Sunday, March 16, was generally observed in all the churches and chapels as a Day of Prayer for persecuted Christians in Russia. What would we think of an ordinary human being with others in his care who allowed cruel imposition and who was either a tyrant until mass intercession moved him to action, or blind until his short-sighted eyes were opened from outside to his shortcomings in looking after beings in his charge? This is the inevitable implication of the day of prayer to a "Divine and Heavenly Father." If he were able to intercede for down-trodden humanity, why should prayers have to be offered to him to make him compassionate? Apparently he either anticipated the prayers to show his followers he could act without them, or Stalin forestalled him, for it is reported that the Russian Dictator issued a decree denouncing the closing of the churches without the consent of the inhabitants on the very eve of the Day of Intercession. And the newspapers lend delightful and unwitting irony to a pretty situation by comments on this last, that it is a desire to soften the hearts of foreign capitalists which moved Stalin to moderate his religious campaign. He was apparently alarmed, not by the appeal to an all-powerful God but by the possible withholding of finances. Here is a God made by human beings in their own image when by observing the unerring course of events in Nature, they might discover the immutable Law of Cause and Effect and realise that man must be responsible for the chaos in the human kingdom. Who, having a mind, would elect to be subservient to the aberrations of a capricious, outside God needing prayers to make him perform what even an average human being would do of his own sympathy and pity, in preference to these doctrines of perfect justice and mercy, each man reaping what he sows life after life on earth, happiness for good acts, misery for evil, until his eyes are opened by pain and suffering to take his destiny in his own hands? Says the *Secret Doctrine* (I. 280.)

> The ever unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.

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(*b*) The study of ancient and modern religions, philosophies and sciences, and a demonstration of the importance of such study ; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

𝔄 𝔘 𝔐

Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

THE ARYAN PATH

VOL. I. JUNE, 1930. No. 6

The Editors hold themselves responsible for unsigned articles only. They are not necessarily in agreement with the views of their contributors to whom they leave free expression of opinion.

OCCULT KNOWLEDGE.

Anyway you are right that struggling is wrong. Do it quietly, that is the way the Masters do it. . . . . Patience is really the best and most important thing, for it includes many. You cannot have it if you are not calm and ready for the emergency, and as calmness is the one thing necessary for the spirit to be heard, it is evident how important patience is. . . . . So, keep right on and try for patience in all the very smallest things of life every day, and you will find it growing very soon, and with it will come greater strength and influence on and for others, as well as greater and clearer help from the inner side of things.—W. Q. JUDGE.

Many questions are asked as to what is Occult knowledge and how it is to be obtained. Especially in the Western world there is a growing desire to understand the true esoteric mysticism. Below we print a valuable interpretation from the pen of the late Robert Crosbie :—

Occult knowledge means knowledge which is "hidden" but it also means knowledge which is known. If it is knowledge that is known, there must be those who know it ; there could be no knowledge without the knowers of it. True occult knowledge can only be obtained by those who follow the path to it. That path was set down by those Who Know ; those who will, may and can arrive at that knowledge. It is not a path open only to certain persons ; it is open to every living human being, and limited only by the limitations we ourselves place around it through choice or through ignorance.

But there is much heard in the world to-day of what passes for "occult knowledge." Our search for knowledge is usually and universally looking for something outside. We are looking for information, for instruction, in the thoughts of other men, in the ideas of other peoples, which, in this school of Occult Knowledge, is not knowledge at all. The only *knowledge* we can have is that which we gain for ourselves, and within ourselves, as actual experience. External facts and information can never give us any understanding whatever of the higher, more divine parts of our nature.

Occult Knowledge is to be gained by the recognition and conscious use of the powers of the Inner Self. It cannot be gained by reasoning, or the inferences reached from looking at things from outside and judging from what we are able to perceive; it is gained by what we call the Intuition—the acquired knowledge of all the past. Occult Knowledge enables one to absolutely determine what is the nature and essence of anything regarded.

True and full Intuition can come to us as a steady light only through our doing away with the false ideas that we now hold and employ. So what is required is a correction of our basis of thinking. Theosophy gives us the true basis for right thinking, and so, of course, for right action.

On close observation, you will find that it was never the intention of the Occultists really to conceal what they had been writing from the earnest determined students, but rather to lock up their information for safety-sake, in a secure safe-box, the key to which is—intuition. The degree of diligence and zeal with which the hidden meaning is sought by the student, is generally the test—how far he is entitled to the possession of the so buried treasure.

MAHATMA K. H.

THE RIGHT RESOLVE.

[**B. M.** is an old-world man living by his old-world methods in our era. We are fortunate in having secured a few reports of his talks to his intimate friends. The Bhagavad-Gita is the book he has mastered through long years of study and meditation; but further, having lived according to its tenets more successfully than is generally possible, his thoughts breathe a peculiar fragrance. The papers have been translated from the vernacular; it should be understood that they are not literal translations, and the translator has adhered more to ideas and principles than to words. Although B. M. knows English, his inspiration becomes impeded in employing that medium of expression and so he prefers not to use it. We think our readers will find real inspiration in this series.—EDS.]

> "Even if the man of most evil ways worship me with exclusive devotion, he is to be considered as righteous, for he hath judged aright."—*Bhagavad-Gita*, IX. 30.

Such verses as the above in the different scriptural books have been misinterpreted by the priest and purohit in every age and clime. Every religion nowadays is presented to the world for its superior claims. The truly spiritual man knows that all religions are true at their root and false as separated and separative factors.

The *study* of religions leads us to the eclectic nature of Religion. The *Gita* is an eclectic book. It is meant for all, even for one "who may be of the womb of sin." In the above Shloka it is not said that only a Brahman or an Aryan who had judged aright must be considered righteous, but all, whoever and whatever they be, provided of course that they "worship me" *i.e.*, Krishna. But the Lord of Mystery was not ignorant that different men follow diverse ways of worship. He refers to them in this very ninth discourse. He also says: "I am the Ego which is seated in the hearts of all beings" (X. 20), including the man of most evil ways.

It is a well-known philosophical axiom that each one of us understands the universe in terms of his own power of senses, of mind, or of heart. The resplendent universe does not exist for the blind; the laws of Nature exist not for the lunatic; the good, the beautiful, the true exist not for the hard-hearted, the ugly tempered, and the selfish individual. Thus also, we are able to cognize the nature of Krishna only by the aid of that Spirit in us which is Himself. Thus we can see that it is the spirit of Krishna which in the true Christian is named the spirit of Christ, and unless, it is said, the Christ be born in him, he may be a church-goer but not a Christian. A Buddhist may repeat "I worship the Buddha"; unless the Tathagata light is lighted in his heart, he is not a true follower of the Enlightened One.

Krishna is the Self within each one of us. The first step in spiritual evolution is the acknowledgment of that fact. We may call it the Christ within, or the Buddha within; we may call ourselves "sons of Ahura Mazda" or "servants of Allah"; we have to recognize that names matter little and the reality they represent means everything.

Just as a single idea can be expressed in any tongue, and in pictorial and symbolic ideographs, so also the Spirit in man is one and the same though its shining forth in each is different according to the evolution of each human being. There are men of evil ways in each religion and nation, and for them all a method is here presented.

If a man resolves aright he is to be considered righteous; and his resolve is true when he has taken to "worshipping" Krishna. This is the first step: each person must begin to worship the Spirit of Deity which dwells in his own heart. What is worship? —it is becoming worthy of relationship; to be united to the Divinity within is the object of worship. We are in essence divine and spiritual. To succeed in transferring that divinity and spirituality to the living, toiling, suffering man is the task set out before us, by the *Gita*. To be united to the Higher Self is Yoga, and Yoga and worship are synonymous. So any man or woman who has resolved to listen to the voice of his own conscience, to seek for the still small Voice of God in his own heart, to gain communion with his own Higher Self, has judged and resolved rightly and is to be accounted righteous. In this doctrine is not offered some vicarious atonement, some hope of distant heaven, to some special few. Here is more than hope—certitude for each and every one, provided he exerts himself along the right line.

To sit in judgment over our lower self and to note all its foibles; to review its mischievous tendencies and correct them;—this is the task each one of us must perform at the close of every day. This leads to right resolve and the Great Light dawns in our consciousness as we repeat to ourselves the words of a Great Sage: "He who will not find our truths in his soul and within himself, has poor chances of success in Occultism."

B. M.

FORTY YEARS OF PHENOMENA.

[Under this general heading we print two very interesting articles and an editorial Afterword. To obtain a correct estimate, the three should be read together.—EDS.]

I. THE PRESENT POSITION OF PSYCHICAL RESEARCH.*

[**Sir Lawrence Jones,** President of the Society for Psychical Research since 1928, has been actively interested for several decades in matters psychical. He has drawn on his vast fund of information as well as his interesting literary reminiscences, acquired during the course of a long life, for his lecture before the Oxford Society for Psychical Research, which we have the privilege of publishing here. He was educated at Eton and Trinity College, Cambridge, of which he was a scholar in 1879. His studious and scholarly interests have not dried his humanitarianism. He has been Vice-Chairman of the Council of the Charity Organization Society since 1917 and is a member of the Administrative Committee which is the executive committee of that body, as well as Borough Director of the Emergency Help Committee of the British Red Cross actively associated in its Fulham work.—EDS.]

The first beginning of Psychical Research really dates from the early seventies of the last century when Frederic Myers, then a Fellow of Trinity College, Cambridge, realizing, as he says, "that the Historic Religions are not cosmical," turned in despair to Ghosts and Spiritualism. He said:

> It was a time when not the intellect only but the moral ideals of men seemed to have passed into the camp of negation. We were all in the first flush of triumphant Darwinism when terrene evolution had explained so much that men hardly cared to look beyond. Among my own group, W. K. Clifford was putting forth his series of triumphant proclamations of the nothingness of God, the divinity of Man. Swinburne and Frederic Harrison also were glorifying Humanity as the only Divine.

Fortunately Henry Sidgwick did not reject the appeal to investigate "ghosts," and with Edmund Gurney as Honorary Secretary, the Society for Psychical Research was started in 1882. Its first aim was to investigate and establish thought transference—then came hypnotism and automatisms generally.

The Society's work during the first twenty years was summarised in Myer's great book, *Human Personality and its Survival of Bodily Death.*

In that, the new terms—invented mostly by Myers himself—and the new conception of personality involved are fully set out. Telepathy—a word that has been conveyed or translated into every civilised language—and "the subliminal consciousness or subconsciousness" as it has been called, are now in daily use. But giving labels to things does not explain them. The word telepathy, for instance, is little more than a label covering a huge mass of experiences

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*Summarised from a Lecture delivered before the Oxford Society for Psychical Research, November 12th, 1929.

about which we are still in the dark. They have been classified and labelled but we are still ignorant of the underlying laws of thought which make such things possible.

Last year the S. P. R. was anxious to try an experiment in mass telepathy on a large scale, extending over a considerable period of time. In response to an appeal by Professor Julian Huxley about five hundred persons in the United Kingdom and Europe responded. The experiments extended over a year, with a weekly test, and Mr. Soal who carried them out for the S. P. R. is now tabulating the results.

Arising out of this comes a further development of Miss Jephson's experiments; Professor Gardner Murphy, of Columbia University, U. S. A., and Professor Flugel, of King's College, are co-operating in these. It is hoped that light will be thrown on the problem of whether telepathists are also clairvoyant—in short, whether they are both manifestations of one and the same psychic faculty. A psychological standard in normal people may thus be set up by which to judge those deviations which are so remarkable.

Professional thought-reading reached its highest pitch in the Zanzigs. I was sorry to hear of the death of Mr. Zanzig, for whose powers I had the greatest admiration. Owing to a law in Scandinavia, to which he belonged, that no money may be taken for an exhibition of psychic powers, he had to pretend to be a trickster.

The problem may be summed up in one query: Does mind transcend matter? That is the age-long question on which Psychical Research may be expected to throw light. That it has not completely done so is shown by the fact that after forty years of investigation Professor Richet, the eminent physiologist, in his great book *Traite de Metapsychique*, while accepting every variety of psychic phenomena, both objective and subjective, still adheres to the materialistic outlook with which he began his enquiries.

Allowance must be made for the sceptical atmosphere of his scientific colleagues in Paris. I believe that since the publication of his book, the claims of the idealistic interpretation of his facts are becoming more insistent—and that in private life "Papa Richet," as he is affectionately spoken of by his pupils, may truthfully say as he did years ago to a friend of mine, "Au revoir, dans ce monde ou dans l'autre." He has invented a new label "Cryptæsthesia" which is deemed to include every kind of clairvoyance and even prevision.

The evidence for personal survival seemed to have a serious set-back when Myers' sealed letter was opened. I was present on that occasion which he hoped might prove historic, sitting by Mrs. Benson, wife of the Archbishop. A number of extracts from script written mainly by Mrs. Verrall were read aloud to us. We agreed that they pointed to a particular classical passage being contained in the letter. When it was opened the contents were far otherwise. The mistake may have been ours. Anyhow the experiment was a failure and has been abandoned.

Mrs. Benson, undeterred by that failure, left a sealed packet, the contents of which had belonged to her daughter who had died two years previously. An attempt was to be made to get information about the contents by supernormal means. The experiment was again a failure but five mediums independently suggested that there was a lock of hair in the box. All these mediums had been consulted by a friend of Mrs. Benson's, Mrs. A., and it would seem as though there was some telepathy between them through Mrs. A.

Now a new method, by thumb prints, has been introduced through "Margery" at Boston, teste Dr. Schiller.

It might have been thought *a priori* that a surviving personality who certainly could not have described his own thumb prints while on earth, could not reproduce them in facsimile after death. But the incredible seems to have happened, and before long, in place of sealed letters, collections of thumb prints may be deposited at the S. P. R. Rooms, awaiting their owners' return to reproduce them in dental wax.

Myers' book, *Human Personality and its Survival* published in 1902, indicates by its title two stages in this enquiry. Before studying Survival we want to know better what survives. Spiritualists are so interested in Survival that they pass over the problems of Human Personality and are apt to accept all communications purporting to come from the other side on their face value. In short, they ignore the subliminal consciousness. And yet over and over again the communications are shown to be limited by the existing knowledge of the medium and sitters—not necessarily conscious knowledge but part of their mental furniture.

Another curious limitation of mediumistic utterances is that they may be founded on something that has appeared in print, or is in existence somewhere in print or MSS.

Mr. Soal's paper on his sittings with Mrs. Florence Cooper, *Proc.* Vol. 35, includes a most remarkable case of this kind. A boy who was lately drowned at Bristol purported to be present in London and gave correct information as to his death and family. Most of this was discovered to have been printed in the *Daily Express*, and the rest was seen by the sitter in the local newspaper before it came through. But at subsequent sittings all answers to questions about his family which were not in the papers were wrong—obvious inventions.

No one should investigate Trance Mediumship without a knowledge of this paper and of Mr. Sidgwick's exhaustive analysis of the Piper Controls in *Proc.* Vol. 28.

My own investigations of trance mediumship some twenty years ago—with a private medium who is a personal friend—have convinced me of Survival. But good conditions are rare and difficult to come by and there seems to be a door open for blatant personation. So I would say to all: Be on your guard, and for the younger members of

your Society I would deprecate investigation into Survival. It is too absorbing to be safely undertaken and should be the ultimate and not the proximate subject for study.

The best evidence for survival is of course where a deceased person makes known by dreams or vision some fact unknown to any living person. The Chaffin Will Case is one of the most recent, and as it involved a law suit in Canada, is comparatively well known. Such cases are naturally rare. First, there must be some missing object, will or money, or whatever it is, then a deceased person who cares enough to try and communicate, and finally some one sufficiently mediumistic to receive the message and remember it accurately.

* * * *

Dowsing for water, or metals, is another form of clairvoyance of great interest and requiring far more investigators than it has yet had. But beware of thinking that the dowsers' explanation of their singular powers is likely to be the right one. Here in Oxford, you have Mr. Timms, the veteran dowser, to whom a friend of mine in Ashdown Forest is eternally grateful. *The Times* of August 23, 1929, contained a report on divining for gold by Mr. Frederick Stone. He successfully located various gold objects that had been buried by the Curator of the Museum at Plymouth. Unfortunately, the report does not state whether the Curator was present during the search. In order to eliminate any explanation by telepathy such precaution should always be taken.

The difficulty in the way of any electrical explanation of dowsing is that the same condition may exercise diametrically opposite effects on two dowsers. I have myself seen the rod turned strongly downwards in the hand of one dowser, and as strongly upwards a moment after in the hand of a youth who had lost an arm and used an iron hook in its place. I myself incline to clairvoyance as the stimulating cause. Miss Wingfield, a very noted clairvoyante and crystal gazer, told me that by means of a forked rod she had at once found a sovereign which had been tossed into a hayfield by Lord Radnor, and which other dowsers had failed to locate.

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Mr. J. W. Dunne's book, *Experiments with Time*, should be consulted and his experiments repeated. He disclaims any title such as "psychic" or "clairvoyant," but to experience such displacements of time as he records, both for himself and certain friends, brings them within the definition of a clairvoyant. A criticism of his theory of serial times will be found in the *S. P. R. Journal* 24, p. 119. Mr. Soal, the reviewer, seems to have detected a fallacy which vitiates the whole theory. But the experimental part of the book is really valuable.

Mr. Dunne's previsions are of his own mental states, anticipations of his own future mental-experiences. It will require many records of such cases before any theory of their origin can be formulated. It is obvious that such previsions are more curious than welcome,

especially as they tend to establish a theory of time which is at first sight repellent. But there must be some among you who are willing to "follow the argument wheresoever it may lead," and to contribute their quota to the stock of human achievement. Here, at least, is an almost unknown country, approach to which seems fitful and illusive, but which when once explored may throw light on much that is obscure in human faculty.

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I joined the S. P. R. soon after its formation in the expectation that they would explain away ghosts. But the ghosts have had their revenge and I am now more certain of them than of 31, Tavistock Square. They are more enduring. At the same time, if it is a question of "Believe me all in all, or not at all," I think the "Noes" have it. "One world at a time" has much to say for itself. And the experience of those who seek the guidance of ghosts in their daily life is not always encouraging.

It would not be honest to conclude without one word of warning. However differently it may be interpreted there is such a thing as obsession, and the harm done by excessive absorption in the invisible may require a long and tedious process of re-education before it is eliminated.

Mens sana in corpore sano is trite but should never be forgotten.

LAWRENCE JONES.

II. SPIRITUALISM—FORTY YEARS AFTER.

[**David Gow's** first short article appeared in our April number. Time has not affected the belief of Mr. Gow in the spiritualistic movement; he is an ardent supporter of the cause of Spiritualism, but happily is free from that peculiar obstinacy and bigotry which so many friends of the "spirits" evince. —EDS.]

If I here pursue brevity to the point of baldness it is because I am essaying to reply in a few hundred words to a question the answer to which could hardly be set forth adequately in a considerable book. That question is whether Spiritualism has made any marked advance since the days of my predecessor, the Rev. W. Stainton Moses, better known by his *nom de plume* "M. A. (Oxon)."

I am referred to a rather pungent criticism of Spiritualists written by "M. A. (Oxon)" in the year 1889, forty years ago. I print the passage *in extenso* as illustrating the critical temper in which the leaders of the Spiritualist movement then regarded it. For there were other such statements, even more severe, from the judicious minds in the Spiritualistic ranks. Some of those condemnations have been frequently quoted by hostile writers who do not seem to have

appreciated how healthy a sign was this self-criticism. Complacency, self-satisfaction, is the bane of communities as well as of individuals. Here is the passage:—

It is worth while to look steadily at this point, for it is of vital moment. We have an experience and a knowledge beside which all other knowledge is comparatively insignificant. The ordinary Spiritualist waxes wroth if anyone ventures to impugn his assured knowledge of the future and his absolute certainty of the life to come. Where other men have stretched forth feeble hands groping into the dark future, he walks boldly as one who has a chart and knows his way. Where other men have stopped short at a pious aspiration or have been content with a hereditary faith, it is his boast that he knows what they only believe, and that out of his rich stores he can supplement the fading faiths built only upon hope. He is magnificent in his dealings with man's most cherished expectations. "You hope," he seems to say, "for that which I can demonstrate. You have accepted a traditional belief in what I can experimentally prove according to the strictest scientific method. The old beliefs are fading; come out from them and be separate. They contain as much falsehood as truth. Only by building on a sure foundation of demonstrated fact can your superstructure be stable. All round you old faiths are toppling. Avoid the crash and get you out."

When one comes to deal with this magnificent person in a practical way, what is the result? Very curious and very disappointing. He is so sure of his ground that he takes no trouble to ascertain the interpretation which others put upon his facts. The wisdom of the ages has concerned itself with the explanation of what he rightly regards as proven; but he does not turn a passing glance on its researches. He does not even agree altogether with his brother Spiritualist. It is the story over again of the old Scotch body who, together with her husband, formed a "kirk." They had exclusive keys to Heaven, or, rather, she had, for she was "na certain aboot Jamie". So the infinitely divided and subdivided and resubdivided sects of Spritualists shake their heads, and are "na certain aboot" one another. Again, the collective experience of mankind is solid and unvarying on this point that union is strength, and disunion a source of weakness and failure. Shoulder to shoulder, drilled and disciplined, a rabble becomes an army, each man a match for a hundred of the untrained men that may be brought against it. Organization in every department of man's work means success, saving of time and labour, profit and development. Want of method, want of plan, haphazard work, fitful energy, undisciplined effort—these mean bungling failure. The voice of humanity attests the truth. Does the Spiritualist accept the verdict and act on the conclusion? Verily, no. He refuses to organize. He is a law unto himself, and a thorn in the side of his neighbours.—*Light*, June 22nd 1889.

Has Spiritualism progressed since those days? For the answer one has but to look round. From my own personal observation I can contrast the days when the subject was derided everywhere, boycotted in the Press (except for purposes of attack), was anathema to the Church, to Rationalism, to people of education and culture and to people of none. I had almost added Science, but Science rarely condescended to notice it except as something beneath its contempt. I can contrast those days with the last few years and observe a difference hardly to be described in words. To-day the ideas for which Spiritualism stands have permeated everywhere—the Pulpit, the Press, the Professor's study, the Physician's consulting room, the Chemist's laboratory.

That is to deal broadly with the inquiry. Perhaps, in considering a smaller question, the extent to which Spiritualism, with its scientific auxiliary, Psychic Research, has examined its bases and developed

a *rationale*, I can go into a little more detail which will, incidentally, illuminate the larger question.

During the years which have elapsed since Sir William Crookes' famous experiments (1870-74) and "M. A. (Oxon)'s" criticism, a vast amount of experimentation has been made into the mental and psycho-physical phenomena. The names of the experimenters alone would easily fill a column of this journal. I may mention such names as Sir Oliver Lodge, Sir William Barrett, Professor Richet, Dr. Von Schrenck-Notzing, Dr. Gustave Geley, Professor Bozzano, Dr. Osty, Professor Henslow, Dr. Crawford, Professor Flammarion, and Dr. Paul Joire, on the scientific side of things, and I may state incidentally that the signatures of a hundred Continental scientists, many of them occupying professorial chairs, were obtained a few years ago in attestation of the reality of psycho-physical phenomena in the experiments of Dr. Von Schrenck-Notzing.

This is to say nothing of a great amount of scientific investigation in America. The net result is that the reality of psychic phenomena has now been placed beyond serious question, and in the meantime a great amount of work has been accomplished in the investigation of causes—the *modus operandi* of the manifestations. That much valuable information on this point has been gathered by interrogation of the agents concerned—to put it plainly, the operating *spirits*—has a significance of its own. If my statement is accepted, and I am positive of its truth, then what has been called the major hypothesis in Spiritualism, the existence of discarnate spirits, is carried with it, *ex factis*.

To-day an immense amount of the work of clearance has been accomplished, such, for instance, as the distinction between phenomena produced by discarnate agencies, and those which we now know to be the intensive product of the psychological conditions of mediums and circles. It is true that, just as in the past, many inexperienced people fail to observe the difference, but lump the manifestations indiscriminately as being all of spirit-origin. They are learning by experience in the way of disappointment and disillusion—a severer school than that of precept and instruction. But to "muddle through" is the British way. Certainly it avoids the methods of the intellectual theorist—it is practical if rather wasteful of energy.

It is a large subject even if its consideration is limited to the amount of work done in clearing what "M. A. (Oxon)" truly described as a "jungle," through which we had to cut a road. If we have not filled "the unforgiving minute with sixty seconds' worth of distance run," yet I claim that in the forty years a substantial amount of progress has been made.

DAVID GOW.

III. AN AFTERWORD.

The two preceding articles should be read together. Sir Lawrence Jones is the respected President of the Society for Psychical Research ; Mr. David Gow, the other writer, is the well-known Editor of *Light*, the spiritualistic weekly.

Sir Lawrence Jones makes some important points on which Theosophical information is essential.

He warns against words and labels, and truthfully adds that "We (*i. e.*, psychical researchers) are still ignorant of the underlying laws of thought which make such things possible."

Why is this so ? Very earnestly Sir Lawrence points out that the materialistic basis of research and investigation persists, and he instances Professor Richet's great book.

The main problem in his opinion is the knowledge of personal survival which would prove beyond doubt that mind transcends matter. But Sir Lawrence makes what to us is the strongest point in his whole paper—"Before studying survival we want to know better what survives. Spiritualists are so interested in survival that they pass over the problems of Human Personality and are apt to accept all communications purporting to come from the other side on their face value." Neither in spiritualistic messages nor in the extant literature of the S. P. R. is there to be found any convincing instruction which satisfies reason and logic. Theories abound ; they compare and contrast and finally pronounce contradicting and contradictory views. What Sir Lawrence says about dowsers equally applies to all other experimenters—"Beware of thinking that the dowsers' explanation of their singular powers is likely to be the right one."

But, as we said, the point Sir Lawrence makes regarding knowledge about the human principles which constitute human Personality is very important. H. P. Blavatsky repeated a hundred times over that philosophical fundamentals and the principles of psychology as a science should be enquired into ; she pointed out that the only sure source of *knowledge* and not speculation, *facts* and not theories, is to be found in the Vidya-Science of the Eastern Sages arising out of their practical mastery of Asiatic Psychology. The Masters of H. P. Blavatsky took great pains to enlighten the original researchers—Frederick Myers, Stainton Moses, and others. What barred the way to knowledge ?—the same materialistic prejudices to which Sir Lawrence refers.

The world of knowledge would have gained substantially if the early generations of Psychical Researchers had accepted, merely as working hypotheses, H. P. Blavatsky's teachings, and by their light examined the phenomena they were investigating. The Spiritualists were so much in love with their "spirits" that to proceed on any other line of explanation was considered sacrilegious ; a kind of a

religious bias obsessed them. On the other hand, the Psychical Researcher, filled with his materialistic notions, would proceed on his own line, in his own way, at his own speed.

Outside the spiritualist-psychical circles Theosophical knowledge given on the subject was acquired by many. What Human Personality is, what survives, what can be contacted of the survival and what not, and how, were all fully and thoroughly explained. In her *Key to Theosophy* (1889) Madame Blavatsky amplified and detailed her hints and guarded expositions of 1877 given out in the two volumes of *Isis Unveiled*. Let any man of average intelligence read sections 6 to 9 of *The Key* and he will see her points; let him examine and judge all authentic phenomena in that light and much of puzzlement will disappear. Let him accept her views as but theories, we repeat, as working hypotheses, and be judge instead of partisan, and see what transpires.

We cannot let pass the grave warning Sir Lawrence gives in his closing paragraphs. Unguarded and ignorant dabbling in spiritualistic séances and psychical circles is dangerous to health and sanity. "The harm done by excessive absorption in the invisible" is of the nature of obsession, a phenomenon which again is not at all understood. We wholly agree with Sir Lawrence—"*mens sana in corpore sano* is trite but should never be forgotten." Spiritual living is opposed to spiritualistic practices.

To turn to Mr. Gow's article: The writer gives the credit of all the work of the Psychical Researcher to Spiritualism which is hardly fair. The Psychical Researcher, from the very start refusing to accept the Spiritualist position, has gone his own way, and after some forty years of investigation cannot and will not subscribe to the central doctrine of the Spiritualists, *viz.*, the "spirits" returning to séances are genuine surviving souls of the dead.

A clear difference in the positions of the two classes must be made. The Psychical Researcher never claimed any philosophical knowledge; he proceeded then as he proceeds now, merely to *investigate*, not to prove anything. On the other hand, the Spiritualist is a believer in the spirits of the dead and is out to convert others to his view.

Therefore the public has a right to ask—is there a definite philosophy of life and definite knowledge on after-death states which Spiritualism offers. For over half a century, according to it, the dead have returned; the dead free from the bondage of the senses and the numbing effects of the flesh should be in a position to teach the world. Truth being the same there should be a consensus of opinion on a variety of subjects of mundane and super-mundane interests among these returning "spirits." Are all the "spirits" agreed, let us ask, on the subject of what the soul is, or if Reincarnation be true; or have they given facts of and about this world which can be used for human betterment? Further, who has not encountered the puzzling fact that distinguished men, such as William James,

Emerson and Roosevelt (we name these because we have seen messages purporting to come from them through genuine mediums) deteriorate frightfully after the death of their bodies ! Most of the messages from the great among the dead may be designated by one word—piffle.

When we dispassionately proceed to examine what definite knowledge the Spiritualists (independent of Psychical Researchers) have to offer us we cannot help feeling—there is nothing.

But for all that the Spiritualist Movement has rendered one distinct service—it along with others has kept before the world the great fact of the reality of the invisible worlds, of abnormal powers, and strange and scientifically-not-to-be-explained phenomena. Against this is the important factor. It does not seriously take into account the danger about which Sir Lawrence Jones gives grave warning. The fate of the mediums (their physical and moral degradation) in itself is a serious sign ; has its meaning been understood by the spiritualistic movement ?

The task of THE ARYAN PATH is to explain ; to give knowledge. Therefore, next month we will publish the first instalment of a carefully prepared statement entitled " Contacting the Invisible." As a preliminary basis to the understanding of the subject, we reprint here Madame H. P. Blavatsky's epitome of her two volumes of *Isis Unveiled*—which she described as " the fundamental propositions of the Oriental Philosophy " :—

1*st*.—There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active. Apparent miracle is but the operation of forces antagonistic to what Dr. W. B. Carpenter, F.R.S.—a man of great learning but little knowledge—calls " the well-ascertained laws of nature." Like many of his class, Dr. Carpenter ignores the fact that there may be laws once " known," now unknown to science.

2*nd*.—Nature is triune : there is a visible, objective nature ; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle ; and, above these two, *spirit*, source of all forces, alone eternal and indestructible. The lower two constantly change ; the higher third does not.

3*rd*.—Man is also triune : he has his objective, physical body ; his vitalizing astral body (or soul), the real man ; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

4*th*.—Magic, as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.

5*th*.—Arcane knowledge misapplied is sorcery ; beneficently used, true magic or WISDOM.

6*th*.—Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences, the adept actively controls himself and all inferior potencies.

7*th*.—All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known.

8*th*.—Races of men differ in spiritual gifts as in colour, stature, or any other external quality; among some peoples seership naturally prevails, among others mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result.

9*th*.—One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the adept the absence of the astral form would not be noticed, for the physical senses are alert, and the individual appears only as though in a fit of abstraction —"a brown study," as some call it.

10*th*.—The corner stone of MAGIC is an intimate practical knowledge of magnetism and electricity, their qualities, correlations and potencies.

To sum up all in a few words, MAGIC is spiritual WISDOM; nature, the material ally, pupil and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will.

GREEK PHILOSOPHY AS AN ANTIDOTE TO MATERIALISM.

[**"Cratylus"** is the pen name of a distinguished scholar and civil servant who for several years has been reviewer in philosophy to the *Times Literary Supplement*. He was Lamb and Richard Medalist, Christ's Hospital, and graduated from Oxford with honours.

In his article something of the indebtedness of the modern world to Greek thought makes a veiled appearance; also, he distinguishes between the liberating ideas of Platonism and those modern ones which imprison the mind in the senses, and thus limit the vision of human consciousness.

While we agree with "Cratylus" that the influence of Greek thought has penetrated through Spinoza and Leibniz and Kant and Hegel, we must also recognize that it has suffered in the process. While the speculations and metaphysics of the great Greeks have become the background of these philosophers, they have not inherited the warmth, the devotion, the practicality and above all the vital living-power which belong to the Greeks. The highest service Spinoza and the rest can render human minds is to take them away temporarily from sensuous living into cold speculations, and thus impart to them some power to speculate and be cold; but the Greeks warm the mind, bestow on it some power to meditate and create, and reveal its proximity to the soul, thus enabling intuitions to play their part. The Greek thought touches life and ennobles it.

European and English literature is nearer to the heart of Greece than the speculations of European philosophy.

Another thought arises—if Greece has impressed so powerfully the later eras, was she herself the recipient of some sublime impress, from Egypt, from Persia, from India and China ?—EDS.]

The supreme sweep and mastery of the Greek genius, however freely recognised and appreciated, may at first sight seem an insufficient ground on which to base the suggestion that an alleviation, if not a panacea, for the type of mental unrest from which the present age suffers may even now be found in a return to Pythagoras and Socrates, to Plato and Plotinus. Granted, it may be said, that Greece and its literature was indeed "the shrine of the genius of the old world": yet the fact remains that this world is at once too young and too old for us, upon whom the ends of the earth are come. The discoveries of science apart—so the argument will continue—can we, whose position in philosophy is buttressed by Spinoza and Leibniz, by Kant and Hegel, hope to recover any more perennial and transcendent value from the Greeks than that which is guaranteed eternally by their wonderful language and its poetic beauty? There is, it may be conceded, some force in this modern re-orientation of the old praise of Abana and Pharpar above Jordan; but there exist nevertheless sound reasons why its cogency may be fatally over-estimated.

In the first place, it is impossible for anyone with a belief in philosophic continuity and in the authority of its catholic and classical tradition to be blind to the fact that there is a very real sense in which all the protagonists of post-Cartesian thought have in a greater or less

degree drawn upon Greek sources as their foundation of inspiration. This needs no proof in the case of Leibniz and Hegel, little in that of Kant, whose intermixture of dualism and fideism is essentially Platonic, and but little more in that of Spinoza, notwithstanding his protestation that the authority of Plato and Aristotle moved him but little.

Secondly, the Greek spirit was pre-eminently endowed with the power of disentangling eternal principles from their temporary and phenomenal incrustations; and that sense of "Life continuous, Being unimpaired" which, according to Wordsworth, was seen by the humblest like a light shimmering through the veil of their mythological ritual, certainly inspired their philosophers with an intuition of the "Wisdom and Spirit of the Universe" which constitutes as eternal a gift to the human race as the Eastern perception of the illusory nature of the phenomenal or as the Jewish discovery of moralised monotheism.

Thirdly—and this is perhaps the most important point of all for us to-day—the Greek way of looking at the Universe was like our own in its scientific bent and bias. From Thales to Plotinus there was no great Greek philosopher, and no great school of Greek philosophy, (with the very partial exceptions of the Stoics and Epicureans) that was not supremely concerned with physical science or with mathematics, or with both. It may be said no doubt that the science of the Greeks was by comparison a rudimentary thing: but, apart from the fact that this is far less true of fully-developed Pythagoreanism than is usually supposed, the objection is of little weight when due regard is had to the amazing Greek power of penetrating into universal principles.

The important consideration is that the Greeks started with the belief that a primary corporeal substance of an infinitely attenuated nature could be discovered by analysis: and that when they discovered the falsity of the fundamental assumption that the manifold of corporeity could be explained by a corporeal One, their acute genius shifted its ground once and for all to the belief (held it is true in a variety of forms but appearing in its essential purity in a line of philosophers such as Anaxagoras, Socrates, Plato, Aristotle—if not quite consistently—and Plotinus) that the source of the sensuous must itself be supersensuous. This revelation, nascent in Anaxagoras and supreme in Plato in the spiritual doctrine of the indestructibility of the self-moved mover, the selfhood or soul, found its culmination, along paths which Plato had foreshadowed in the "flight of the alone to the Alone" which represented for Plotinus the supernal transport in which the human soul might, at infrequent intervals and after stern self-preparation, enjoy the ineffable experience of essential union with the All-soul. Plotinus indeed was no mystic in the degenerate signification of the term; and if fate had been kinder and the times less unworthy he might have crowned his life of purity and self-denial by using his influence with the unfortunate Emperor Gallienus to the nobly practical end of establishing a Platonic community in Campania: but the supreme tenet of his philosophy is nevertheless to be

sought in his vindication of the possibility of a mystical experience from which Plato himself, to judge from his later writings, seems wistfully to have turned away. Yet it is not to be forgotten that Plato too, even in the midst of the epistemology of the Theaetetus, could remind the brilliant and short-lived young hero from whom the dialogue is named that it is the chief duty of man to aspire towards assimilation with Godhead as far as may be possible.

Two words of caution, or at least of qualification, are perhaps called for in conclusion. While the spiritual interpretation of the universe is the common inheritance of Greek philosophy, there is of course no uniformity or unanimity in detail, and even Theism as generally understood is not to be found in such philosophies as that of "Atoms and the Void," associated with the names of Leucippus and Democritus. Secondly—a more general consideration—the lovers of Greek philosophy must be prepared to meet the argument of any sceptic who may maintain that the Greeks were conducted to a vision of the supersensuous not by insight and intuition but by the shortcomings of their scientific knowledge and its consequent breakdown. This is a line of attack which is not likely to shake the faith either of those who have appreciated once and for all that which is eternally valid in Berkeley's position or of those who realise how true it is that the scientists who are to-day farthest from materialism are precisely those whose delicate probings into the imponderable proto-entities of matter have gone deepest, and that it is they who have brought back the most lively sense of the futility of seeking upon material lines for the limits of :

> Quid possit oriri.
> Quid nequeat : finita potestas denique cuique.
> Quânam sit ratione atque alte terminus haerens.

Those whose outlook is material because they possess a smattering of science are indeed more likely to be impressed : yet even in their case the aspiring energy with which Platonism is instinct can hardly fail to help to expel the virus. One can hardly imagine a man rising from a perusal of the Phaedo, the Republic or the Symposium without realising that this is not the language of the baffled scientist, but of the liberating idea that :

> Heaven-born, the soul a heavenward course must hold :
> Above the visible world she soars to seek
> (For what delights the sense is false and weak)
> Ideal Form, the universal Mould.

Such an experience, and the attitude of mind which it instils and bequeaths, is at least as necessary to-day as ever it was. As the late Professor Burnet says, we still have with us "the type of mind which would reduce the world to an interaction of vibration and society to a compromise of natural rights."

CRATYLUS.

THE VEDIC PATH.

[**Prof. S. V. Venkateswara, M.A.,** wrote on the "Antiquities of Harappa and Mohenjo-Daro" in our first number, and so is introduced to our readers. In this article Vedic and Upanishadic truths are presented which can be used to help others to lead the higher life.

The real importance of such knowledge is understood when one tries to practise what one learns; such knowledge, once assimilated, and its effects realized, can be simply imparted; meanwhile perforce one must go to the records of holy writ, and each presents the truths as he grasps them, first by mind then by life.

Our author maps out the Path of the Soul according to the Vedas. He shows how it begins with the right desire which awakens conscience; how the preparation lies in the Soul recognizing the whole of Nature as living and intelligent; how our vices hinder such recognition; how discipline follows—purification and control of body, speech, mind, by acts of sacrifice which kill pride and egotism; how a clear perception of the One Life and the One Self is born, and how vibrant Nature responds to the vow invoked by the mind-soul.

Then comes the examination of the ways of mortal men, of bliss-abiding devas, and the highest one of Brihaspati—the Path of Chelaship, the way of those who volunteer to forego the joys of heaven to serve suffering-humanity, in whose lives the trivial becomes the sublime and the daily routine is transformed by the Light of Wisdom.

The Theosophical student will do well to study this article in the light of *The Voice of the Silence* in which every stage referred to and every step described by our author will be found.—EDS.]

Man is not born to vegetate. The idea of progress is instinct in the soul, and implied in the throb of life in every limb. But the earthly tenement in which the soul is encaged, "this muddy vesture of decay," often conduces to a life of indolence and ease.

The first task of the Path-finder is to save the soul from inertia. Effort and work are divine and the power to improve by self-effort is not the least of our first gifts from Nature. Hence the Vedic prayer: "We meditate on the adorable effulgence of the First Cause, so that He may stimulate our strivings"[1]. There is no royal road to perfection: It has to be planned out for oneself along the lines best suited to the individual. But it is desirable that our energies run in line with Nature's forces. So is the pilgrim advised to rise early and gather bliss from dawn, imbibe her rosy health and inhale her pure air, and to worship the rising sun who follows in her wake. He should associate himself with that fountain of life by his unremitting toil and selfless service, illumining what is dark, and raising what is low, alike in the objective universe and in the subjective world.

[1] R. V. III. 62.10; S. V. II. 812; V. S. III. 35; XXII. 9; XXX. 2; XXXVI. 3.; T. S. I. 5.6.4; 8.4; IV. 1.11.1.; M. S. IV. 10.3; XIV. 9.14.

"He who feels thus at sunrise and sunset lights on all happiness."[1] "The sun at the height of his glory at noon lights up the gloom in the darkest recesses of the human heart."[2]

It requires the lure of happiness to keep the soul from the instinctive indolence of a lotus-eater. So Vedic literature is full of passages which hold out hopes of progeny, prosperity and power in this world (*prajā, pushṭi* and *sāmrājya*). Those for whom power and wealth have no charms are impelled by promise of a superior knowledge and effulgence, and of life in a Better Land (*brahmavarchas* and *svarga*). In one place we have a regular ladder of happiness laid for all, with prospect of pleasure increasing at every step even by the Benthamite standard—in range, duration and intensity, through every grade of life from the humdrum human to the highest heavenly. The pilgrim finds his goal at each step until a higher and superior joy (*ānanda*) dawns on his spiritual vision. So he goes on evolving through eternity, and there is no relief from work (*Kurvannevɔha karmāṇi jijīvishet śatam samāh—Isa Upd.*).

Aspiration and Answer.

A mere pursuit of pleasure will lead one along blind alleys or winding ways of murderous gloom. All action is not necessarily progressive, and all progress is not in the right direction. Hence the prayers to light up the Path and for guidance in avoiding meaningless cycles and epicycles in progress.

"*Agni, lead us along the right path unto the sovereignty of the Self. Thou of deathless lustre knowest all the ways of progress. Kill out of us the forces of sin which would propel us along the winding ways of the world. So may we surrender ourselves unto thy guidance for evermore.*"[3]

The world is too much with us; the flesh is heir to ills which drag us down; the devil tempts us on the way. What profiteth it a man if he gain the whole world but loses his soul? The quest of the soul is along the steep path of perfection (*Ṛtasya-panthā*), and a false or unwary step means a fall into the valley of the shadow of death. In the complex known as human nature Mr. Hyde usually gets the better of Dr. Jekyl. What helps is self-determination. Once the soul-force asserts itself and clasps the wavering mind to it with hoops of steel, there is fixity of aim (*śraddhā*). Now comes the appeal to the Teacher: "He who avoids the guidance of the dependable friend, does not even get advice as his portion. . . . He knows not the path of the good" (*sukṛtasya panthām*).[4]

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[1] T. A. II.2; cp. A. V. II. 32.1; XVII. 1.30.
[2] R. V. I. 50.10; A. V. VII. 53.7; T. B. II. 4.4.9.
[3] R. V. 1. 189.1; T. S. I. 1.14.3; IV. 4.3 1; 2.11.3; M. S. I. 2.13 22.6; IV. 10.2; 147.8; 11.4; 171.14; 14.3; 218.3; K. S. III. 1; VI. 10; V. S. V. 36; VII. 43; 40.16; S. B. III. 6.3.11.
[4] R. V. X.71.6; A. A. III. 2.4.3.

The three classes of beings—divine, demoniacal and human—approach Prajapati for advice. His mystic *da* invokes introspection, and they are conscience-struck. The Asuras give up the state of *homo homini lupus* and learn to practise *dayā* or *ahimsa*. The men give up greed and cupidity and practise *dāna* (gift). The devas read *dana* in *da* and learn humility and self-restraint.[1] What a lesson to modern nations whether on the path of lust for dominion or economic exploitation, love of power or political domination, military glory or cultural arrogance. What a lesson to the human complex blended in different proportions of the nature divine, the instinct of greed, and the disposition to be demoniacal. It will conduce to progress all round if greed relax into liberality, cruelty melt into mercy, and egotism bow to self-restraint.

Preparation.

When once the conscience is awakened, spiritual progress is bound to follow. A hymn[2] to the waters implores them to wash off the sins due to hatred (*droha*), and one to Varuna [3] is a penitential plea for pardon. Another [4] analyses the harm done to others as caused by the physiological functioning of the various parts of the body, by harsh and untruthful speech, and unkind or uncharitable thought. Yet another [5] strikes at the root cause of all evil—which is in the mind: "Kama and Manyu (Lust and Anger) are the agents of sin. I am neither doer nor abettor,"—and aims at an attitude of detachment. The Yajur Veda is full of reminders that even plants and animals have life and feeling. The grass or twig required for sacrificial purposes was to be lopped off from a knot so as to facilitate further sprouting from the stem or the branch.[6] The very directions given at an animal sacrifice breathe tenderness for the victim, and warn the callous paingiver that his sins would recoil on his own head. Thus the principle of *ahimsa* is well established. If harm be done by others unto him, it was not for him to indulge in revenge, but to invoke the aid of the gods to change their attitude towards him.

So in regard to the other two cardinal sins (greed and arrogance). Acceptance of gifts was a necessary evil, even at the El Dorado of an all-bounteous sacrifice, and had to be expiated by fasts and prayers. On the other hand, everyone had the duty of giving—giving of his own and with all his heart. The gifts in the earliest times took the form of food (*vāja*) and presents (*dakshīnā*) at Sacrifices. "He who

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[1] Br. Up.
[2] R. V. I. 23.22; A. V. VII. 89.3.
[3] R. V. VII 89.5; A. V. VI 51.3.
[4] T. A. X. 26.1; II. 3.6; Mah. U. 14.3.
[5] R. V. VI. 58.4; A. V. III. 29.7; T. A. A. X. 61; Mah U. 18.2.
[6] T. S. I. 1.2.

eats his food alone and by himself is steeped in sin". [1] Sometimes there were permanent endowments (*ishṭā pūrta*) in the form of choultries and watering houses for feeding the hungry and quenching their thirst (*Khādi* and *Prapā*). But the highest yajna was the giving away everything one had (*sarvavedasam, anantadakshiṇam*). It became the one principle of Vedic teaching that " not action, nor liberality, but surrender and sacrifice (*tyāga*) was the path that led to immortality". [2]. Nyāsa became exalted as the highest of the virtues.

But a self-conscious self-sacrifice tends to foster a certain spiritual pride, or lead to a thirst for fame, that " last infirmity of noble minds." The story in the *Kenopanishad* shows how the Devas, the very agencies that work untiringly in the interests of the Universe, were infatuated with, and became arrogant from, the idea of the supreme importance of their work. For if the Wind cease to blow, the Waters to wet or Fire to quicken, how can life exist ? Brahman appears before them to humble them and sets up a blade of common grass. The fire is unable to burn it, moisture to wet it, the wind to blow it away. Then there appears before them Uma, the spotless daughter of the Snow, and explains to the dumbfounded Powers how they are all tiny reflections of the Spirit " without whose command even a windle-straw cannot be moved." " Who can act if that bliss in the heart of life ever ceased to be ?" " From fear of its ceasing, do Fire and Water act as ordained, and Death speeds on his dreaded duty." It was in the triumph of the Spirit that the Devas discovered their own true greatness [3].

Rules of Discipline.

The introspection which led to self-restraint, sympathy and self-sacrifice, pointed also to a system of Self-discipline extending to the various sides of life. The body is to be made holy (*puṇyam*) by periodical fasts, regulation of diet and observance of vows, so that it may not respond to the siren voice of *Kāma* or bind the soul in the silken meshes of *Raga*. Continence is a cardinal virtue, and the positive virtues of *brahmacharya* are extolled so that a diffused sensuality may not flow from suppressed sexuality. Hatred is often a translated form of lust, and disappears along with it. Bodily energies flow from food, and there is a scheme of food regulation. Some kinds of food were forbidden as exciting passion (*ucchishṭam abhojyam*). The company of evildoers (*pankti dūshakas*) was to be shunned at dinner as also acceptance of food from the irreligious (*na brāhmaṇāh ṛtayāvah purā annam akshan*). Observance of these rules developed a certain mystic vision [4].

Speech was the principal gateway of the mind, and it was to be made gentle, truthful and comforting. It was to be stayed from

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[1] R. V. X. 117.6; T. B. II. 8.8.3.

[2] T. A. X. 10.3; 60.1; Mah. N. Up. 10.5; 21.2; V. S. XL. 2; T. B. III. 12.9. Isa. Up. 2; Br. Up. IV. 4.82..

[3] Ken Up. 26.

[4] T. A. II 6.11.12; Mah. Up. 14.2; A. V. VI.71.1 and 3.

reviling (*parivad*) the good and the great and from voicing scandal It was to be mainly devoted to utterance of sacred texts, so that the mind should dwell upon them and derive from them an urge towards the higher life. The other senses which, like refractory horses, had dragged the mind away, now became its willing auxiliaries. The eye helped to fix the gaze and imprint on the mind the things that were *holy* (*bhadram*), [1] the ear heard that which was good, and nerve and blood moved in every limb so as to serve the needs of a higher life.

Every impulse in the mind was sublimated. It ceased to be a hindrance and became a help. Greed learnt to hoard in heaven, and hatred to hate itself. Low sensuality and lust were transfigured into the adoration of the Beautiful (*tan nama ityupāsīta namyante asmai kāmāh*). New facilities appeared and new faculties came into play. When the mind became steadfast and observed a vow (*vrata*) all the beings in the universe offered co-operation (*vratam upayāntam anūpayanti*).

Scale of Values.

The earlier generations had been content to follow the path of their Fathers (*pitṛyāna*), living lives of rustic virtue and simple faith, observing "the seven rules of conduct laid down by the ancients," and honouring father and mother, teacher and guest. In after-life they enjoyed delights with Yama, in the placid moonlight. [2] But their happiness was consumed by the fulfilment of desire in Yamaloka, and they had to return to mother Earth with visions of fresh longings.

Higher than this was the path of the Gods (*devayāna*). Here was an eternal summer that never fades. In this Better Land no hunger or thirst was heard of, and all were free from fear and crabbed age [3]. The Gods transported themselves in ecstasies of delight and were in eternal pursuit of higher joys. But their orgies flowed only from the fountain of joy that welled up from their hearts. If that ceased to flow, all joy would cease, and the thought of its ceasing smote the devas with horror.

The thinking mind pondered long and seriously on the path of self-evolution. Neither of the paths seemed to satisfy. "Where is that infinite Spirit on which all these are embroidered? Is it Food or Breath or Mind or Knowledge or Joy?" asked Bhṛug the son of Varuna, plunged in thought [4]. His father set before him the canons of judgment and insisted on his finding it for himself by meditation (*tapas*). Thus did he finally realise that Ānanda was Brahma—the joy or happiness in life that ultimately sustains all creation though it lapses now and then into moody melancholy.

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[1] R. V. I. 89.8.
[2] T. A. II. 6.10.
[3] Katha Up. 12.
[4] Tait. Up. 3.

And there is a scale of hedonistic values. The lowest are those of the world and the flesh, the pleasure of the humdrum human life. Higher were the pleasures in art and ideal, of the Gandharvas. Higher still were the pleasures of personality surviving bodily death which was enjoyed by the most advanced among the Fathers. The devas (divine beings) had their joys intensified in concerns entirely of the Spirit, which brought successively knowledge, refinement and power; higher was the delight of the all-wise Brihaspati, with his infinite illumination, rising to that of Prajapati who created ever-new forms of increasing sweetness and light. Highest of all was the bliss of synthesis, the realisation of the cosmos as a synthetic whole, and the capacity to identify oneself with every layer of the cosmic consciousness. When the little self had become extinct, the Universal Self appeared in its place.[1]

Mysticism.

The highest hedonistic value leads therefore to "mysticism' in the Vedanta. The quest of pleasure led to the conception of the one whole (*akhaṇḍa*), single and indivisible, to be sensed and felt, not logically analysed or verbally described. It was felt that while everyone of us was attached to a differential (*Satya*) the integral of all of us (*Ṛta*) was lost at eternity (*amṝta*). "In utter darkness are they who are devoted to the path of action or to the worship of images; in worse darkness, those devoted to Knowledge, or to worship without images."[2] Those who understood used both the paths at particular stages of evolution to achieve the end which was higher than both. Knowledge showed a correspondence of the macrocosmic and the microcosmic worlds, and along the lines of the one, the other[3] unfolded itself to spiritual vision. Progress meant increasing selflessness (*akāmahatatva*) as well as increasing power, so that the highest and best powers of the soul were realised and surrendered to Service.

The supremest effort of the Vedantic mystic was how to[4] clutch at Infinity and Eternity as One Whole (*akhaṇḍa* or *Pūrṇam*) whether as Power, as Truth, or as Bliss (progress along one path implied and included that by the other two.) To this end, he had the training to move toward the Universal in the ordinary things of life and to look on every act of routine from the highest point of view. He might be bathing in a tiny brook but the hymns he uttered brought deep thoughts—of the waters that washed the globe, and quickened life, and the enveloping waters that symbolise the mystery of eternity.[5] The food that he took nourished him with everlasting life, and in him food and feeder became as one.

The spiritual student thus given glimpses of the high peaks and ridges of Universality burned with a desire to grasp the whole. He implored the highest of the Parts to shed its limitations and appear

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1 Isa Up. 9.12; V. S. XL. 9. Br. Up. IV 4.13.
2 Tait Up I. 7; cp. A. V. XII 3.10.
3 T. S. I. 6.5.1; K. S. V. 5; M. S. I. 4.2.
4 R. V. I. 23.20; S. V. II. 1194; Mah. N. Up. 15.10.
5 Tait. Up. 2.

before him entire. "Oh Pūshan, path-finder, cast off thy veil of gold, the glitter of which hides from me the Reality. As I am on the right path, do let me realise the highest and best aspect of Thy Self. The Self that thou art, that is the Universal Spirit, even that is me, and so I abide".[1] "Shuffling off the sheaths of the soul does the Realised Spirit abide. He sings his routine of life, for by action he is not tainted. Not for him is the thought of the worry whether what he does may be right or wrong. He is alike subject and object, doer and deed, giver and receiver, the centre and circumference of Immortality."[2] *That* is Perfection, hence the profundity of *this*; for from Perfection verily arises infinite Potentiality. Everything that is is but a speck of the Perfect and must partake of its own nature and must needs be perfect (*Pūrṇāsya pūrṇam ādāya pūrṇam eva avasiṣyate*). May Peace reign supreme!"[3].

S. K. VENKATESWARA.

1 cp. R. V. X. 125.8; A. V. IV. 30.3; Isa. Up.
2 Tait. Up. II. 4.9; K. S. XL. 9; Ch. Up. V. 2.6.
3 A. V. X. 8.29.

THE INDIAN CONCEPTION OF GOD.

[**Professor Sten Konow, Ph.D.**, of the University of Oslo, Norway, is well known for his oriental scholarship, especially along philological lines. He is the author of several books and numerous articles, and his latest contribution to learning is the editing of the Kharoshthi Inscriptions published by the Indian Government at Calcutta.

We do not know any other single factor which makes so great a difference in life, individual or corporate, as the conception of Deity. "Understand a man's God and you understand him," it was once said. In India, especially among the Hindus, the monotheistic concept, producing the ludicrous notion of a personal anthropomorphic extra-cosmic being, fortunately does not prevail. Monotheism is very unphilosophical and lands the believer in a variety of superstitions. Prof. Konow well points out how an Omnipresent Deity is the basis of all religious thought among the Hindus. The Hindu Pantheon is a descriptive record of the innumerable powers, creative and compassionate, or destructive and cruel, which prevail in Nature.

In the Vedas, Brahma-Sutras and Upanishads, as in modern Theosophy, Deity is defined as an Omnipresent, Eternal, Boundless, Immutable Principle. Writes H. P. Blavatsky (*Secret Doctrine*—I, p.xx)—

"Esoteric philosophy proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun. Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable."—EDS.]

India is known as the home of polytheism. Countless gods and godlings are worshipped by the people, and even animals and lifeless objects are honoured with pious offerings. India has given rise to religions where man is told to strive for salvation without the help of any superhuman agency—religions which have been characterized as atheistic. From India we hear about thinkers and seers attempting to realize a mystic union with an all-pervading reality, in a spirit which few people would hesitate to term pantheistic.

Some difficulty has, therefore, been experienced by those who have tried to trace notions and ideas corresponding to the monotheism underlying Christianity, and by missionaries who wanted to translate the Bible into Indian tongues and to find an adequate equivalent of the word "God."

The difficulty is a double one. In the first place no Indian religion, not even Buddhism or Jainism, denies the existence of the many gods. Where the atmosphere seems to be almost monotheistic, the one god has numerous deities at his side. The famous hymn of the Shvetāshvatara Upanishad, which everyone who visits a Brāhma Samāj Temple will hear, sings of the Lord of lords, the great Lord, the highest Deity of deities. And in the Rām-charit-mānas, Tulsi's sublime hymn on Rāma, his God, Rāma himself, declares that he worships Shiva, and that nobody is so dear to him as He.

In the second place Indian cosmology only knows perishable gods. The life of the universe can be divided into several vast periods, and at the beginning of each period new gods appear, to be dissolved together with the universe at the period's end.

In spite of all this, modern Indians speak of God, the supreme ruler and lord of the universe, in terms which remind us of real monotheism.

Many years ago I met an Indian barrister at Trichinopoly, a highly educated gentleman with a modern European training. Just outside the tower is a hill, which is looked upon as a liṅga, the symbol of Shiva. Government had just given permission to quarry stones on the hillside, and some blasting was going on. My friend then asked me what I thought of a government permitting people to blast away parts of God's body. He said "God," and not "Shiva," and he was quite in earnest.

His words set me thinking, and I was reminded of some utterances by prominent Indians. When Dayānand Sarasvatī in his youth saw a mouse eat of the offerings before Shiva's image, he was astonished that such things could happen in the presence of the all-powerful god. His father then explained that Shiva himself is enthroned on Mount Kailās, where, however, men cannot now-a-days see him. Therefore they put up images and lay down their offerings before them. And in his mercy the great god accepts them as if they had been brought to his presence. The meaning is clear: There is a mystic and nevertheless real connection between the god and the image or symbol, and God is both in and outside—he is, in fact, omnipresent.

This view is in thorough agreement with Vivekānand who denies the existence of polytheism in India. You may listen, he says, in any Hindu shrine, and you will hear how all God's qualities, even omnipresence, are attributed to the local image or symbol.

It is evident that our terminology is only partly applicable to India, and also especially that such monotheistic ideas as may exist in that country should not necessarily be supposed to be of the same kind as those current in the world of Christianity. Nor should we wonder if we were to find that the Indians themselves do not always answer the question about God and His nature in the same way. The well-known visionary Rāmakrishna was once asked whether God is a person or a spirit or something else. And the answer which he was finally prevailed upon to give was to the effect that he *is* a person to those who can only conceive of the highest power as wielded by a person, while he is a spirit to those whose idea of divinity is spiritual, and so on. He was himself firmly convinced that he had seen God, face to face, in various shapes and forms, as Krishna, after having trained his mind according to the views of the Krishnaites; as Allah when he had long conformed himself to the teachings of Islam, and as Jesus after having imbibed the tenets of Christianity. The visions were different, but the reality was always the same. Krishna, Shiva, Allah, Jesus, they are all different aspects of the same God, and he

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is even present in the image or in the symbol in such cases where the worshipper cannot rise to a conception of God as separated from them.

Such notions are by no means the exception in India, and it becomes evident that we must try to change our angle of vision if we want to grasp the religious mentality of the Hindus. Indian religiosity is the result of a long and unbroken development, which is peculiar to India and the various stages of which have all left their marks on the religious mind. The religious experience of the various seekers of the past remain as latent forces and tendencies, just as, according to the Indian theory, the doings and experiences of past existences influence our present life as *samskārās*, i.e., as regulating impressions, forces and tendencies. And it is not only the strictly religious experience of the past which acts in this way, The creations of devout singers and poets, the rich treasure of religious and semi-religious tales and lore give also their colouring to the mental picture of the highest. In other words, we must try to understand India's past in order to grasp the conceptions of the present day.

Much has been written about the ancient Indo-Aryan conception of divine power. There is, however, a general consensus of opinion to the effect that the gods which we learn to know in the Rig-Veda, the oldest songs of the Aryans, have few distinctly personal features, wherefore they were not pictured in images or statues. They are often indistinguishable from the power or activity for which they stand, and their names are usually adjectives or nouns of agency, bearing reference to such powers. Some of them are apparently vague personifications of abstract notions, such as *Manyu*, Wrath ; *Kama*, Desire ; *Tapas*, Glow, Ardour ; *Shraddha*, Faith ; *Anumati*, Approbation ; *Aramati*, Devotion ; *Nirvriti*, Dissolution ; *Kala*, Time ; *Aditi*, Boundlessness etc. Similar conceptions are also found on Iranian soil, such as *Haurvatāt*, Health ; *Ameretāt*, Immortality, etc., and they are evidently pre-Indian.

A similar way of conceiving various ideas is, it is true, occasionally met with also in Europe, where various virtues are sometimes spoken of as if they were independent, semi-divine entities. The ancient Aryan frame of mind was, however, of a somewhat different description. What we call an abstract notion was to the Aryans rather a force, a fluid or an element, with its own independent life. Thus sin was more or less a kind of poisonous matter, and Karma, action, is in the Jaina system a fluid or stuff, which may enter and transform man. And in Nyāya philosophy Time and Space are classed with Earth, Water, etc., as substances.

Such apparently abstract entities and deities help us to understand the value of the oldest Indo-Aryan gods. They are vague personifications of forces and powers and really indistinguishable from them, as when India is called *Shavasah Sūnu*, the son of Valour, i.e., in reality Valour itself.

Such gods, therefore, had in themselves the germ of universality; and might, in favourable circumstances, especially when their sphere

of activity was wider than usual, become the sole rulers of the universe. Such is to a great extent the case with gods such as Vishnu and Shiva, whose worshippers often think of other gods simply as manifestations of them.

The conception of divine power was further influenced by the state of things in the human world. An old Indian stanza is to the effect that the food that man takes, the same food his deities take. That is to say, the pantheon, the divine world, is a replica of the world of men. Those in power on earth were chiefs and kings, and the gods were consequently conceived of as powerful kings. And when, already in pre-Indian days, a larger organization came into being, with an over-king as suzerain and minor kings as subordinate rulers, this new state of things was reflected in the pantheon. The great god Varuna is characterized as *samrāj*, paramount sovereign, and Indra becomes the king of gods.

This attitude might lead to a kind of monotheism, or at least to the belief in one supreme god. And such views have no doubt been at play both in Shaivaism and in Vaishnavism, and probably also in the so-called bhakti-school, the religion of devotion to Bhagavat, the god of love and mercy. India's history through the ages did not, it is true, add strength to such tendencies. The idea of a universal ruler usually remained as the unobtained and unobtainable ideal of individual princes. But still the ideal was there.

The chief factor in the development towards unity is, however another feature in the religious mentality of India. Even before their migration to India the Aryans felt the existence of a universal law behind the phenomena and behind the gods. They called this law or force *ṛita*, the same word which has become *asha* in the manuscripts of the Avesta, and some of the principal gods were characterized as guardians of *ṛita*.

Ṛita is manifested in the sacrifice, and the idea has certainly been further developed and strengthened through the growing importance of the sacrifice, which would, in its turn, be unthinkable without a vague notion of some law pervading the universe.

The chief thing in this connection is, however, that *ṛita* is not simply said to have been created by the gods, but often seems to be conceived of as older, as more original, than they are. It is of the same nature as *satya*, truth, that which was and is and always shall be, the abstract idea, or rather the essence or element of reality and eternity, which may pervade gods and men, who then themselves become *satya*. It reveals itself to man, and the final aim of Yoga and of most Indian seekers is to realize it by direct intuition.

This *satya* is, in spite of the many manifestations, one, a unity, the fixed point in the ever-changing phenomena.

It is well known how such thoughts have played a prominent rôle in India. Behind the apparent manifoldness, there is a primeval unity, a common fountain from which everything has sprung. It has been called *Brahma* or *Atman* or *Nirvāṇa*, etc. The designations

and the conceptions may change, but everywhere we find the same tendency, and this way of viewing the universe has made itself felt everywhere, not only in the case of thinkers and seers, but also, as an undercurrent, in the mind of every Hindu.

This angle of vision also becomes important for the conception of divine power. It is characteristic that the ancient word *deva*, god, has more and more been replaced by the derived term *devatā*, formed from *deva* by adding the abstract suffix *tā*, a change in the religious terminology which we can trace already in ancient texts. The original meaning of the word *devatā* is " godhead," " divinity," "divine element," but the word is generally used in the sense of "deity," that is to say, a being pervaded by godhead.

We are here face to face with the same mental attitude which we found in the oldest Indo-Aryan period, further developed under the influence of the common trend of religious thinking. The ancient gods were the bearers of various superhuman forces, the semi-personal aspects of the underlying elements, of some power-fluids, or, as we should say, of the underlying abstract ideas. In the same way the general term " god " is vaguely conceived as a bearer of " godhead," of the abstract idea of godhead, which is older than any individual god. We must only bear in mind that what we call abstract terms rather signify self-existing realities.

A parallel will make the matter clearer. The word *sarkār* is used in India in the sense of government, ruling authority. To the popular mind *sarkār* is a mystic power wielded by the different officials whom it pervades, wherefore every official is himself addressed as *sarkār*. On the other hand, the popular usage and everyday experience about individual persons as bearers of power reacts on the conception of the underlying idea, and the semi-abstract *devatā*, godhead, easily gets a personal colouring. This is especially the case in such religions where the importance of the individual teacher, the promulgator of godhead, is prominent and when the religious devotion is a leading feature, as in the wide-spread Bhakti-religion.

Whether such is the case or not, however, the general attitude is the same. There is only one really existing divinity, the eternal principle of godhead or the constituent element in everything that is divine, and this is God. He, or, as others would say, It, has many faces or *pratīkas*, through which He looks and is beheld by men, with their material eye or in inner vision. We may call Him Vishnu or Shiva or Kāli or by any name we like. But He is everywhere the same and everywhere really existent, even if we behold Him in an image or a symbol, or in a human being, who has succeeded in freeing himself from everything that is subject to change and annihilation, and merging into the eternal infinite, the essence of all that is real and powerful.

STEN KONOW.

WILL WEST MEET EAST?

[**Dr. Paul E. Johnson** is a professor of philosophy at Hamlin University (St. Paul, U.S.A.). He has lived in China and possesses a sympathetic understanding of oriental points of view.

In this valuable analysis of the relation between the orient and the occident he presents some Theosophical ideas. The last way of life which he favours among the three he describes, is the Theosophical way, as the students of the *Voice of the Silence* will perceive: "Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy soul as limpid as a mountain lake."—EDS.]

It was about three years ago when Rabindranath Tagore, having been discourteously received on American shores, responded to an invitation from a Boston magazine. At that time he referred to the world's greatest problem as the meeting of east and west. The problem has neither lessened in importance nor progressed toward solution visibly in this interim. "The explosive passions of hatred and contempt" continue "to accumulate in the dark chasm that has been kept open between the two hemispheres." * In fact the problem rapidly approaches crisis as the interweaving of peoples and interests draws more tightly the snarl of our human tangle.

Why is our meeting such a problem, and what can we do about it? Natural barriers are insignificant. Geographical separation is marvellously overcome by advances in transportation and communication. But instead of laying our meeting problem to rest, these improvements unite us only to beget whole broods of new problems. Modern transportation brings us closer by days in time, but draws us apart in understanding. For improving transportation of men, goods and machines, brings exclusion acts in the west and non-co-operation in the east. Modern communication brings us closer by weeks in time, but draws us apart in sympathy when we are communicated to each other by *Mother India* and *Uncle Sham*.

Racial characteristics, often pointed to as immovable natural barriers, are likewise ineffectual except for artificial reinforcement. Children of different colour mingle easily together, unconscious of any barrier until warned by prejudices of elders. Youth of different races fall in love naturally (unless forearmed) and bear in sorrow the odium of aspersion cast upon them by both races. Biological and mental measurements show no standard racial differences, yet every people are ready to believe their race superior. Advancing modern science decisively overcomes natural barriers. Human pride and prejudice persistently rears up artificial barriers immovable until we change our minds. It is to these man-made barriers our attention must turn if we are to solve this human problem.

A major root of failure to understand and co-operate is economic contrast. Whoever wonders if there is food enough to go around

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* See *Atlantic Monthly*, Vol. 139 (1927), p. 732.

becomes concerned about his neighbour economically. Wherever human wants are insatiable, getting is apt to predominate over giving. I was about to assume—we all want more than we have. And then it occurred to me that this too may be a provincialism. It is certainly rare to meet an occidental who does not want more goods than he has. But it is not uncommon to meet orientals who reject such desires. There appears to be an economic difference here that is more than economic—a cleavage of interest, attention, desire and judgment as to what is good. West and east differ sharply in standards of living, evidently because they differ in philosophies of value.

The average child of western civilization, now that monarchies and nobilities are on the wane, is apt to rank his fellowmen no little by economic standards. In justice to him we should say this is by no means his only standard of judgment. And the better he comes to know a man the more other traits and values count. But human decency, so he believes, requires a certain minimum standard of living. From this standpoint he looks eastward upon poverty, famine and economic lethargy. Approval is impossible. Whether sympathetic or indifferent his judgment is " This is wrong." If he is sympathetic, he says, " Something must be done about this." If he is indifferent, he will say, " So much the worse for them." But it is against his whole philosophy of life for the occidental to approve or submit calmly to poverty.

There are many who see the greatest economic rivalries in competitive markets and control of raw materials. The economics of internationalism is deserving of attention. We are growing more interdependent economically. Markets, manufactories and raw materials are getting at once farther apart and more tightly bound together. Few square miles of productive area on this planet escape the network of economic connectionalism. The west is calling on the east insistently to get into the game. Why does the east draw back ? She may not like the terms of the contract, and with good reason, for western concerns are shrewd to their own advantage. She may not like the industrial way of life with its hurry, noise, accident and standardization, and well she may, for we drive out many a delicate bloom in giving right of way to the machine. She may not like our economic system based on unequal distribution and cut-throat competition. But there is a conflict deeper than these.

Beneath all superficial economic rivalries lies the basic difference in standards of living. The oriental seems content with poverty ; the occidental abhors it. The occidental enjoys wealth ; the oriental distrusts it. A table conversation in Peiping, China, makes this difference clear. One guest expressed admiration of the undying values in Chinese civilization that have survived over hundreds of generations, commending the primary emphasis here on spiritual values. Another guest, distinguished by years of service to the Chinese government enjoined reply, " What do spiritual values amount to when their people must fight like dogs in the streets for food ?"

The oriental deplores the materialism of the west; the occidental deplores the sentimentalism of the east. It is a conflict in the importance of economic values.

As long as this fundamental disagreement continues what hope for understanding? An east neglecting economic values and a west neglecting spiritual values are on diverging paths. And furthermore both paths lead to destruction. For the values require each other, just as these civilizations do. Without economic support human life in our sphere is impossible; without more than economic goods life is unworthy and undesirable. Spirit without body is ghostly; body without spirit is ghastly. More careful examination shows some of both material and spiritual in each civilization. Generalizations are dangerous, and sweeping classifications false. But there is certainly a difference of emphasis between us that needs guarding on either side against over-emphasis.

Understanding is impossible without appreciation. Frank criticism of faults is good in its place. By this time, however, we are pretty well criticized; and instead of further exposing delinquencies might we not to better advantage look for admirable qualities? Americans need desperately to appreciate the best traits of the orient. In our maddening maze of things and machines we need to pause in receptive mood before the simplicity of life, the love of quiet beauty, the meditation on eternal values in the orient. Orientals, on their side, might not unwisely give attention to labour-saving devices, utilization of natural resources, sanitation and medical service, and universal public education. It is when the occidental of his own accord discovers the appeal of eastern ways of life and the oriental freely discovers the worth of the west at its best that understanding is bound to increase. Such free discovery is exemplified between China and the west by Bertrand Russell* and Hu Shih†, between India and the west by L. Adams Beck‡ and Tagore.

Intercultural movements and interests as expressed in the ideals of this magazine should aid the cause of mutual understanding.

It should not be difficult for Christians to understand the oriental view-point on this question of economic and spiritual values. Jesus cautioned that "Ye cannot serve both God and Mammon," and challenged disciples to "Go sell all thou hast and follow me." A few occidental Christians have tried this, and mediæval Europe gave serious attention, at least among the devout, to this way of life. In that sense the European civilization of the Middle Ages was much closer to the orient than is our civilization to-day. For by no fair appraisal could modern civilization in this hemisphere be called Christian. It contains some Christians and some partially Christian ideals, but mingled with Greek, Roman and barbarian ideals the

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* The Problem of China, 1924.

† "The Civilizations of the East and the West," in *Whither Mankind* (1928).

‡ *The House of Fulfilment*, 1927, and *The Story of Philosophy*, 1928.

dominant note is hardly Christian. Barbarian militarism, Roman legal and imperial lines, Greek ideals of secular freedom and moral independence are heavier motifs in the pattern.

At present it is the Greek ideal of life that seems to predominate in our civilization. The general secularizing and humanizing of our culture, the aim of proportion, the demand for the inclusion of all values, and the satisfaction of all desires is distinctly Grecian. A sound mind in a sound body is the aim of our education ; the increase of comforts and luxuries is the end of our labour ; the right to be happy and enjoy every possible value is the note of such ethics as our moderns consider reasonable. The ascetic ideal is generally regarded as morbid, the need to sacrifice is openly denied. This widespread secularizing and Hellenizing of western civilization makes more difficult its understanding with India. But at the same time it makes for readier understanding with China. For Confucian China is a civilization quite as secular and humanistic as Greece.

This suggests that the meeting of east and west is more complex than might at first be supposed. There are no two civilizations drawn up in battle array across the world as propagandists like to tell. There are several western civilizations laid upon each other or interwoven together and probably as many oriental ones. Nor are the conflicts all drawn between the hemispheres. They criss-cross in every locality large or small and the human problem is everywhere related though in various emphases and settings. But in so far as general traits may be distinguished we may observe that the Grecian pattern in the west joins the Confucian pattern in China, while the Christian way of life joins most naturally with the religious aspiration of India.

Will the meeting of east and west after all be a very different problem from the integrating of culture patterns within these civilizations ? If we are able successfully to co-ordinate Greek and Christian patterns or Confucian and Buddhist patterns, should we not by the same methods be able to bring together civilizations east and west ? Buddhism and Confucianism are getting on fairly well together in China by tolerance and free intermingling. There have been intolerances. We cannot overlook the bitter persecutions of the Lotus Sects by Confucian zeal. But on the whole these two cultures have dwelt peaceably enough together to rank with Taoism as the native religions of China. In Europe, Greek and Christian cultures united quickly by mutual admiration, philosophic interest and the need each of the other. So complete was this synthesis that for a thousand years or more Greek philosophers, such as Plato and Aristotle, ranked with Jesus and Paul as teachers and authorities consulted in theological questions.

And yet neither in Asia, Europe or America has synthesis become entire fusion. It is sometimes observed that synthesis is undesirable because it leads to loss of identity. But the history of these great syntheses hardly substantiates that fear. The closest union seems to have been between Buddhism and Taoism, and in that case it is not

improbable that Taoism reflects Buddhist influence from its beginning. Wherever contrasting ideals have been woven together in synthetic cultures they are still distinguishable even after millenniums of intermingling. And in civilizations east or west we find the same conflict between sacred and secular ideals. The religious ideal of India and Christendom has called men to sacrifice the economic good for the spiritual, the rational for the mystical. The secular ideal of Greece and Confucian China has called men to surrender remote spiritual promises for present enjoyments.

In general there are three ways of disposing of this conflict between material and spiritual values.

(1) Separation of the spiritual from the material interests. Finding physical pleasures insatiable, this philosophy believes it better to renounce them altogether and escape their temptation. This is the negative path of cutting off desire, of denying and disciplining the flesh, of freeing the attention from the transient to attain the eternal. This is the way of the ascetic in any civilization but as it is more widely practised in the east it is popularly associated therewith.

(2) Surrender of the spiritual to the material interests. Finding physical needs elemental to the very continuation of life, this philosophy believes it better to give up visionary dreams of the spirit as impractical or unnecessary. There are some who take all spiritual things for superstition and launch open attack upon them. Others give the affairs of the spirit a place along with other luxuries, but postpone their attainment until the more urgent physical desires are satisfied. This is the way of the pagan in any civilization, but as it is more widely practised in the west, it is popularly associated therewith.

(3) Another possibility is that the spiritual control the material. Finding human life a larger fact than either body or spirit, this philosophy believes the wise man or civilization will employ material goods to gain spiritual ends. This is not the ideal of compromise. It holds unflinchingly to the supremacy of spirit, and engages every good means to sustain and develop spiritual values. It calls on men not to flee desires but to control them, not to abuse the body but to use it well, not to avoid economic possessions but to create them to enrich personality. It neither denies nor postpones spiritual development but sees the human organism or the human culture as essentially one. To cut off a hand cripples the free expression of the whole personality, to starve the body is to maim the mind. No desire is wholly physical, no human enterprize is entirely economic; and the action of spirit is most effectively exercised in controlling the physical and directing the economic to serve the highest interests of the human race. These highest interests are surely more than physical but they just as surely require physical foundation for their freest and fullest development.

Each of these philosophies has been practised by men in every time and place. None can claim originality or locality. Not all of us may agree on the best of the three. But as a common denominator

for uniting ideals and patterns of cultures, the third suggestion clearly holds the preference. It will never be possible to unite all men or any civilizations on either the first or the second. No civilization has ever been or will ever be wholly pagan or entirely ascetic. For each is a narrow view of life doing violence to part of human nature and its valid interests. As long as men have bodies they will not all unite in denying natural desires, for desires that are natural are rooted in organic needs. As long as men have minds they will not all unite in enslaving them to animal passions and material things. To bring human kind together our platform must be broad enough to support human nature in its essential needs. A programme to care for these essential needs of man must join together sacred and secular in an ideal that includes them both. A philosophy to win universal assent will have to be adequate enough to resolve partisan conflicts into integral harmony. Is there any other path to understanding and co-operation across the world ?

PAUL EMANUEL JOHNSON.

The biennial report (1927-1929) of the Kern Institute, Leyden, shows the advance that institute has made since its inception in 1925. It was started " to promote the study of Indian archæology in its widest sense." This study is not restricted to the Dutch East Indies, but embraces British India and Ceylon as well—in fact all territories influenced by Indo-Aryan civilization. Their ancient history, the history of their art, their epigraphy, iconography and numismatics are subjects of study and research. The institute was named after the great Dutch orientalist, Dr. Hendrik Kern and is now established in one of Leyden's historical buildings—with reading-room, library, and lecture hall. The Institute has in its possession collections of photographs, slides, casts of sculptures, and rubbings of inscriptions. It is devoting especial attention to its library. As the years go by it is becoming better known, and the list of members is steadily increasing and is drawn from many countries. The Report says :

> From an international point of view the most important task undertaken by the Kern Institute is the publication of the *Annual Bibliography of Indian Archæology* which is intended to supply the necessary information regarding all books and articles dealing with Indian archæology and allied subjects, which appear in the course of each year. It also contains illustrated notes on the chief discoveries made in the same domain.

ON EXORCISING EVIL.

[Our readers will find this article of **J. D. Beresford** on the evils arising from hating evil of more than ordinary interest. Lest his true statements that "the way of the mystic is peculiar to himself" and that "he is not to be judged by common standards" may be distorted, as they have been by evil-doers posing as mystics and occultists, it is necessary to give the Theosophical position.

Theosophy does not teach that the passions are to be pandered to or satiated, for a more pernicious doctrine was never taught; the injunction is ever to rise and not to fall under the dominion of the dark quality of lust, anger and greed.

Says *The Voice of the Silence*: "Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart."

We draw our readers' attention to a special Note which follows this article.—EDS.]

I have been greatly struck recently by the fierce criticism aroused by Sir Oliver Lodge's statement that "The higher man is not worrying about his sins, nowadays." Churches of various denominations appear to have been outraged by this announcement, and their preachers have spent their best energies in trying to persuade their, no doubt, willing congregations that the first duty of the Christian is to hate evil.

As a doctrine that command obtained an early hold in religious communities. It ministered to a human weakness. At a certain stage of development—it may be, in some cases, a transitional stage—the convert to religion found it far easier to hate evil than to love good. Hate was a passion with which he was familiar and the change of object appeared a full and sufficient justification for the exercise of a natural propensity for destruction.

The effects of this upon various sectarian religions have been various, and one interesting development was that which led to the practice of monasticism. In many early forms of asceticism, this "Evil" which was so hated and feared could be avoided, it was believed, only by a complete separation from the world. A sanction could be found, if it were needed, in the injunction to "flee from temptation," and men and women sought righteousness by flight.

In doing this their purpose differed from that we commonly associate with some forms of near Eastern monachism. They did not enter their retreat for a period of meditation in order to fit them for re-entry into the world; they entered it for life. In many cases there can be no doubt that they sought solely a personal righteousness though it might be only of that negative type which depends upon the observance of the Mosaic decalogue—with a possible reservation in the case of that fifth commandment enjoining the cherishing of father and mother. But even those who had higher aspirations than

this, sought to escape from evil rather than to conquer it. In modern civilisation we may see an analogous type in those who find a sanctuary among the conventions of a suburban or provincial society. But it is not by this way that we can find peace.

Another and far more devastating result of the command to hate wickedness was related to the dissensions of the churches. For sectarian purposes the definition of "evil" could be readily amplified to include an inacceptable dogma, and a fine passion of hate could be released in denouncing the followers of what was assumed to be a dangerous heresy. Naturally, but very unhappily, this accumulated hatred could not find sufficient vent in denunciation alone, and the horrors of persecution with all its accompaniment of cruelty, torture, and murder found excuse in this hatred of one evil (so-called) while it practised another and, by ethical standards, infinitely greater, for although the martyr be blessed in suffering for his faith, his persecutors are guilty of murder.

Lastly in this connection, the hatred of evil as defined by this, that or the other sect gave final authority for the tortures of hell. When the slow process of civilization forbade active physical vengeance on the heretic of whatever creed, the thwarted desire found some kind of compensation in dwelling upon the thought of eternal punishment for the unbeliever, and God—as pictured by the Calvinists, for example —was made the agent for human spite. I do not mean to imply by this that the conception of a hell of everlasting torment arose as a direct consequence of a change of opinion that forbade the physical torture of the heretic. The conception was far older than that. But we find it most virulent when the more active expression in physical cruelty is denied. For if we foster the lust of hate no matter what the object of it may be, it must find some outlet whether in practice or in imagination.

At the present time the doctrine that we must hate (not "forsake") evil is far less powerful in the Christian Churches than it was even in the last century, obtaining most strongly in those cases in which the "evil" is not the sin against our fellow-men but the profession of a dissentient dogma. In the Roman Catholic Church, for instance, any crime may be absolved by penitence and confession, even on a death-bed; but those who do not die in the "faith" are consigned in imagination to the outer darkness. This is, indeed, so grotesque and impossible a belief to the reasoning man, that the Churches in which eternal punishment is preached for whatever dereliction, are rapidly losing the more intelligent of their members. But it seems to me that so long as the principle of "hating evil" is upheld as an essential of the religious life, it will be logically impossible to escape from the inferences of a personal devil and a place of eternal punishment. The doctrine is incomplete from the Church's point of view without those consequences of the magnification of sin into a great positive force at active war with its opposite.

I am, therefore, greatly enheartened to find Sir Oliver Lodge who still retains, I believe, some remnant of his old orthodoxy, giving

publicity to such a principle as that which I quoted at the head of this article. For as I foresee the development of the coming ethic, the crux of the whole problem for the average man and woman will turn upon this question of " worrying about our sins," or, in other words, of setting up an image of Sin as the master bogey to terrify the sinner into a compulsory righteousness.

To the mystic, or to those " higher men " of Sir Oliver's phrase, it is sufficiently evident that the great positive command, " Thou shalt love thy neighbour as thyself," includes in seven words the six last injunctions of the original decalogue. And the practice, or the attempted practice, of that magnificent commandment renders the old " hatred of evil " an absurdity. Any active detestation of ill-doing will induce a dislike of that ill-doer who is our neighbour ; and in the mind, love and hatred for the same object cannot co-exist.

Thus far, however, I have considered the hatred of evil mainly as a religious doctrine. It has another and far more significant meaning when it is considered in relation to personal effort along the path of holiness. The first inclination of the religious convert generally takes the form of a fierce suppression of those sins which he believes are most apt to trip him. This represents a practical application of the doctrine in question, and if the goal of the aspirant is the attainment of the inner wisdom, the method will stand as a perpetual bar between him and his object. He may by a continual effort of will lead what the Church describes as a " godly, righteous and sober life," but he can never attain the peace of the mystic.

The reason for this may be explained by an illustration taken from the life of one who sought and is still seeking the higher truth. At the very outset of his search immediately after the termination of the War, he realized that by way of preliminary discipline he must abandon the use of all such drugs as alcohol, tea, coffee and tobacco. He was already a vegetarian. All these stimulants or narcotics he discontinued without difficulty except one. He found himself still craving for tobacco. He has told me that when he was in the presence of men who were smoking, the personal deprivation was almost an agony to him. Now if he had adopted the principle of which I am writing, fiercely inhibited his desire for tobacco by the exercise of will, (as he was then doing), thrust the evil thing from him or fled from it to some sanctuary where he would be no longer tempted, this suppression would for ever have remained a bar to his progress. But he was far too wise to allow what for our present purpose we may regard as a sin to remain as a perpetual worry, a recurrent temptation that would be a lasting drag upon him. He returned, therefore, to the use of tobacco, and presently cured himself of the craving not by any denunciation of it as " evil," but by the development of his realisation that he no longer wanted to smoke.

The same principle applies to the alcoholic. If he has great powers of determination he may thrust the craving from him by a powerful act of resolution, but it will not die. The temptation will remain with

him, magnified into a spectre of positive evil, continually dogging his footsteps. I had an intimate friend who was in such a case. In early manhood he was a slave to alcohol, a secret drinker. Then a somewhat unusual combination of circumstances gave him an opportunity to free himself. He made a great effort, thrust the evil from him by an act of will, and was for many years an absolute teetotaler. But the spectre was not laid. He believed himself cured after so long an immunity; and when, somewhat run down by a long period of strenuous work, he was recommended by a doctor to take stout, he accepted the prescription without a qualm. Yet within six months of that time, although he was successful and happily married, he had succumbed to the old temptation and like the possessed of the parable, his last state was worse than the first.

In both these instances, the failure was due to raising evil to the eminence of an active opponent. So long as we make of sin a bogey to be hated and feared, the struggle against the imaginary enemy will continue. The consequence of this is something more than a mere tax on our powers of resistance. By the elevation of common sins to the dignity of a positive, active force, we create the thing we desire to kill. We set up an idol to Ahriman, and though we may spit upon it, the powers with which we have endowed it, will remain and wax. By regarding evil as an active, positive force we make the personal devil an important factor of our everyday life.

And the truth is that evil in its relation to the individual and not as an ethical abstraction, is a matter for everyone to define for himself. I may sin against the particular laws that are accepted by the society in which I am living without offending the code of my own conscience and with no loss of virtue. Also that which would be evil in me—take such an extreme instance as the destruction of that transcending wonder we call animal life—is the common profession or sport of another who so long as he kills with no sense of reluctance or uneasiness is guilty of no fault. The way of the mystic is peculiar to himself and depends upon the guidance of the inner wisdom that comes to him. He is not to be judged by common standards, nor will he so judge others.

Wherefore I find Sir Oliver Lodge's pronouncement that "the higher man is not worrying about his sins" not merely justified but the expression of a fundamental truth. For, indeed, the sins of the mystic are not those that the common world would regard as such.

J. D. BERESFORD.

A NOTE ON THE ABOVE.

[**Asiatic** is an old friend whose uttermost purity of life, great knowledge of Theosophy and Occult Psychology, and practical helpfulness to suffering minds without any monetary remuneration, have been known to us for many years. We sent him Mr. Beresford's article, requesting him to favour us with a full exposition of the subject ; all we have been able to get out of him is the following short Note, and we print it, thankful for this small mercy.—EDS.]

The article is clear. Readers may misjudge because of their own confusion. Passion-fraught minds have debased the *Bhagavata-Purana* from a Scripture of Divine Love to a sanction for worldly lusts ; inverted vision saw practises in yoga-sutras which Patanjali never taught ; and so on. Your forenote ought to clear our position as humble students and cautious practitioners of the tenets of Gupta-Vidya taught by the Acharyas and Arhats. Brother Beresford himself provides the safe-guarding clue. Writing about his friend the tobacconist he says that he was cured by himself " by the development of the realization that he no longer wanted to smoke." How did he *reason* himself out of it ?

These are the points which might prove serviceable :

(1) Conscience is no sure or final guide as to what is vicious in oneself. Ethical propositions are as definitely coded as metaphysical ones in our Science. From the standpoint of Manasa, the Real Man, virtues are his powers, shaktis, and *any* debasement of them becomes vicious. This debasement occurs because mind-power mingles and mixes with the assemblage of entities which form the principle of Kama-Desire in man. In *soul*-life, at no stage is lust moral or anger righteous or avarice laudable. If conscience is no sure guide, social conventionality is still worse. Superior to human conscience is Taijasi, the Radiance of the Higher Ego ; while social conventions differ and change as we move in time or space, the Occult Conventions growing out of first principles endure. Etiquette, manners and customs, etc., in the Order of Jivan-Muktas are precise and each soul learns to conform to them. It is these Occult Conventions which enable the powers (shaktis) of the man to become excellences (vibhutis) which shine for the good of others. Therefore Brother Beresford would be more exact if he were to say that the way of the Mystic is peculiar to the Order to which he belongs and depends upon the understanding of the guidance that comes to him and which in its turn depends on the purity of his own life. The mystic is a superior soul in the body and therefore his behaviour, conduct, and action should not fall *below* the standards set up by human instinct and intelligence.

(2) True Occultism insists on purity of life, and its method is to proceed from within. Motives are the soul of all human movements : examination of motives precedes all practices ; purity of thoughts, control of feelings do not follow but precede physical exercises. It is comparatively easy to eat meatless diet, not to smoke, even not to drink ; to be harmless in thought and word is more difficult.

Desires build our senses and brain, our sense-organs and body : pure desires will build a purer body quicker and more lastingly than pure food, drink or air. Nay more, pure motives and thoughts will bring the body to pure healthy habits. No diet régime will lead to chastity but service of other *souls* will. Let not the West run after our Hattha-Yogis ; they begin with the body and drive the Soul away. Start with the soul-motions—will, thought, and feeling, and the corpus will not become a corpse (Bhuta), but a Kaya, for which there is no Enlgish term known here.

ASIATIC.

Sir Thomas Oliver, in his presidential address to the Institute of Hygiene (Feb. 20th, 1930) discussing the influence of heredity on the development of genius, said that " looking back upon the history of talented families, quite apart from sporadic and unexplainable instances of genius, it would appear as if ability did not come suddenly into existence and disappear with equal abruptness but that it rises gradually out of the ordinary level of family life. The mere inheritance of ability is not enough. Unless there is inherited at the same time general capacity, zeal and vigour, mental ability alone will not lift the individual high above his fellow-men." Obviously Sir Thomas accentuates similarities and overlooks any divergences. The Theosophic explanation is that the real faculty, capacity and power is seated in the *Ego*. The Ego " goes into the family which completely answers to its whole nature or which gives an opportunity for the working out its evolution" (*Ocean of Theosophy* p. 72).

" The transmission of hereditary qualities—including vices and virtues—is a reality," adds Sir Thomas. " Without that there could be no such thing as a breed or race. But the action and reaction on the brain of education and environment makes for progress. While heredity perpetuates, fresh powers from environment are added, whereby heredity becomes enriched, with the passing of the generation and the further evolution of the race is secured."

The transmission of traits, acquired habits, as taught by Darwinists, is not accepted or taught by occult science. " Evolution in it proceeds on quite other lines; the physical according to esoteric teaching, evolving gradually from the spiritual, mental and psychic. This inner soul of the physical cell—this ' Spiritual plasm ' that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist...." (*Secret Doctrine* I. p. 219).

GOD GEOMETRISES.

[**Mrs. E. Hughes-Gibb, F.L.S.,** is an English botanical expert, and author of *The Life-Force in the Plant World.* This has been well-received and its companion volume, *The Life-Force in the Inorganic World,* will appear shortly. It is an attempt to sketch the work of the creative impulse in its building of the inorganic matter of this earth, and to obtain some glimpse into the principles at the base of things. Her first book on botany, *How Plants Live and Work,* was published thirty-three years ago. With her succeeding work, *The Making of a Daisy,* it has now been selling steadily for three decades.—EDS.]

Nothing in this Universe comes into being haphazard. Neither does anything arise out of pure mechanistic necessity. Such is the creed of the writer of this article. To employ a metaphor borrowed from the ancient Jewish religion, all things seem to be straining to produce the " pattern which was shewn to them in the Mount". This pattern is different for each unit in the great Cosmogony and becomes more and more intricate as evolution proceeds.

Whether we begin at the point where we stand to-day and look from the marvellous patterns of the present stage back to the simplest forms of the inorganic, or—beginning as near as we can to the first creative breathing—work upward from simple to complex, the result is the same. A great Unity unfolds itself in the form of an august spiral, widening as it goes, to embrace every single material atom, whether belonging to inorganic or organic, as it is evolved.

Using our present knowledge of the constitution of the atom, let us watch the gradual building of the elements out of charges of positive and negative electricity. The unit charge of positive electricity, or " proton," is the nucleus of the atom ; that of negative electricity, the " electron," is held in a circling orbit by attraction, as are the planets around our sun.

Pattern-building begins at once. Each new element, from the first—hydrogen—with one proton and one electron, to the 92nd—uranium—with 92 attendant electrons held by 92 positive charges, involves the addition of one more planetary dancer. The orbits vary from full circle to narrow ellipse, the laws and problems of the arrangement of the cloud of whirling planets grow more and more complicated as their numbers increase. Stability of the element whose atom is being built is no doubt the aim of the life-force, and this, in the simple elements, is attained by the " rule of two" under which helium, the second element, with two protons and two electrons, attains a " perfect pattern". But later on the " rule of eight" supersedes it and persists to the end. Under this rule the object appears to be to arrange that the outermost ring of electrons consists of exactly eight members—the " octet"—the remainder being sometimes crowded into the central groups in order to attain this formation. The coveted pattern of perfect

stability is secured by the following amongst the list of elements: Nos. 2, 10, 18, 36, 54 and 86, and these are sometimes called the "noble gases" because they have such perfect stability that they have no tendency to combine with any other element, but are sufficient unto themselves. A hidden relationship in their apparently fortuitous appearance in the list of elements unites them, and they can be shewn to be the resting-points in an upward rhythm, where the coil of the spiral returns upon itself and makes its fresh departure. Diagrams which I have prepared for a forthcoming book exhibit clearly the building of the elements as a wonderfully ordered rhythmic plan with spiral formation.

Turning rapidly over the pages of evolution and coming to the plant-world of to-day, can we find anything similar? We can; and the analogy is so striking that none can think it fortuitous.

Suppose that photographs were taken at regular intervals of the growing point of a rose-shoot, where the young leaves are developing, and that these photographs were arranged in a cinematographic apparatus and we could watch the growing process "speeded up," we should find that a definite pattern was being aimed at, and that the leaves were being placed in a spiral round the stem, each one at approximately $\frac{2}{5}$ of the circumference of the stem distant from the next. The result would be that a regular rhythm would be developed. With the placing of the third leaf one coil of the spiral would be completed; two more leaves would end the second coil; and with the sixth leaf the rhythm would start afresh with No. 6 exactly over No. 1. This is the $\frac{2}{5}$ arrangement with its rhythmic song of 3, 2, continuously repeated. The holly or the wallflower would have $\frac{3}{8}$ of the circumference of the stem for its distance between the leaves, and its rhythm would be 3, 3, 2. The golden rod would set its leaves at $\frac{5}{13}$ interval, and its rhythm would be 3, 3, 2—3, 2; the cone of the spruce fir, or the araucaria shoot would have the still more elaborate interval of $\frac{8}{21}$ with a rhythm of 3, 3, 2—3, 2—3, 3, 2; and the daisy an interval of $\frac{13}{34}$ with appropriate rhythm.

This series is that of the well-known phyllotaxian numbers—aimed at so faithfully at the growing point of the shoot, and so frequently lost in the terrible exigencies of growth and life-problems that the careless eye fails to detect them in the tossing sprays of leafage. Here and there they come out in arresting form and the perfect pattern, the rhythm and the spiral startle us into attention. The patterns formed by the arrangement of seeds on the giant sunflower head, the rosette of the common house leek (sempervivum), the conical hill on which the daisy florets are set, the araucaria branch, and above all the pine cones, with their arresting secondary spirals, strike the most careless eye.

As in the inorganic, so here in the organic world the geometrical patterns are usually hidden beneath a deceptive exterior. The striving of creation after the pattern of perfection is the secret of the individual; the fir cone's secondary spirals conceal for ever the true central winding of its coil, which gathers every scale of the cone into

its ascending spiral. Perfection, when apparently attained, is seen to be but a breathing space, a turn in the coil which winds on for ever, higher and yet higher. From rule of two to rule of eight ; from simple rose to the close phalanx of the daisy florets, such are the increasingly intricate patterns of the Geometry of God.

E. HUGHES-GIBB.

A NOTE ON THE ABOVE.

[In the instructive article of Mrs. Hughes-Gibb, a great truth of the esoteric philosophy is hidden. Below we give but one statement of that ancient science which ought to set minds of the calibre of Mrs. Gibb to proceed deeper into the examination of that Life-Force which is invisibly at work in every form. All forms are Forms of Life, and modern science is advancing, though very haltingly and slowly, from visible forms to the invisible numbers, one within each form, invisible to sense but not invisible to the eye of soul, and fully known to the Eye of Spirit.—Eds.]

Nature geometrizes universally in all her manifestations. There is an inherent law—not only in the primordial, but also in the manifested matter of our phenomenal plane,—by which Nature correlates her geometrical forms, and later, also, her compound elements ; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature. (It is the knowledge of this law that permits and helps the Arhat to perform his *Siddhis*, or various phenomena, such as disintegration of matter, the transport of objects from one place to another.) That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form—as we are taught in Occult physics, which thus seem to have anticipated the discovery of the " Conservation of matter" by a considerable time. Says the ancient Commentary to Stanza IV :—

> " *The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn—in fiery dots, triangles and cubes, which ripen and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No. * * * comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation.*" SECRET DOCTRINE I. 97.

MUHARRAM

THE SHIAH MOURNING.

[This month **N. Kasturi Iyer, M.A.,** describes a Muslim festival; though the writer is a Hindu, he is able to express some of the feelings of the "faithful" at this festival of mourning.—EDS.]

Muharram, the first month of the Islamic Lunar year, was ordained a sacred month, of peace and inviolability; for, even in pre-Islamic days, it was the month, of harvest and vintage. The tenth day is observed by all Islam as a day of fast, of absention from evil, to starve out the beast within. For, the Koran says, "O, you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil." For the Shiah sect, however, the first ten days of Muharram are reminiscent of the most pathetic incident in the early history of their faith, and they observe the period as a solemn time of regret and veneration, of singular melancholy.

In contrast to the democratic Arab tribesmen who understood and appreciated the elective principle for the Caliphate, the Persians and other eastern peoples followed, even in theology, the principle of autocratic, personal, and hereditary monarchy and hence refused to recognise any except Ali, the Vicegerent of God, the son-in-law of the Prophet, as their legitimate Caliph. Hence arose the cleavage in Islam between Shiahs and Sunnis. It also produced the wonderfully emotional atmosphere of martyrdom in which the Shiah creed and ritual are steeped. They are most zealous in the worship of saints and look back with respectful regret to the tribulations of the martyred founders of their faith.

During Muharram, they celebrate the death of Husain, son of Ali, at the hands of the chiefs of Qufah, on the fatal field of Kerbela in 61 A. H. Inveigled by an encouraging report from a cousin sent to reconnoitre the prospects of the family of the Prophet, Husain had started with seventy-two followers, mostly women and relatives, towards Qufa, but was ambushed on the outskirts of the city, Ker-u-bela—"grief and sorrow." The peaceful little band prepared themselves for the inevitable struggle. During the night, Husain's sister cried out, "Alas, for the desolation of my family! My mother Fatima is dead; and my father Ali and my brother Hasan. Alas, for the destruction that is past! Alas, for the destruction that is to come!"—these were fore-warnings, visions that could have unsettled a person less resigned. Husain was calm. He performed the marriage of his nephew and his daughter, long affianced, in the tent of the women; he prayed, "Oh God! thou art my trust in every trouble, my hope in every hazard;" every male hurried to the fray. Husain was wounded on the head, his infant son was killed by an arrow while sitting on his lap; exclaiming, "Truly we belong to God and unto Him we return."

he laid it on the ground. Afflicted with excruciating thirst, he ran to the river. The women too were scorched by thirst and many a hero lost his life in endeavouring to take water to them, in spite of courage and intrepidity. No sooner were the leather skins filled than arrows pierced them dry. On the river bank—the last few moments of agony—the hands of Husain's little brother, Abbas, were cut off. At last, the martyr fell.

Imagination seizing upon this scene has worked it into a dramatic episode, full of poignant pictures of agony. The first ten days of Muharram are dedicated to the recalling of these memories. There is an atmosphere of profound quiet and solemn stillness, of the self-inflicted discipline of abnegations and fasts which prepares one for the intimate experiences of martyrdom and of suffering. The Shiah endures stern and systematic privations ; he abstains from luxuries, comforts and even conveniences ; women neglect their toilette and lay aside their ornaments ; there are no cushions, no bedsteads ; only the coarsest meal is taken ; while devout persons subject themselves to a complete fast. They try to experience a fraction of the pain which their Imam heroically passed through those fateful days. Mrs. Meer Hassan Ali observed at Lucknow long ago :

> In sorrowing for the martyred Imams, they seem to forget their private griefs ; the bereavement of a beloved object is even almost overlooked in the dutiful remembrance of Hassan and Hosein at this period, and I have had opportunities of observing this triumph of religious feeling in women, who are remarkable for their affectionate attachment to their children, husbands and parents,—they tell me, " We must not indulge in selfish sorrows of our own, whilst the Prophet's family alone have a right to our tears."

In addition, public mourning assemblies are held in special buildings called Imambaras, tastefully and elaborately decorated with every variety of banners, mirrors, chandeliers, wax-lights, censers and the Shiah symbol of the "Spread hand." Here Taziyahs or Tabuts are set up, miniature models of Husain's tomb at Kerbela, of exquisite workmanship, loaded with things conceivably used by Husain then, such as turban, sword, shield, bow and arrows. Twice a day the Faithful assemble to hear the Moulvi read out in affecting tones the sad tragedy of Kerbela and, though sedate intellectuals do not give way to loud lamentations or public display of grief, the masses soon allow tears, sobs and groans to escape them, until, when the funeral elegy is sung in chorus, there are many who beat their breasts in sympathy.

Special days are devoted to separate incidents. On the first is narrated the treacherous seizure and torture of the cousin, Muslim, who was sent to report on Qufat ; on the seventh, the tearful wedding of Quasim and Sakinah ; on other days, the heart-rending thirst, the last few moments of awful carnage. On all days, especially in Persia and Iraq, are enacted in specially erected takyahs, dramatic representations of the catastrophe, including the battle, the single combat, the slaughter—living mystery plays full of suggestive symbolism. Prof. Bogdanov while describing such a play relates a few anachronisms and trifling slips but hastens to add—" Still, nobody minds such trifles ;

so beautiful is the whole setting, so great the enthusiasm of the actors and the spectators. During the more touching passages in the drama, all those present are sobbing aloud and beating their breasts." The swaying crowd keenly follows every expected word and is all in tune from beginning to end with the sadness of the story. The players go through the performance, " not after the manner of actors but of earnest men absorbed in some high sacrament and without consciousness of themselves or their audience."

The tenth day of Muharram is the climax and culmination of this travail. The multitudes of mourners who paraded the streets on previous days and attended the recitations ; the Tabuts consecrated throughout the city ; the banners and censers ; the chanters and the readers—all combine to form a most imposing procession. Of course, the general effect is often marred by groups of professional flagellants, painted wrestlers, clowns and mendicants of various types who join merely for frolic and in order to earn a few coins. But the sight of the symbols of grief and despair, long streamers of black silk ; the spread hands hewn off Abbas ; the model of Qasim's tomb followed by trays of *Mayndhie*, the dye of the marriage rite ; bareheaded and barefooted men in mourning garb, straggling on after ten days' privations ; the many Taziyahs, modelled on the most exquisite designs of Saracenic architecture, hurried along according to the general style of carrying the dead ; the caparisoned horses, as when Husain rode out from Medina ; the cries of " Shah Husain wa' Hussain," the pipes and cymbals, the funeral dirge—all these contribute to work men up to a frenzy of emotional excitement.

After the Taziahs are committed to the sea or the cemetery, the men return and appease the poor by generous gifts of food, clothes and money and spend a further two days in meditation and prayer. Thus ends the annual contemplation of the death of Husain and the martyrs ; the rigorous discipline of self-inflicted abstinence, of unselfish sympathy ; the moving drama of veneration and gratitude on the sombre background of thirst and agony, enacted year after year. The memory of Kerbela is kept green and the inspiration of Husain's piety and surrender is rendered a permanent experience, carved deeper and deeper in to the mind of the community.

N. KASTURI.

FROM GERMANY.

[**Waldemar Freundlich's** first letter appeared in our February number.—EDS.]

We have listened lately to a speech delivered by Herr Oswald Spengler in Hamburg in a crowded hall. A semi-official body had invited the famous author of *The End of the Occident* to speak, but evidently little supposed that his speech would display such a dark outlook and pessimism. In fact Herr Spengler was in no way inconsistent with himself. Whoever had expected to be comforted by the slightest reference to a more hopeful future, was mistaken. The learned speaker fascinated his hearers by a graphic picture of the present and coming decay of Western Europe, proofs of which were manifestly evident.

It is fortunate that pessimism is no inherent quality of westerners. In point of fact it is a luxury which goes ill with the exigencies of the day. In these circumstances one must not wonder that there has been a sort of outcry against Spengler's pessimistic outlook, and it is to be hoped that this has helped to appease the troubled minds of those who would have done better not to attend the lecture. For there are truths for the few, as we all know, which will turn to poison for the many. *Sat sapienti.* Why deny the fact that we are on the dawn of a new world-development on our globe, where a displacing of wealth and power from one race and one continent to another will be unavoidable. The levelling influence of the coming west-eastern culture and religion takes much of the awe away which such a prospect may have for most westerners. It will take many years before this new world will have taken form and shape. Rome was not built in a day, nor did the mighty Empire decay without a fierce struggle for her supremacy. That it was, in the end, her own creations, her colonies north and south, which strove after emancipation and deprived the mighty mother of their support, may well suggest a parallel for the present day.

There are two problems which clearly show that the present structure of economic and social life in Western Europe cannot continue. With an army of three million workless, to which must be added those they have to provide for, Germany sees her finances ruined, if the State has to continue to feed some ten million people out of public funds. The more conservative idea that social provision has gradually reached a point where it is killing any sense of self-responsibility and is leading to indifference so long as the State provides for the workless, has a good deal to be said for it. On the other hand any trifling with the problem might lead to serious outbreaks which in their turn might lead to Bolshevism in one form or another. Thus this army of workless with their families forms an unsolved problem of far-reaching import to Western States; the more important, as it

is a recognised fact that a considerable part of them is in a constant state of being out of work, without any hope of finding work again. The reason is too well known to be repeated here. Whole manufacturing centres have been reduced to a few factories, since the conditions of the countries where they found their markets have for many years so completely changed that, in many cases, the buyer overseas has turned to be a manufacturer and exporter himself.

The other problem is the army of working girls and women in all stations of public and private life. It needs no arguing whether or not they are desirable—there they are, painstaking, clever, trustworthy helpmates everywhere, at any rate more ready to give themselves heart and soul to their work than is the average man. And their number is increasing daily, hourly, owing to the hard necessity for finding means of subsistence for their family in the place of the out-of-work father, husband, or brother. They naturally thus come into competition with the husband or brother who may be striving for a place. But as both sexes are now recognized equals in all departments of public life, the education of girls is now based on pretty well the same lines as that of boys, and they are trained to an appropriate vocation in much the same way as their brothers.

That this is accentuating the question of the workless male is obvious, nor is the writer in a position to suggest a remedy. He merely wishes to point out the growing dangers of such a development. One of them is already visible in the changed mentality of the young bachelor-women, independent of home and family as they now are, since they often have to provide for parents and younger brothers and sisters. They spend their life in much frolic and outdoor amusements, with quickly changing friends, much to the sorrow of the parents who cannot and will not understand such a break with morality as they consider it. But in most cases they underrate the sharpness and clear-sightedness of the young generation, which can well look after itself.

That family life and the prospects of children cannot but be endangered under the present method of living, is clear enough. A medical doctor has written a sort of modern drama criticizing the present law which severely punishes measures leading to abortion. It proclaims the right of women to decide for themselves whether or not a child is wanted and the obligation of science to assist. In showing up the shocking results of the secret recourse which poor girls and women have to take to quacks, while rich ladies go to fashionable private hospitals, to be treated there with all possible skill, the author leaves no doubt as to his standpoint. Opinion is much divided on this question and its moral and material consequences on either side. It cannot, however, be denied that many conservative people, including lawyers of repute, have to own that there is much to be said for the argument that the old legal regulations are no longer suitable in the face of such radically changed conditions.

WALDEMAR FREUNDLICH.

IN THE WORLD OF BOOKS.

[**John Middleton Murry's** name is already well known to the readers of this magazine. His interest in Meister Eckhart is profound, and we are glad to have from his pen the review of the life and writings of one who may be described as a Theosophical exponent of Christianity.—EDS.]

MEISTER ECKHART.*

Mr. Evans' admirable translation of Pfeiffer's classical edition of the works of Meister Eckhart was published in 1924. As a translation there is nothing to be said about it, except that it is excellent.

Eckhart, it must never be forgotten, was excommunicated although posthumously, in 1329. He would be excommunicated to-day. In the judgment of many, among whom I am one, Eckhart was the purest mystic whom the Christian Church produced, the great St. John of the Cross not excepted. Because of the purity of his mysticism, his excommunication was inevitable.

Eckhart's central doctrine was couched in the idiom of Christianity. It was that God eternally begets His Son in the soul of the individual man. The eternal begetting of His Son in man by the Father, is, in another Christian idiom to which Eckhart was equally given, the eternal speaking of the Word. "The genuine Word of Eternity is spoken only in Eternity, where man is alien to himself and to multiplicity." In such a phrase we pass clean outside the limits of orthodox Christianity.

We are all "sons of God" essentially, and by precisely the same right as Jesus himself. Eckhart is emphatic upon this. He quotes St. John (Sermon VII):

> "Behold what manner of charity the Father hath bestowed upon us that we should be called and should be the sons of God." Now I maintain that we can no more be wise without wisdom than Son without the filial nature of God's Son; without having the very same nature as the Son of God himself.

That is assuredly not orthodox Christianity; but it is the teaching of Jesus. And, to my mind, there has been no more truly inspired expositor of the essential doctrine of Jesus than Meister Eckhart.

Like his Master he was a man of profound religious experience. At his highest he has a transparent lucidity of utterance, comparable only (in the religious utterance of the West) with that of Jesus himself. But Eckhart was also deeply read in the scholastic philosophy of his day. He could speak the language of direct experience, and the language of high metaphysic; and it may be that on this side his teaching can make its most intimate appeal to the modern mind.

**Meister Eckhart.* By Franz Pfeiffer. Translated by C. de B. Evans. (J. M. Watkins, London. Price 20*s.* net.)

"Though we are God's sons," he says in the same Sermon VII, "we do not realize it yet. . . . Sundry things in our soul overlay this knowledge and conceal it from us." There are three great obstacles, he declares, to the attainment of this knowledge: they are Body, Number and Time. In a more modern idiom, they are the modes of sense-perception (Body), and the categories or forms of Space (Number) and Time to which our human thought is apparently confined. Again, Eckhart puts it that there are three phases of knowledge: sensible knowledge (of the Body), rational knowledge (of the Mind), and a third knowledge, of the Soul. The first two are the obstacles we have to overcome in order that "the eternal rebirth of the Soul" may be accomplished within us. To achieve Soul-knowledge we must pass completely beyond Images. This is done by detaching ourselves completely first from our sense-perception, then from what he beautifully calls "the multitudinous mind" till we have made "a desert" of ourselves. In this "desert" wherein we have become "alien to ourselves and to multiplicity," the Eternal Word is spoken. It is spoken "only in Eternity," for by this utter detachment from ourselves, from all that is "creaturely," we become ourselves Eternal. Here again, Eckhart is emphatic and heretical. It is not by the grace of God, that we thus partake of the Eternity which is Himself: we do not thank Him for it, we know that He cannot refuse it, and, more than this, we know that in thus thinking of Him and naming Him, we are speaking falsely.

God, he says, is beyond God; just as the Soul is beyond the Soul.

> The soul has something in her, a spark of intellect, that never dies; and in this spark, as at the apex of the mind, we place the paradigm of the soul; and there is also in our souls, knowledge of externals, sensible and rational perception, present there as images which obscure it (*i.e.*, the spark of the veritable soul) from us.

This ultimate spark of the soul, attained and known by that complete emptying of the subject which is detachment, or as Eckhart sometimes calls it, "the divine poverty," is co-essential and consubstantial with God. It is beyond all name, it is the dwelling-place of God; it *is* God.

> There is something in the Soul wherein God simply is, and this is a nameless thing and has no proper name. It neither has nor is a definite entity, for it is not this or that nor here nor there; what it is, it is from another, wherewith it is the same; the one streams into it, and it into the one. (Sermon XCIV).

This is, as Eckhart names it, pure Being, the realm in which all things eternally are *sub specie æternitatis*, where, in his bold and impressive language, "Any flea as it is to God is nobler than the highest of angels in himself."

Hand in hand, in Eckhart, as in all true and durable mysticism which is not to degenerate into emotional indulgence, go always direct experience and the subtlest intellectual analysis. It is because the intellectual analysis is truly subtle that it leads beyond intellect and rejects all that passes commonly under the name of intellect,

into the "creaturely" element from which we must achieve our detachment. None the less, and with perfect warrant, Eckhart, as we have seen, will not let go the name of "intellect" for the soul which is beyond soul. It is "a spark of intellect" for him; for it is indeed that which is ultimately discovered by a process of veritable self-knowledge, in the strictest sense of the word. Thus Eckhart, in another place, describes the soul beyond soul as the intellect beyond intellect.

> Above intellect the seeker there is another intellect which does not seek, but rests in its pure and simple essence in the realm of light. (Sermon XIX).

This "divine poverty," this stripping of the subject of all that is creaturely until it is "bare and free from all contingent form," is the end. From the "I am" the "I" is taken, and only the "am" remains. This says Eckhart, is the Man.

> This is the Man; in this man all men are one man, and that man is Christ. This man is object-free in time and in eternity.

Never, I think, has the idiom of Christianity been more nobly or more purely used than by Eckhart. Man's final self-discovery is itself the act of God the Father eternally begetting his Son in Man. If Christians could understand Christianity after this wise the Kingdom of Heaven would be at hand. But, alas, Christians for the most part do not understand their own idiom: if they did, they would have no difficulty in understanding the idiom of others. And then they would cease to be Christians.

JOHN MIDDLETON MURRY.

Christos: The Religion of the Future. By WM. KINGSLAND. (John M. Watkins, London. 2*s.* 6*d.*)

The author is a well known student of Theosophy. This little volume is written more for Christendom than for followers of other creeds. There are thousands to-day in every land who are dissatisfied with the formal religions, and are looking out for a rational basis for ethical living. Such, in East and West, are ready for Theosophy. Old prejudices die hard, and terms and terminology form part of the mental furniture which strengthens prejudices. So, it seems, our author uses a Christian approach in presenting some Theosophical ideas; but he quotes freely from non-Christian texts.

The book will help some, we hope not a few, to enquire further and thus go to the source itself which inspires Mr. Kingsland—H. P. Blavatsky. The work of the Theosophical Movement has turned men's minds to enquire fearlessly into the nature of soul and life, and the demand has been supplied by a thousand speculations. There has been much word-weaving, and it need not have been if Theosophists had vigilantly presented during the last fifty years the teachings of H.P.B. and her Masters. But many calling themselves Theosophists were busy weaving their own speculations and making their own reputations. The world's need for knowledge of pure Theosophy is pressing, and a correct *reiteration* of the teachings of H.P.B. will

fill that need. Viewing Mr. Kingsland's book as one such attempt we welcome it, but a greater service would have been rendered if direct statements of H. P. B. had been given in every chapter, thus avoiding the running of any risk that a student's understanding and interpretation are liable to.

S. B.

The Interpretation of Religion. By JOHN BAILLIE, M.A., D. Litt., (T. & T. Clark, Edinburgh. 14*s*.)

The author, who is Professor of Systematic Theology in Emanuel College, Toronto, Canada, has written this book without any pretence of literary style, but has succeeded in making his rather profound speculations singularly readable. He attempts to state a "true theory of religion," and does so by explaining first what theology is, its relation to other sciences, and its method. He then examines the phenomenon of faith, the rationalistic and romanticist theories of religion, the foundations of faith, the conception of God, the nature of religious progress and finally the idea of revelation. His range, it will be seen, is extensive, but his learning equips him for it.

He starts with the Greeks, then a glance at the Schoolmen of the Middle Ages, a rather longer glance at the early Protestant theologians, a good deal more than a glance at Kant, and he comes boldly to the theorists of the present century. For my own part I should like to have seen more consideration given to Scholasticism, if only for the reason that those great theologians of the Dark Ages discovered how to define their terms. It is not necessary always to accept their conclusions, but their methods of definition are an essential element in theological discussion of a scientific kind. This is my chief quarrel with Professor Baillie: he is too protestant. Should one quarrel with a philosopher for being too protestant? I think so, because theology is a science, and the student must come to it free from prejudice if the truth, which is the aim in all science, is to be arrived at.

But Professor Baillie, however, is broadminded, his prejudices are not obtruded, and he does give a coherent account of the science of religion in the terms of the present day. He shows that there is a "central essence" in which all religions are united, which is the revelation of God, which commends itself to the moral consciousness. That is the criterion by which lower religions may be distinguished from the higher:

> Religions can be tested only from within. They are to be ranked as high or low, adequate or inadequate, true or false, in accordance with the extent to which they are true to their own central principle—the root idea for which all religion stands; or more accurately, in accordance with the adequacy with which they positively express and expand that principle.

The test of religion is its ethical value. "The only question we can relevantly ask ourselves about any religious creed or dogma is this: How far does it seem to be inspired by, to harmonise with,

and effectively to carry into its own transcendent region, those values which our consciences declare to be deepest and noblest on earth?" That is a test which we can all apply, and having applied it, what remains for us to do but to submit ourselves to the demands of that religion, to put into practice in our own lives what faith requires of us?

C. B. PURDOM.

How the Great Religions Began. By JOSEPH GAER. (Robert M. McBride & Company, New York. $ 3.00.)

Man is a religious animal; he will worship. So say the books on ethics, and it is true that perhaps the deepest rooted instinct in mankind after the most elemental ones—hunger, thirst, self-preservation, and the like—is this striving after God, the longing in the human heart to know its creator.

This book gathers into its confines all the religions of the world, some of which reach into the mists of the years before history was written down, also embracing others which are still living and vital. A delicate subject this, one which must be handled carefully so as not to offend any creed or sect and yet present each one in its true light. Mr. Gaer has become the spokesman of religion. Rare indeed is it to find a person so unbiased, so impartial as to be able to write a book of this sort. If the author is inclined more one way than another, he has admirably kept his prejudices to himself and out of his writing, and the result is a book that is of vital interest to every thoughtful person.

In a prologue the author deals with beginnings, the very foundation of all religions, the idea of manifestation, whence came man and other beings into the world; how, indeed, was the world spun into existence. The first part of the three into which the book is divided treats of India and some of her teachers—Buddha, Mahavir, Kabir, Nanak, etc.

Turning to China and Japan, Mr. Gaer sets forth the teachings of Confucius and Lao-tze. These two religions were the principal ones of China until the advent of Buddhism, brought from India by Chinese merchants. Japan, on the other hand, evolved Shintoism, meaning "The Way of the Good Spirits." Through Shintoism the Japanese learned to love and worship nature; through Buddhism, for they also knew other religions, they came to love the beautiful in art; through Confucianism they gained their love of learning. So Japan has been trebly blessed.

The third part of Mr. Gaer's book begins with Zoroastrianism and Christianity, which tended to be the universal religion until out of the East came the prophet Mohammed and his robust followers. The last chapter is devoted to the Reformation and the leaders who came out of it, forming many of the sects we have to-day.

Mr. Gaer has not only given a clear and comprehensive view of all the religions of the world, but he shows a grasp of detail and wealth of background that makes his book immensely valuable. Whether

consciously or unconsciously, he demonstrates the unity of all religions, that each tends towards the same goal, striving to bring men on a level with their highest selves, to grasp the universal good and understand the common ideals of all. This should bring about, if logically carried out, a better understanding and a unity of human minds, instead of the strife and division which has so long riven humanity. Barriers between creeds are artificial ones, erected by years of " man's inhumanity to man." Surely a book such as this should do much in creating a better world spirit.

Although listed as a juvenile, Mr. Gaer's book is too important to pass over as such. A hard task it is indeed to give children an idea of world religions, an intelligent grasp of the many beliefs which permeate the world. Mr. Gaer has eliminated much that is confusing, and in the simplest of language, which after all is the greatest writing, has put the vast subject on a level where it may be easily grasped. A book like this appears once in a generation, and may well serve as a standard. Frank W. Peers has contributed wood-engravings, effectively done in black and white, which enhance the beauty of the book.

O. Muiriel Fuller.

The Life of Mrs. Piper. By Alta L. Piper (Kegan, Paul, Trench, Trubner & Co., Ltd., London. 7*s.* 6*d.*)

Spiritualism is still looked upon with suspicion by the churches, with scorn by the scientist, with ridicule by the sceptic. It has still to fight its battles with the unbelieving. But whether people believe or not, no person with a sense of the true in him can deny that the facts with which the Psychical Research Society has made the world familiar cannot all be brushed aside as the result of fraud or of credulity, though none can deny—and even Miss Alta Piper does not care to deny—that both fraud and credulity have played their part in the history of spiritualism. No fair-minded person can leave Miss Piper's simple and straightforward account of her mother's phenomena without feeling admiration for the lady who in the midst of other duties for years and years allowed herself to be tested, in some cases even to be tortured, during her trances in ways which left their impress during the waking state. This very fact goes to show that she had a remarkable scientific spirit, and will undoubtedly occupy a high place in the history of spiritualistic phenomena. The history of the Latin Message is rather complicated and needs a complex interpretation, which may not carry conviction to all, but there are ample examples in the book, which are simpler in character, and furnish a very strong argument in favour of the truth of spiritualistic phenomena. But what about explanations of those phenomena ?

A. R. W.

ENDS AND SAYINGS.

"_____*ends of verse*
And sayings of philosophers."

HUDIBRAS.

In "Educational Leadership in America" in the March *Harper's Magazine* an ancient doctrine makes appearance. Of more than usual interest is the fact that the author is Prof. Alexander Meiklejohn, formerly President of Amherst College, now Brittinghan professor of philosophy at the University of Wisconsin. "Plato tells us," he says, "that as he studies human nature he finds a cleavage in it, a break into two separate and hostile parts ... that every man becomes really two men with strife and tension between them. There is the external man of action and the inner man of reflection." He is convinced that Plato is essentially right and that society as man falls into two parts. America's spiritual destiny, he thinks, can only be achieved by setting up intellect, moral and æsthetic insight against material activity, the inner realm of contemplation against the world of external achievement. In agreeing with him, we add not alone America's destiny but that of every nation depends upon it. But it is a destiny made within the small sphere of each individual as also by the collective effort in the educational department of every state. But the latter is wholly dependent upon the former. It is so much easier and more congenial after centuries of wrong experience to set others right than to take one's self in hand, striving to live according to the Inner World of Spirit. What is needed is slow and silent and unassuming work, unit by unit, as against the seemingly quick spectacular movement among the masses with an inevitable reaction. Self-education both for the adult and school-going population should occupy a prominent and important place in our programme. Self-education implies the training of the outer man of action by the inner man of reflection; Plato's view is identical with that of the *Gita* —raising the self by the Self.

The Voice of the Silence, however, brings out a point that is very generally missed by readers of Plato and the *Gita*. The Inner Man of contemplation, the Higher Self, is an Individuality but is one and identical with the Universal Self, Deity, the One Life. Therefore the injunction of the *Voice*: "Restrain by thy Divine thy lower Self. Restrain by the Eternal the Divine." Each self-educator has to learn that not only has he to discipline his lower nature but also to labour for the realization that his higher nature is eternal and supreme.

This training consists of a definite discipline of life, the reverse of which obtains in our civilization, namely, the inner contemplator is called upon to obey the requirements of the hustling outer man, full of his business and his engagements, and in the bustle of it all

it never dawns on him that God and man are one. While from the former aspect, emphasised by Professor Meiklejohn, responsibility towards ourselves as citizens of the world-state arises, it is the second aspect, brought out by the quotation from *The Voice of the Silence* given above, which reveals our responsibility towards all men and all Nature and scientifically explains the stupendous fact of Universal Brotherhood.

Each individual, man or woman, who realizes that he is the Inner Being as well as the personal lower self, and fosters the *universal* side of his nature at the expense of the separative, would be the little leaven ultimately leavening the whole lump. As said in the *Key* :

> It is an occult law, moreover, that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part. In the the same way no one can sin, nor suffer the effects of sin, alone.

Such self-education would then draw out from within the immense and unsuspected potentialities of the Spiritual Being, knowledge and beneficence for the good of the whole, individuals for nations and nations for the world.

Discarding the shackles of dogmatic religion, intensely interested in unravelling the mystery of Nature and considering the examination of things as they are enough of a task, science has never felt the need for a philosophical basis for its experimentation. But Mr. A. D. Ritchie, Lecturer in Chemical Physiology, Victoria University of Manchester, suggested to the members of the Institute of Chemistry that there was a need for a philosophy among scientists. *The Manchester Guardian* reports :—

> The method of science was analytic, or where analysis failed, statistical. What was individual or unique escaped the scientific net, so that most of what was interesting in life, escaped too. Owing to the limited character of science, every scientific man ought to have some sort of philosophy as well, representing his general outlook on the world . . There was another reason for scientific men to pay some attention to philosophy. That was the immense practical importance of their work."

Whilst endorsing the view of Mr. Ritchie it can be stated unequivocally, that *a* or *some sort* of philosophy will not meet the growing necessity for a philosophical basis among scientists. What the modern scientist is in need of is a complete and all-embracing philosophy. As W. Q. Judge pointed out as far back as 1892, it should not be " simply synthetical in its methods, for the simplest as the wildest hypothesis can claim that much " ; what then ? " *Synthesis itself* "—and this is the complete and all-embracing Philosophy at the back of occult science. It is with the aid of that Philosophy that occult science " sees no unsolvable mystery anywhere."

Anthropology has stripped itself of nineteen-twentieths of its natural prerogative, relying on fossil bones and finding no place for psyche, is the charge levelled by Thomas Browne at " A Dehumanised

Science of Man" in the April *Hibbert Journal*. We find his viewpoints so theosophical and his arguments so cogent that we summarise them as far as possible in his own words. Newton and Dick, the black fellow, look very much alike on the dissecting table. Mathematician and saint are indistinguishable from savage and pervert, and it is inequalities of psychic evolution which make the difference. The lower savage who can hardly count his own five fingers analyses the soul into half-a-dozen different constituents and talks of Emancipation, Evolution, Reincarnation, the Divine Mediator, the World Soul, the Creative Word, the Second Death. Civilisation owes these ideas to men like Plato and St. Paul, affirms Mr. Browne. He disproves the scientific belief, now becoming discredited, that lower man rose to higher man. There are many instances of civilization lapsing into barbarism but none of savagery rising unaided into civilization, and degeneration is just as conspicuous as progress. Wadjak man dwelt cheek by jowl with Pithecanthropus; the splendid Aurignacian, a finer type than any now extant, with the brutal Neanderthalian. Civilization must go back to the ante-prehistoric past. It is the unhappy truth that the ideals of Christianity and Buddhism are unattainable in Europe. Christ and Buddha belonged to a different *kind* of civilization from our own. Religion is the first of man's concerns—Science relies on the evidence of the senses, the very evidence which we must *not* believe, otherwise the conjuror would be an authentic miracle-worker.

So far the summary.

Theosophy asserts that civilizations, like men and like the earth on which both flourish, form an endless series. They rise and fall, as men die to reincarnate, and the Earth passes through obscuration or pralaya to manifest once again. The law of cycles provides the clue to the correct interpretation of human history. Those daring souls who master the ruthless sway of cycles, refusing to be engulfed in the effects produced by causes are born into this different kind of civilization referred to by Mr. Browne, a civilization peculiar to the Deathless Race to which They belong. One of Them wrote not many years ago :—

> Is any of you so eager for knowledge and the beneficent powers it confers as to be ready to leave your world and come into ours? Then let him come.... Let him come by all means, as the pupil to the master, and without condition.

But how shall a modern force his way into this Kingdom of the Elect? Here is a method prescribed :

> You must draw me by a purified heart and a gradually developing will. Like the needle the adept follows his attractions.

But, once again, how shall a modern purify his heart—what does it mean and what does the process imply? And, more difficult—who will teach him correctly and safely to develop the Will? We say—Theo-Sophia.

Apropos of the cycles in human history, we have before us a valuable Report published by the Carnegie Institute at Washington D.C., under whose whose auspices two conferences were held in 1922 and 1928. The Report first defines a cycle :

> In general scientific use the word denotes a recurrence of different phases, of plus and minus departures, which are often susceptible of exact measurement. It has no necessary relation to a definite time interval, though this is frequently a characteristic of astronomical cycles.

The Report contains brief papers on the several phases of various types of cyles. Sun-spots and tree-rings receive a good deal of attention, though other interesting topics were discussed. The whole subject is not quite new, for physical science had observed and recorded the action of cycles in certain departments of Nature ; but it has yet to recognize the *universality* of the Law of Periodicity, Theosophy offers a very full explanation of the Law of Cycles or Periodicity which is the Second Fundamental Proposition of the Secret Doctrine. In 1877 writing her *Isis Unveiled* H. P. Blavatsky expounded this teaching, describing the picture which "covers a whole inner wall of a subterranean temple in the neighbourhood of a great Buddhistic pagoda."

Mr. W. Q. Judge with his customary practicality showed how the Law acts in connection with human moods and soul endeavours. All that help has been made partial use of even by students of Theosophy ; but the cycle is running its course and what was looked askance at by the last quarter of the 19th century will be fully accepted and applied by the second quarter of the 20th. The bottom of a cycle is passed and a barren period is behind us.

Writing in 1880 H. P. Blavatsky gave some of the results of scientific investigation in cycles, and answering a Russian paper the *Novoye Vremya* whether this phenomenon of periodicity be due to blind chance " or depends on the same natural laws, on which are more or less dependent many of the phenomena of human life " commented :—" Undoubtedly the latter." She wrote :

> If, on the one hand, a great portion of the educated public is running into atheism and scepticism, on the other hand, we find an evident current of mysticism forcing its way into science. It is a sign of an irrepressible need of humanity to assure itself that there is a Power Paramount over matter ; an occult and mysterious law which governs the world, and which we should rather study and closely watch, trying to adapt ourselves to it, than blindly deny, and break our heads against the rock of destiny.

In view of what has been said of cycles, it is interesting to read in the London *Daily Express* of the Festival planned to take place in Delphi, Greece, at the beginning of May. By the time these lines appear the Festival will have become an accomplished fact. Mme. Eva Sikelianos, the American wife of the Greek poet, Angelo Sikelianos, is with her husband responsible for this great revival, the second in fifteen hundred years—the first being held three years ago. The plan has been well backed, the Society of Intellectual Co-operation,

which is a branch of the League of Nations, approving the effort, and enthusiam being especially shown by Germany and France. Professor Gilbert Murray has also displayed a kindly interest in the matter, but the Festival has not caught the imagination of the British generally to the surprise of Mme. Sikelianos.

Greek plays are to be re-enacted at Delphi, and games are to be held. M. and Mme. Sikelianos' central idea is to restore Delphi to its ancient position—" the seat of a neutral culture, in which people met together, animated by the love of art and not by material ambition." This interest in Greece, manifested not so many years ago in the revival of the Olympic Games, seems to point to a cyclic revival of the culture which we call Greek, but which the ancient Greeks in their turn must have received from a still more ancient source. We read of the production in London of a play by Clifford Bax—*Socrates*—a play based on Plato, which has been successfully performed, and which the London *Daily Telegraph* characterizes as " extraordinarily interesting." If there is to be a renaissance of the literary art of the Greeks and the philosophy of Plato so much the better for the world.

Phenomena of " Eastern Magic," personally witnessed or attested, are well described by Sirdar Ikbal Ali Shah in the March *London Magazine*. The article, in the words of the Editor, is an absorbing one about astonishing phenomena exploding popular myths and revealing amazing facts. None the less, we differ from some of the author's conclusions. He says, for example, " There are many schools of magic in the East, but all of these assuredly have drawn their original inspiration from ancient Egypt." The teaching of Theosophy is that Egypt drew on the distant East which has been the source of knowledge for the entire Aryan race. India rarely suggests itself to any one whenever the subject of world magic is discussed. This because less is known of its general practice there than among any other ancient peoples. With the Hindus it was more esoteric, if possible, than among the Egyptian priests who " could not be compared for one moment with the ascetical Gymnosophists, either in holiness of life or miraculous powers developed in them by the supernatural abjuration of everything earthly." If magic for the Aryans began in India, the magicians practised but an inheritance of earlier Sages or Rishis of the Fourth Race, the Atlantean. Magic is as old as man.

" Magic in the East," says the Sirdar again, "is sharply divided into two codes, the higher and the lower." But this fact applies universally, not only to the East. To cite but two instances—in the days of Iamblichus theurgic or benevolent magic and Goetic or dark necromancy were alike in repute. And classed with the mysteries of ancient Israel was its magic of a double nature, divine and the black art.

He continues :

> The former may be described as the "official" science of a body of holy and learned men, most of whom are removed from the feverish influences of everyday life and who dwell apart from men as hermits and yogis.
>
> The latter has thousands of practitioners, many of whom are to be found in every large city and even in every village, and who are dependent to a large extent on the most unblushing effrontery and charlatanism for the results they obtain. The pity is that many people confuse the two and therefore do great injustices to the more exalted caste. At the same time, it cannot be denied that the systems have points of contact, and that those who practise the lower magic have gleaned certain secrets from the more elevated thought of the higher....the prevailing magic of India to-day is the magic of lower cultus. Everywhere the Black Art flourishes, and is indeed encouraged in the most extraordinary manner, even though the higher priesthood regards it as most offensive, and the laws of Manu forbid it.

It is rather strange that one "who would require a volume to describe" what he "has seen and heard of Eastern magic, real and imaginary," should presume that generations of Western "progress" may eradicate them, though both systems have such a firm grip in Asia! He does add, however—"If indeed it is possible to uproot what seems to me to be a human prepossession."

Those who are interested in and want to know what magic really is will find no book extant in the English language likely to serve them better than the two volumes of *Isis Unveiled*, written by one who had studied the phases of magical power, peculiar to the country, in India, Tibet, Borneo, Siam, Egypt, Asia Minor and North and South America. Madame Blavatsky herself says in the Preface that her work is the fruit of a somewhat intimate acquaintance with Eastern Adepts and study of their science. As far back as 1875, writing to the *Spiritual Scientist*, H. P. Blavatsky wrote :

> The exercise of *magical* power is the exercise of powers *natural*, but superior to the ordinary functious of Nature. A miracle is not a violation of the laws of Nature, except for ignorant people. Magic is but a *science*, a profound knowledge of occult forces in Nature, and of the laws governing the visible or the invisible world.

Some Easterners understand more of the spirit of the West than most Westerners themselves, just as some Westerners have touched Eastern consciousness more deeply than most Orientals. This is illustrated in two articles, curiously enough in the same magazine, *The English Review* for March. In the first "Millenium or Mirage?" W. G. Carlton Hall turns his back on the Sermon on the Mount.

> Force can be overcome only by superior force. That is a fundamental fact of nature ; not of human nature in particular, but of all nature which lies within the limited scope of mortal intelligence. Any nation which neglects to take account of that fundamental fact will have signed its own death warrant.

Mr. Hall has yet to learn that more powerful than the rigidity of iron force is the penetrating sweetness of golden compassion which melts and dissolves. Jesus of Nazareth, as others before him, knew

this as also that a death warrant in the material world means a signal of birth in the spiritual.

It is not without significance that the second article is entitled "You Christians" by "Lala Ji Brahman," reported by Lieut.-Colonel M. W. Douglas, C.S.I., C.I.E. Lala Ji became interested in Christianity at Oberammergau, and now the Upanishads and a vernacular copy of the New Testament lie side by side on his table. According to him:

> The revelations of Jesus, Buddha or those contained in our Upanishads are from the same spiritual source. There can be only one Divine Spirit. Jesus spoke the language of symbolism, but the Western mind does not so easily respond to symbolism as does the Eastern.

His analysis of the dry rot of Christianity from personal touch with churches in England and Scotland is profound—sacerdotalism, control of the priesthood, insistence on human creeds and dogmas, as searching as the analysis of the best minds born to the faith of Christendom but who have now fled the so-called house of God.

Man's objective is to be one with Brahman, to reach infinite perfection; this even is our interpretation of the words of Jesus, "I and My Father are one" (says Lala Ji), the equivalent of the Christian conception, that of mystical communion with the Creator. Col. Douglas concludes that Lala Ji is a Christian and goes on:

> But he himself has a wider vision and possibly would say "There is neither Jew nor Gentile, Christian nor Hindu. We are all pilgrims on the same quest, the realisation of our Soul, the attainment of infinite perfection, and of Oneness with Brahma."

Dr. E. Newton Harvey, Professor of Physiology, Princeton, U.S.A., not long ago discussed the problem of luminous animals, before the American Institute at Cooper Union. He predicted the synthesis by chemists of the luminous substance that is the cause of the glow in the firefly. He explained that the firefly is highly economical in that it burns an oil, and after the oil is re-formed it is ready to be reburned. He said:

> It is possible to devise a lamp in which luciferin is burned continuously over and over again. In one region luciferin is oxidized to oxyluciferin with luminescence; in another the oxyluciferin is reduced to luciferin again.

Turning back a few pages of the records of the centuries that lie behind us we come across accounts of the presence of perpetual lamps in shrines and tombs. Madame Blavatsky, in *Isis Unveiled*, gives authentic examples of such as existing in the subterranean crypts of India, Tibet and Japan, at Athens, Cartage, Edessa, Antioch, and in a tomb in the Appian Way, supposed to be that of Cicero's daughter. On the opening of that sepulchre the light was extinguished, after having burnt for over 1,500 years. The Ancients had long ago fathomed the mystery of the ingredients of the oil required for such lamps, and it would almost seem that now the secret was on the verge of rediscovery. Madame Blavatsky is very clear on the fact that such perpetual lamps can exist, and she speaks from her own knowledge.

Among the ridiculed claims of alchemy is that of the *perpetual* lamps. If we tell the reader that we have seen such, we may be asked—in case that the sincerity of our personal belief is not questioned—how we can tell that the lamps we have observed are perpetual, as the period of our observation was but limited? Simply that, as we know the ingredients employed, and the manner of their construction, and the natural law applicable to the case, we are confident that our statement can be corroborated upon investigation in the proper quarter. What that quarter is, and from whom that knowledge can be learned, our critics must discover by taking the pains we did.—*Isis Unveiled*, I, 226.

At a time when the receptive element in the human mind is badly disturbed, and yet, paradoxically enough, is athirst for new ideas and new creeds, it is vital to consider the value of obedience in relation to the challenging attitude into which human activity has fallen. Mr. K. Natarajan recently delivered a sermon on "Obedience and Disobedience" at the Bombay Prarthana Samaj. There is one sentence that gives the key to what he said. "In my study of history, I find that Obedience and not Disobedience has been the inspiring motive of the greatest achievement which it records." Mr. Natarajan enumerates the revolting classes of modern India. The Untouchables are set against religious bigotry; the non-Brahamanas resent Brahmanical pretensions; the new woman demands to be placed on an equality with man; the Musulman claims guarantees for political minorities, while he objects to the barriers to intermarriage and equal treatment. They and others are all up in revolt.

It is the common way of protestantism to raise the standard of disobedience, civil, social, tutorial or any other kind. While it is true that in healthy dissatisfaction and not in smug content lies the millet-seed of improvement, we must not forget that stimulating discontent is one thing, unbridled disobedience another. If the existing order, however defective, is to be hewn to the ground, there must be something, higher and nobler, constructively conceived, ere the axe is raised. Says Mr. Natarajan: "The aim of religious movements is to set before the people the vision of a higher obedience and not of mere disobedience to a lower rule." We agree, substituting the word "spiritual" for religious, because religious creeds, separating man from man, are mischief breeders and evil doers. No Buddha or Christ ever came to establish a religion or a church, but to show to all the Higher Way of Obedience to the God within, which does away with obedience to a personal anthropomorphic god or gods without, or to any priest or pope with his bulls and edicts. The Spiritual Teacher ever taught that there is an obedience unto a higher Law which alone can point to the progress of the immortal soul. Freedom, according to His doctrine of obedience, is a growth and not a change, working from within and not imposed by force from without. If we are to attain such freedom, using the term in its psychological connotation, we must first learn to obey the immutable laws that govern the destinies of human life, in preparation for the Greater Life. Let us go to school again, the school of the soul-life, taught by Men who have freed themselves from religious notions and who live by spiritual ideas rooted in knowledge.

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ॐ

Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

THE ARYAN PATH

VOL. I. JULY, 1930. No. 7

The Editors hold themselves responsible for unsigned articles only. They are not necessarily in agreement with the views of their contributors to whom they leave free expression of opinion.

MASTERS IN DAILY LIVING.

" We are content to live as we do—unknown and undisturbed by a civilization which rests so exclusively upon the intellect....The world, bad as it is in the present state of transitory period, can yet furnish us with a few men now and then."

MAHATMA K. H.

The breakdown of scientific materialism, in the first decades of this century, is producing its effects everywhere, save perhaps in Russia and in those who are touched by its atheistic influence. Fortunately, with the breakdown of that materialism there is also a disintegration of the power of the churches and the creeds, in East and West alike—for religious creeds are a kind of intoxicant which befogs clear thinking and enchains the human mind to fear and superstition.

No greater service has Science rendered than compelling man to recognize the Theosophic truth that an Impersonal Law governs the visible universe ; and as the prime expression of that Impersonal Law is order and uniformity, it is but an act of simple logic to deduce that the same Impersonal Law must govern the invisible universe of hell and heaven.

This dual breakdown of Materialism and Religionism has freed the human mind from its negation of Spirit and from superstition concerning the origin and destiny of Soul. Among the effects produced there is none so potent as the desire to live the daily life differently, by some high ideals. Of ideals there is no dearth ; but on every side aspirants to simple living and high thinking encounter difficulties and experience frustrations. This is because the practice and realization of those ideals is not regarded either as a science, or as an art.

"The Art of Living" is the subject of Editorial Notes in the London *Everyman* of 17th April, in which the following appears:

> The fact is that few of us are taught that life is an art at all. We hardly know of its existence until we have got well into it. We are taught all manner of things which we learn more or less well: how to write, how to speak, how to address our letters, how to make money, how to drive a motor car, how to cook, perhaps even music or painting or some other fine art, and to learn them we sit before some teacher. But the art of life we pick up as we go along, much as we learn how to dodge about the London streets without being knocked down in the traffic; for there is no master to teach us.

There is a great deal of truth in this; but perhaps the thoughtful Editor of *Everyman* does not suspect that his voice is the echo of hundreds, who like himself are responsible for this negative attitude. Having ceased to rely on religious notions many began to lean on the crutch of one-legged science, which dogmatises—"What cannot be enunciated by me is no knowledge."

The defect of modern western mysticism (outside of purely Theosophical ranks) is the view that each unfolding mystic needs to grope and experiment till Light dawns, and that there is no sure knowledge, no certain method, no definite step to be taken by the Soul. Such mystics believe in their forebears, who are absent not present; who are dead teachers teaching through such partial record of their experiences as are left behind, not Living Masters who having solved the mystery of death know the art of soul-life, and who don the robe of flesh to keep company with mortals as their guides, philosophers, and friends.

Theosophy teaches that the science of soul-life is an exact science, and its doctrines are definite and arrived at by long search and prolonged experimentation. It confidently asserts that the existence of Deity and the immortality of man's Spirit can be demonstrated like a problem of Euclid; that Man-Spirit proves God-Spirit, as one drop of water proves a source from which it must have come; that blind faith is not necessary, for priceless KNOWLEDGE exists; and that it has been hidden only from those who overlook it, deride it, or deny its existence. Science, theology, every human hypothesis and conception born of imperfect knowledge lose for ever their authoritative character when Theosophy is *really* contacted. Lest this claim sound high or dogmatic, it is necessary to say that by Theosophy we mean that immemorial Wisdom-Religion, Bodhi-Dharma, which ante-dating Buddhism, and the still earlier Brahamanical Vedism, underlies every great religion. That Theosophy ever bases its moral ethics on three fundamental principles:

(1) Everything existing exists from natural causes.

(2) Virtue brings its own reward, and vice and sin their own punishment.

(3) The state of man in this world is probationary.

These are axioms of the science of the soul. Occult physiology, occult psychology, occult spiritualism are the three branches of that perfect science, defined by its KNOWERS as the mathematics of the

soul. Our modern physiology has in store for its honest votaries great secrets, for it is one of the two great magicians of the future, the other being chemistry, both of which are destined to open the eyes of mankind to great physical truths; modern psychology is on the wrong track and will have to abandon its present-day tendencies and turn in the direction of the Master-Psychologists of ancient Asia; modern spiritualism is chasing but dangerous spooks which it takes for spirits, and it will have to reform itself and study the soul-satisfying philosophy of the Aryans, if it really wishes to help mankind.

This ancient Wisdom-Religion is at once a philosophy, a science, and an art. Its most modern expression is to be found in the recorded writings of H. P. Blavatsky who claimed "an intimate acquaintance with Eastern Adepts and study of their science,"—which claim she fully and completely justifies in her teachings. In her monumental *Secret Doctrine* she describes these teachings thus:

> To the public in general and the readers of the "Secret Doctrine" I may repeat what I have stated all along, and which I now clothe in the words of Montaigne: Gentlemen, "I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them."
>
> Pull the "string" to pieces and cut it up in shreds, if you will. As for the nosegay of FACTS—you will never be able to make away with these. You can only ignore them, and no more.

From these Teachings to the Teachers is but a step, though a stupendous one. A long line of Teachers exists, known in India as the Guruparampara chain. These Teachers are Living Mahatmas, suffering with the suffering humanity, guiding those who desire guidance, instructing those who will to be instructed; and They do not labour for any definite organization, church or society, but work for a change in the Manas and Buddhi of the Race, *i.e.*, to enlighten the human mind and bring to birth within it the power of Intuition.

All earnest seekers will find Them, provided they leave behind dead Christs, vanished Buddhas, absent Acharyas and look for LIVING ONES who wait for and watch the lonely sore-footed pilgrims on their way to Perfection. Let the Editor of *Everyman* and his like *study* the science of the soul with fearless intellectual honesty, and they will find out for themselves the fact which Theosophy teaches about these Masters, the Bearers of the Torch of Truth across the ages.

PARABRAHMAN, THE ABSOLUTE.

I, IN INDIAN PHILOSOPHY.

[**Prof. G. R. Malkani** is the Managing Editor of *The Philosophical Quarterly* and is in charge of the Indian Institute of Philosophy at Amalner.

This article is in two parts: the first, printed below, presents the position of Advaita Vedanta, the recognized leading school of Indian philosophy; the second will examine the views of Spinoza, Hegel, and Bradley in the light of Advaitism.

In the whole range of Knowledge there is no teaching which so frees the mind of passion and material consideration as the majestic concept of Parabrahman or the Absolute, which is the impersonal and nameless universal Principle. All persons and all forms having names are but aspects of IT—the state of Be-ness. While not a subject for speculation or debate, nor an object of worship or propitiation, It can be *sensed spiritually* by those who have gained the power to do so. Ordinary intellects are purified by an earnest consideration of Its Nature and Law; personalities gain some impersonal perception thereby; impractical materialism dies and practical idealism is born through it. Above all, the crude and degrading religious superstition of the control of human destiny by an anthropomorphic personal god or gods, which obsesses our race everywhere, vanishes like the shell of a spook when man's consciousness even glimpses this Truth of all truths.

To enable our readers to undertake this consideration we append to this article a few extracts from *The Secret Doctrine* of H.P. Blavatsky, which are indicative of the fact that she must have been one of those rare minds who spiritually sensed the Reality behind all masks.—EDS.]

Most of the systems of Indian thought have a religious aim. They arise out of the consciousness of the pain of life. Philosophy is only a means to the attainment of freedom from pain. This freedom or liberation is called Moksha. Pre-eminent among these systems is the system of Advaita-Vedanta or strict non-dualism. The aim of this system of thought is final liberation through wisdom. This liberation, however, does not mean absence of positive bliss. For Reality, according to it, is not merely self-existent and intelligent, but it is also of the nature of pure joy. Only this joy is not the kind of joy with which we are ordinarily acquainted. We know only that joy which involves the dualism of the enjoyer and the enjoyed. But reality being strictly non-dualistic, the joy of perfection or of fulfilment, the very acme of joy, is pure and without a subject enjoying and an object enjoyed. This bliss is of the very nature of reality. It is hidden from our view by the pain of life. This pain is ultimately due to the ignorance of the true nature of reality. When the ignorance is dispelled by means of right knowledge the joy shines forth. Knowledge of reality then is the only means to final beatitude. Religious practices and devotion have their value. But that value is secondary. They help to purify our mind and make it fit for transcendent knowledge. The ultimate destiny of man is self-realisation through knowledge.

The nature of Ultimate Reality is revealed to us in the Vedas. But to know, through the Vedas, the nature of Ultimate Reality, is not to have any direct knowledge of it. It is this knowledge only that will make us free, and not the knowledge of the Vedas. We must therefore analyse our own experience of reality, and thus verify what the Vedas declare to be the truth. What, however, do we find ? Our experience relates to the finite and the manifold. We have no experience of the one Absolute, the Parabrahman, which the Vedas declare to be the only reality, self-luminous, blissful and immortal. This knowledge then is *prima facie* not our natural possession. How is it to be arrived at ? It cannot be arrived at by some mysterious discipline or mystic intuition. We can only get at it by means of reason. Our ignorance, and so our bondage, lies in the inability of reason to resolve its own questions and its own doubts. This resolution of doubts will indeed make a change in our understanding, or our outlook upon things ; it will make no change in our experience as such, which will remain the self-same experience for the person who knows and the person who does not. Advaita Vedanta cannot therefore be said to be a cut and dried philosophical system. Some of its positions may even appear inconsistent. But each of them embodies an appropriate answer to some particular question. The test of knowledge is the absence of any real or incipient question ; therein also consists true freedom. The test of knowledge is not the possession of some uncommon intuition. This view of the knowledge of Parabrahman is based upon the Vedantic contention that the Absolute can be no other than the true Self of man ; and since we can have no intuition of the latter which we do not already possess, and since it is not of the form of an object with more or less content, the Absolute is fully known even to the most ignorant man. Only reason is the barrier. It creates doubts and uncertainties. When these are removed by proper discrimination, there is left nothing to be known.

The first important point to be considered in this discriminative analysis of our experience is the absolute distinction of the Self and the not-self. It is evident that everything that is in some sense real and that forms part of our experience, falls under one of these two categories. There is nothing that is real that is neither of the nature of the Self, nor of the nature of the not-self. These two terms include under them all that there is. We know the Self to be only one entity of its kind ; we know it is the direct intuition of our own being ; other selfs there may be. But we have no intuition of them as we have the intuition of our own self. Their reality to us therefore is the reality of what is different from our self, or the not-self. All the diversity that we know, the whole universe of things and persons, in fact everything that is objective to us in knowledge, partakes of the nature of the not-self. The self is that which is never an object ; it is always the subject. It is the aim of the Vedantic philosophy to show that this so-called individual self is really the Universal Self, the Absolute or the Parabrahman, and that it constitutes the reality of the whole phenomenal universe.

A few of the arguments employed to prove that the Self constitutes the reality of the not-self may be briefly summarised here:

(*a*) Our intuition of our Self is of something that cannot be grasped as an object. It cannot be grasped at all. It is always that which grasps—it can never be itself grasped. Some would argue that since the Self cannot be grasped by thought it is nothing. But if "to be grasped by thought" is the *sine qua non* of being real, and if on that account the Self is unreal, then there would be no one to know or to grasp. And if there is no one to know, there will be no objects known, and nothing that will be real. The reality of the Self therefore cannot be doubted, notwithstanding the fact that it is empty of all content, and has no such nature that may be known as we know the rest of the universe.

The same certainty does not attach to our knowledge of objective being. We have always a doubt whether a thing that appears to us to be such and such is really as it appears to us. But apart from this doubt which is inherent in all our knowledge of objects, there is another difficulty in regarding the not-self as being equally real with the Self. In order that both should be real, they must have a common character. It is, however, evident that nothing can be common between what is essentially some knowable content, and what is essentially not such a content. We may suppose that reality itself is their common character. But if this character is a sensible character (and we use the term "sensible" in the general sense of "being objective"), it can never belong to the self or the subject which is not sensible. If on the other hand it is not a sensible character, it can never belong to the not-self, which has no part of its nature that is not sensible. What is then the common ground of the reality of the self and the not-self? We cannot conceive anything neutral that constitutes the reality of both. We have already seen that these two forms of being are mutually exclusive and together inclusive of the entire range of being. The conclusion is forced upon us that there is no sense of reality in which both can be proved real. At the same time we have seen that the reality of the Self is beyond doubt. If the Self were unreal, there would be nothing else that could be proved real. It is the ground of the reality of the not-self. The latter therefore must be pronounced to be a form of being that lacks reality. It is called by Vedanta "superimposed being," or being that is illusory in character.

(*b*) That which is real must not depend for its reality upon anything beyond it. If it thus depends, its reality must be sought in the reality of that on which it depends. *Ultimately there will be only One Reality which does not depend upon anything else.* Applying this principle to the problem under consideration, we find that the not-self, however it is conceived, can only have dependent reality. The world of ideas, including all forms of mental content and mental activity, is evidently dependent upon the reality of the Self. It is impossible to find an actual thought without a thinker, or an actual will-act without the person who wills. Coming down to the world

of matter, we find that it not only arranges itself according to our sensations, but that it could not have the form it has without them. There can be no form and colour without visual perception. Our vision then is the seat of all visual matter. There can be no sound which is not a heard sound. Our hearing then is the seat of all sounds. There can be nothing rough or smooth that is never felt so by contact. Our tactual sense is then the seat of all tactual matter ; and so on with all objects of objectivity that constitute the sensible world around us. Thus the senses are the seat of whole known universe, and these senses are simply instruments of sensible activity of the One Self. The eye does not see. It is the seer that sees through it. The ear does not hear. It is the inner person that hears through it. It is one and the same Self that pervades the whole body, and uses it for knowledge and action.

The whole known universe has no independent being. It is what it is perceived to be ; and all perception belongs to the Self. The reality of the Self on the other hand can never be shown to be dependent upon the reality of anything else ; for it has no form ; it is never known ; it is the eternal knower, and therefore the ultimate ground of all things known. It alone is self-dependent ; because it alone is self-known as self-illuminated ; it does not shine in the light of aught else.

(*c*) What is real can never cease to be real ; it cannot also begin to be real. Its negation then should never be found either in any time that is past, or in the present, or in the time to come. It should be of the timeless essence. But there is nothing in the known universe which is timeless. Everything changes. It comes into being, appears to endure for some time, and then ceases to exist. The Self alone, in all this flux, is changeless. It not only knows itself to be self-identical, but it also knows change. If it itself changed, it could never know change. A universal flux of all things including the Self would mean a universal darkness or a universal nothingness, in which change itself would not be change.

These are some of the reasons why the world of objects, or the not-self, cannot be real. But at the same time this world is not unreal in the sense in which a self-condemned object like " the son of a barren woman " is unreal. The son of a barren woman can never even appear to be real. The world of matter does appear to be real. In that sense only it is to be distinguished from absolute unreality. Its unreality is the unreality that belongs to an illusory appearance. The snake seen in the place of a rope is not real ; but it appears to be a real snake as long as the rope itself is not seen. Just as in this case, the illusion of the snake would not be possible if the rope were known, and must therefore ultimately be traced to the ignorance of reality, namely, the rope, so in the case of the world-illusion. The world-illusion is due to the ignorance of reality, namely, the Brahman. When the knowledge of this reality has dawned, the illusion can remain no longer. It is the only possible explanation of the world consistent with a non-dualistic view of reality.

We have tried to show so far that Brahman is to be conceived under the notion of Self, and that the individual self is not distinct from it. It will here be contended: But we do not know the Universal Self. All we know are finite individuals that are quite distinct in their being, one from another. The reply of Vedanta is that it is the Absolute Self or Brahman that every individual in truth calls *his Self*. Every one who uses the term "I" uses it to signify an entity that is ultimately one and the same, the pure ground of intelligence. The difference between one individual and another which we signify by the terms "I" and "you" is to be traced to the difference of bodies, and the individuation in experience which they entail. In real nature, every individual is the same Absolute Self or Brahman.

It is often charged against this view that it involves what is called solipsism, or the fallacy of one experient. If the Vedantic view as stated above is correct, there must be only one experient that must experience all that I, you and all finite individuals experience. But this is not possible. For individual experience is a closed circle; it is too subjective to be shared by any other individual. There is no barrier greater in this respect than the barrier between one individual and another. If two individuals can have the same experience they will cease to be two. It is then a truth beyond dispute that no man can pry into another man's mind, or have an experience identical with the experience of that mind. And yet the above view wants us to believe that there is only one experient that experiences all that any one does experience. This can never possibly be the case, and it is not the case so far as known facts go.

It is pertinent here to ask: But how do you know that one man cannot have the experience of another man, and does not in fact have it? We can evidently know this only when we can in fact and reality go beyond our strictly private and so-called individual experience, and differentiate it from some other experience which is not, we say, our own. That we can in this way transcend our experience and know its limits is clear testimony that we are not truly limited by what we call our private experience. We know that our experience is different from the experience of another individual and in that knowledge we have already gone beyond our own experience, and demonstrated that in our capacity as intelligent beings we are more than finite individuals; we are the universal intelligence; and it is this that each man in his way calls his own particular self, not knowing that the particularity and finiteness do not belong to the Self as such, but to the non-intelligent concomitants of that Self, namely, the body and the *associated* mental processes. We are all one intelligent substance. At the same time, empirically considered, there are as many experients as there are individuated bodies. *The unity of individuals is fundamental; their differences are merely on the surface, superficial.*

The doctrine of Vedanta may be summed up as follows:— Brahman is the only reality. This Brahman is without any quality. It is pure being, characterless, and without any kind of determination.

Still it would not be wrong to describe it as a being that is essentially of the nature of intelligence and of bliss. These are not really its qualities. But we cannot talk of the Absolute without distinguishing in its nature elements that fall more or less asunder in our human experience. This Absolute is not far off, or incomprehensible so far as finite intelligence is concerned. For although, taken objectively, it can never be comprehended and must always remain as something transcendent, still, it constitutes the inmost Self of man, and as such, it is the most comprehended of all things. It is indicated in the well-known saying of the Upanishads, "That art thou"—meaning that the Brahman is not somewhere else, unknown and unknowable; it is "your very self," and nothing can be more immediate and more fully "taken" in knowledge. The visible world is neither a creation of this Absolute nor does it in any way manifest it. It is just a mere appearance, non-existent in itself, that has the Absolute for its ground and reality. There is only one real thing; and that is Brahman. We perceive it as the world; and therein consists all our bondage. Knowledge of Brahman, or the knowledge of our own true Self, alone will set us free.

G. R. MALKANI.

The followers of one of the greatest minds that ever appeared on Earth, the *Adwaita* Vedantins are called *Atheists*, because they regard all save Parabrahm, the *secondless*, or Absolute Reality—as an illusion. Yet the wisest Initiates came from their ranks, as also the greatest Yogis.—*The Secret Doctrine*, I. 522.

It is wrong and unjust to regard the Buddhists and Advaitee Occultists as atheists. If not all of them philosophers, they are, at any rate, all logicians, their objections and arguments being based on strict reasoning. Indeed, if the Parabrahmam of the Hindus may be taken as a representative of the hidden and nameless deities of other nations, this absolute Principle will be found to be the prototype from which all the others were copied. Parabrahm is not "God," because It is not *a* God. "It is that which is supreme, and not supreme (paravara)," explains Mandukya Upanishad (2.28). It is "Supreme" as CAUSE, not supreme as effect. Parabrahm is simply, as a "Secondless Reality," the all-inclusive Kosmos—or, rather, the infinite Cosmic Space—in the highest spiritual sense, of course. Brahma (neuter) being the unchanging, pure, free, undecaying supreme Root, "the ONE true Existence, Paramarthika," and the absolute Chit and Chaitanya (intelligence, consciousness) cannot be a cogniser, "for THAT can have no subject of cognition." Can the flame be called the essence of Fire? This Essence is "the LIFE and LIGHT of the Universe, the visible fire and flame are destruction, death, and evil." "Fire and Flame destroy the body of an Arhat, their essence makes

him immortal." (*Bodhi-mur, Book II*). "The knowledge of the absolute Spirit, like the effulgence of the sun, or like heat in fire, is naught else than the absolute Essence itself," says Sankaracharya. IT—is "the Spirit of the Fire," not fire itself; therefore, "the attributes of the latter, heat or flame, are not the attributes of the Spirit, but of that of which that Spirit is the unconscious cause." Is not the above sentence the true key-note of later Rosicrucian philosophy? Parabrahm is, in short, the collective aggregate of Kosmos in its infinity and eternity, the "THAT" and "THIS" to which distributive aggregates can not be applied. "In the beginning THIS was the Self, one only" (*Aitareya Upanishad*); the great Sankaracharya explains that "THIS" referred to the Universe (Jagat); the sense of the words, "In the beginning," meaning before the reproduction of the phenomenal Universe.—I. 6, 7.

Parabrahm is not this or that, it is not even consciousness, as it cannot be related to matter or anything conditioned. It is not Ego nor is it Non-ego, not even Atma, but verily the one source of all manifestations and modes of existence.—I. 130.

Parabrahm is the field of Absolute Consciousness, *i.e.*, that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol. But once that we pass in thought from this (to us) Absolute Negation, duality supervenes in the contrast of Spirit (or consciousness) and Matter, Subject and Object.—I. 15.

The Secret Doctrine teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end. Our "Universe" is only one of an infinite number of Universes, all of them "Sons of Necessity," because links in the great Cosmic chain of Universes, each one standing in the relation of an effect as regards its predecessor, and being a cause as regards its successor.

The appearance and disappearance of the Universe are pictured as an outbreathing and inbreathing of "the Great Breath," which is eternal, and which, being Motion, is one of the three aspects of the Absolute—Abstract Space and Duration being the other two. When the "Great Breath" is projected, it is called the Divine Breath, and is regarded as the breathing of the Unknowable Deity—the One Existence—which breathes out a thought, as it were, which becomes the Kosmos. (See "Isis Unveiled".) So also is it when the Divine Breath is inspired again the Universe disappears into the bosom of "the Great Mother," who then sleeps "wrapped in her invisible robes." —I. 43.

As the fœtus develops amidst the *liquor amnii* in the womb, so the Earths germinate in the universal ether, or astral fluid, in the womb of the Universe. These cosmic children, like their pigmy inhabitants, are at first nuclei; then ovules; then gradually mature; and becoming mothers, in their turn, develop mineral, vegetable, animal, and human forms. From centre to circumference, from the imperceptible vesicle to the uttermost conceivable bounds of the Kosmos, those glorious thinkers, the Occultists, trace cycle merging into cycle, containing and contained in an endless series. The embryo evolving in its pre-natal sphere, the individual in his family, the family in the state, the state in mankind, the Earth in our system, that system in its central universe, the universe in the Kosmos, and the Kosmos in the ONE CAUSE. . . . .thus runs *their* philosophy of evolution. . . .

> All are but parts of one stupendous whole,
> Whose body Nature is, and (Parabrahm) the soul. . .
>
> II. 188, 189.

Moreover, in Occult metaphysics there are, properly speaking, two "ONES"—the One on the unreachable plane of Absoluteness and Infinity, on which no speculation is possible, and the Second "One" on the plane of Emanations. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable. The Second, being, so to speak, the reflection of the first One (for it is the Logos, or Eswara, in the Universe of Illusion), can do all this.—I. 130.

Gods or Dhyan Chohans (Devas) proceed from the First Cause—which is not Parabrahm, for the latter is the ALL CAUSE, and cannot be referred to as the "*First* Cause,"—which First Cause is called in the Brahmanical Books Jagad-Yoni, "the womb of the world." —II. 108.

As somebody—Colonel Vans Kennedy, if we do not mistake—remarked, "the first principle in Hindu religious philosophy is *Unity in diversity*." If all those Manus and Rishis are called by one generic name, this is due to the fact that they are one and all the manifested Energies of one and the same Logos, the celestial, as well as the terrestrial messengers and permutations of that Principle which is ever in a state of activity; conscious during the period of Cosmic evolution, unconscious (from our point of view) during Cosmic rest, as the Logos sleepeth in the bosom of THAT which "sleepeth not," nor is it ever awake—for it is SAT or *Be-ness*, not a Being.—II. 310.

Chaos-Theos-Kosmos, the triple deity, is *all in all*. Therefore, it is said to be male and female, good and evil, positive and negative: hte whole series of contrasted qualities. When latent (in pralaya)

it is incognizable and becomes the *unknowable Deity*. It can be known only in its active functions ; hence as *matter-Force* and *living Spirit*, the correlations and outcome, or the expression, on the visible plane, of the ultimate and ever-to-be unknown UNITY.—I. 347.

The fundamental Law in the Secret Doctrine, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause.

> " Some few, whose lamps shone brighter, have been led
> From cause to cause to nature's secret head,
> And found that one first Principle must be . . . "

It is called " Substance-Principle," for it becomes " substance " on the plane of the manifested Universe, an illusion, while it remains a " principle " in the beginningless and endless abstract, visible and invisible SPACE. It is the omnipresent Reality : impersonal, because it contains all and everything. *Its impersonality is the fundamental conception* of the System. It is latent in every atom in the Universe, and is the Universe itself.—I. 273.

One has to acquire *Paramârtha* lest one should become too easy a prey to *Samvriti*—is a philosophical axiom. In clearer words : " One has to acquire true Self-Consciousness in order to understand *Samvriti*, or the origin of delusion." *Paramârtha* is the synonym of the Sanskrit term *Svasam-vedana*, or " the reflection which analyses itself."—I. 44.

Paranishpanna, remember, is the *summum bonum*, the Absolute, hence the same as Paranirvana. Besides being the final state, it is that condition of subjectivity which has no relation to anything but the one absolute truth (Para-mârthasatya) on its plane. It is that state which leads one to appreciate correctly the full meaning of Non-Being, which, as explained, is *absolute* Being. Sooner or later, all that now *seemingly* exists, will be in reality and actually in the state of Paranishpanna. But there is a great difference between *conscious* and *unconscious* " being." The condition of Paranishpanna, without Paramârtha, the Self-analysing consciousness (Svasamvedana), is no bliss, but simply extinction (for Seven Eternities). Thus, an iron ball placed under the scorching rays of the sun will get heated through, but will not feel or appreciate the warmth, while a man will. It is only " with a mind clear and undarkened by personality, and an assimilation of the merit of manifold existences devoted to being in its collectivity (the whole living and sentient Universe)," that one gets rid of personal existence, merging into, becoming one with, the Absolute, and continuing in full possession of Paramârtha.—I. 53, 54.

DEMOCRACY AND CULTURE.

[**Dr. L. P. Jacks,** who has been Principal of Manchester College, Oxford, for fifteen years, Editor of the *Hibbert Journal* since its foundation twenty-eight years ago, and author of numerous valuable books, needs no introduction to the English-speaking world. We count it a privilege to be able to print his lecture "Democracy and Culture" delivered at Leeds, February 10th, and at Cardiff, March 8th, of this year.

The theme of the paper has a universal bearing but our Indian readers especially will find in it many thoughts of high practical value.

In Theosophical philosophy Leisure and Labour are a pair of opposites—two aspects of one whole—through which the Soul gathers experience and grows. Labour is a compelling instrument of Karma, the Law of ethical causation, and Nature is merciful inasmuch as she insists that man shall earn his bread by the sweat of his brow. For this, training of body and mind are necessary, and with this modern education is concerned.

The culture of man is inherent in him, the quality of his soul. If efficiency in labour, bodily or mental, depends mainly on education, a man's culture expresses itself more naturally in his recreation. Dr. Jacks uses a word which we, as students of the *Gita*, very much like—excellence. Excellence is of the soul, is born of Soul-skill, as efficiency conveys to us the idea of mind-and-body-skill.

Excellence and skill, two words used by our respected author, are ancient words: soul-excellence, atma-vibhuti expresses itself through skill in action, and therefore the *Gita* (II.50) says योगः कर्मसु कौशलम् —"Yoga is skill in the performance of actions." How soul-glory, spiritual excellence results from the right discipline and training for the whole man, to whom Dr. Jacks refers, is shown in the *Bhagavad-Gita* and *The Voice of the Silence*.—EDS.]

I think it may be said without any kind of hesitation that whosoever has control of the education of a people has the control of that people's destiny either for good or for ill. Accordingly we find that Plato, in that ideal state for which he sketched out a constitution, laid it down, as an essential condition of the state's prosperity, that the Minister of Education should always be Prime Minister as well. The two offices were to be considered as one. The Minister of Education was to be the guiding hand of the State. He was to represent the will of the people in the matter of education, which Plato regarded, I think rightly, as the most important function that government can exercise, and because it was the most important he was to be considered Prime Minister. I commend the idea to Mr. Ramsay MacDonald and his colleagues.

In laying down that condition Plato took a long view. There are other functions of government which may seem more important for the moment and which certainly produce more spectacular effects. But in the long run the fortunes of the people, the fate of the people, their ultimate destiny will depend more on the way they are educated than on anything else. On no account, therefore, would Plato allow

education to be treated as a side-show, or made into anything less than the central business of the State, and the business of the Prime Minister.

Now according to the theory of democracy the people themselves are the controllers of their own destiny. That is the meaning of government by consent. But if Plato is right, and I think he is, no people can control its destiny unless it controls its education. It may control legislation about all other matters, it may control its foreign policy and its finance and the whole of its domestic organization, but if it fails to control its education also, it will not be the master of its own fate. The real masters of its fate will be those persons, or those institutions, or those traditions which determine that the people, in the persons of the children to begin with, shall be educated in this way and not in that.

The situation is certainly difficult; one might even say paradoxical. Nobody in his senses would propose to settle the lines on which children are to be educated by taking a vote of the children. And if the mass of the people happen to be themselves uneducated and ignorant a vote of the parents would hardly give you better results. Things were pretty much in that condition in this country when compulsory education was established sixty years ago. At that time the mass of the people, however hungry they may have been for education, were too uneducated to be competent judges of the kind of education they needed. That part of the question, and it is vital, had to be settled over their heads by the people who were supposed to be wiser than they and who were already in possession of such educational machinery as there was, and at the time it could hardly have been settled in any other way. The kind of teaching given was the kind which the existing body of teachers was competent to give, the three R's and the rest, and which the existing machinery was competent to work, a kind of teaching the main lines of which had been laid down in schools and colleges and universities long before democracy existed in these islands, long before the people had a chance of expressing their will in the matter. If the people had said: "We don't want your history and geography, your classics and your mathematics, and don't care much even about your three R's, but we do want instruction in the arts and crafts of life," the answer would have been: "You can't have that sort of teaching because no body of teachers exists that could give it, and the State has no machinery adapted for that kind of thing." As it happened the people said little or nothing about it. They accepted the kind of culture which men of learning had created and the well-to-do part of her community had long enjoyed, as equally suitable for the masses at large. There was no alternative. The State had nothing else to give and the people were not yet awakened to the need of anything more.

There have been great changes since then; all of them tending to bring education more into line with the actual needs of human life as is now lived by the masses of the people; the process has gone far and will go further in the future. But so far as I can see

hardly any of these changes have originated in the will of the people demanding the change. They have been the work of a comparatively small body of educational reformers and have come down so to speak from above. The people have continued to demand education ; they have even demanded that the highest education shall be made accessible to all classes of the community ; but when it becomes the question of what education is, of what shall be taught and how it shall be taught, democracy has not yet made its voice effectively heard and has to content itself with the kind of culture which the educational expert decrees to be the best. Fortunately our educational experts are much more enlightened and wideawake and public spirited than they were. I doubt if there is any body of experts more deserving of public confidence. Had it not been for their labours and the reforms they have carried out, often in the teeth of fierce opposition from reactionary forces, I have no hesitation in saying that the education of this country to-day would be in a deplorable condition. And they have done something more. It is mainly owing to what they have done that the people themselves are waking up to the immense importance of this thing we call education and are beginning to see the truth of what Plato said long ago, that whoever controls the education of a people controls that people's destiny.

In the United States the connexion between democracy and education is closer than in this country, not always with good results I must say. But you can at least say this for the American people—they have a very lively sense of the importance of education as a decisive factor in the well-being of the community. In the course of a recent visit in connexion with educational affairs, one of many I have paid to that country, I had the honour of a few minutes conversation with President Hoover and I ventured to say to him that education had become the key industry of the United States—a remark from which I am glad to say he did not dissent. It ought to be the key industry of every country.

Let us suppose then that democracy becomes active not only in demanding education in general terms, but in prescribing the particular kind of education that it insists on having. Can any forecast be given of the lines this new demand would take ?

Many people think that the effect would be to give the system a decided twist in the direction of what is known as vocational training—the training of young people for the particular trades or other occupations by which they are to earn their livings. This is pretty much what is happening in America—not always as I have said, with good results. Some of our best educationalists are strongly opposed to it on the ground, which I think on the whole is a sound one, that what education should aim at is the *all round culture of the whole man and not a partial efficiency in a particular occupation.* I have one or two remarks to make about that.

In the first place there is a sense in which all education ought to be vocational. It ought to train men and women for the grand

vocation of human life—the grand vocation of a good citizen. It is a failure if it does not.

In the second place we must remember, and this is often forgotten, that those very elements in our present system which aim at general culture, the insistence on the humanities as they are called, the great tradition of the classics—all that was intensely vocational in its origin. It was intended for those whose vocation would be that of the learned professions—in the Church, in the Law—and for those who were likely to become members of Parliament, or political orators. Advocates of the great classical tradition—and it is a great tradition and one which it would be a calamity to lose—need to think twice before hurling the reproach of vocational training at those who, while they honour that tradition, are yet pleading for something wider. It is a reproach that may easily come back to roost.

Whether vocational training is a good thing or a bad depends on the kind of vocation you are training for. If the vocations themselves are pitched on a low level, if their motives are mean and their objects are sordid, then the education which trains for those vocations will naturally be mean and sordid to correspond. But if the mass of the citizens have a sufficiently high conception of their vocations as workers for the common good, the more directly you train them for that work the more you will be ministering to their all round culture as human beings. The argument about vocational training all turns upon that.

I believe that things are moving in that direction towards a higher conception of the citizen's vocation and towards an education fitted to prepaıe him for it. But I know very well how dangerous it is to indulge in forecasts, especially in a critical matter like this. It is better to refrain from prophesying what is going to happen and speak only of what one hopes for and aims at. That is what I will do.

I have sometimes thought that educators, or educationalists, as they are now commonly called, might be divided into three parties bearing the identical names which distinguish the three great political parties in the State, Conservative, Liberal and Labour, but bearing those names in a strictly educational sense and without any political significance whatsoever. I will endeavour to explain what I mean.

A Conservative in education is a person who stands fast by the old classical tradition; a person who believes that culture consists, as Matthew Arnold defined it, in "getting to know the best that has been thought and said," and who believes in addition that the best that has been thought and said is to be found in the Greek and Latin Classics and in the literature and philosophy derived from these. This kind of Conservatism is strongly represented in our older universities, especially in Oxford, and in our great public schools—strongly represented in these places, but not of course, exclusively.

By a Liberal in education I mean the kind of educator who gives the first place to science and the second place to the classics and humanity. I think I am not wrong in saying that this kind of educational Liberalism is strongly represented in our provincial universities, in most schools that are supported by public money, and in Cambridge more than in Oxford.

The Labour man in education is not so easy to define. The important point is not to get him confused with his political counterpart, the Labour man in politics—for the two are not always the same. Perhaps you will not misunderstand me if I describe him as follows:—Man in this universe has two main occupations, the occupation of saving his soul and the occupation of winning his daily bread—of earning his living, as we commonly phrase it. Now the Labour man in education is one who pleads for the closest connexion between those two important occupations—his spiritual interests on the one hand and bread winning on the other. He is out for a system of education in which the labour of men's bodies and the labour of their minds shall become united and form in their union a grand system for the education of the whole man, body and soul together. His views at present are somewhat peculiar. Many people regard him as a crank. Others dismiss him as an impractical dreamer. Some go the length of calling him mad. But though his views are peculiar they are not narrow-minded. He is far from despising the old classical tradition of the Conservative, the tradition of the humanities. He has the utmost respect for the science of the Liberal. But he believes that neither the humanities nor the arts will ever flourish as they deserve to flourish until you get a much closer connexion than now exists between the work of society and the culture of society, between the labour by which men earn their living and the labour by which they cultivate their souls. The fundamental unity of bread winning and soul saving would serve, perhaps, as a motto for the Labour Party in education. And now I have to confess that I belong to that party myself—always using the term in its strictly educational sense.

But I have had my doubts whether Labour is quite the best name for this movement. I sometimes think that the Leisure Movement would be an equally good name for us. And I will tell you why. If you study the work that is being done in the world to-day, if you go the round of the various industries that minister to our many wants, you will be struck by the fact that a very large proportion of these industries are occupied in supplying us with what we want for enjoying ourselves in our leisure time. Some of the most prosperous are doing so. Is it not a remarkable fact, for example, that some of the great tobacco companies which supply us with the wherewithal for filling our pipes are paying enormous dividends, while the farmers who supply us with the wherewithal for filling our stomachs are having a bad time all over the world. I wonder if Mr. Baldwin, who is a smoker like myself, has ever considered the significance of that. It seems to me a highly significant fact. And there are many more of the same kind. They suggest to me that *the labour of the people*

and the leisure of the people are very closely connected; they react upon each other in a thousand ways; so that any system of education which deals with the one will have to deal with the other as well. Labour and Leisure taken together form the basis on which the culture of the people rests, and from which that culture must be built up stage by stage until it comes to its crown and glory in science and in art, in literature and philosophy, in morals and religion. Those high things, man's spiritual interests as they are commonly called, are never lost sight of by our movement. But they are not things that you can manufacture. They are not things that you can impose from above on people whose daily lives are pitched in a different key. They are not makeweights, or compensations, or beneficent extras which come from a different world from that in which the work and play of the community goes on. They are flowers that grow on the tree of life; not artificial flowers made by educational experts and then stuck on to the tree to give it the appearance of being highly cultivated, but the natural outcome of the vigour and health of a nation's life. If you would have them you must grow them. And the soil in which they grow and from which they get their nourishment is the Labour and the Leisure of the people.

We believe further that there is something in human nature which responds to all this. In every human being who is not mentally defective there is a latent power which, when once it is awakened, can accomplish the most astonishing results. I call it the passion for excellence, and I regard it as the primary object of education in all its stages, from the kindergarten to the university, to awaken and to foster this passion for excellence in human beings, child or man as the case may be. My notion of an ideal system of education is framed on these lines. An ideal system of education, as I conceive it, while doing many other things would do this first and foremost; it would rouse the passion for excellence in all classes of the community, and let it loose like a mighty flood to do its work in every department of labour and in every department of leisure. With this passion for excellence at work in a community I would be content to leave all else on the lap of the gods.

The first effects would be seen, I think, at the leisure end of life and the effect would gradually flow down from that to the labour end. There seems to be no doubt that the amount of leisure enjoyed by human beings is going to increase; it has increased in the recent past, will increase still more in the future. As it increases we shall find that our social problems will shift their centre of gravity from the labour end towards the leisure end of life. As leisure increases, more and more will come to depend on the way people spend their leisure time; on the quantity and quality of the goods they need to support their pleasures, of the services that are demanded in order to keep them amused and happy.

When we go for our holidays it is always wise to remember that other people who are not on their holidays are kept busy in transporting us from one place to another and supplying us with what we

want when we get there. We should find ourselves in a queer fix, for example, if all the people on the roads and the railways were to take a fortnight's holiday just at the moment when we were taking our own. This thing is too obvious to be enlarged upon, though, like so many things that are obvious, it is frequently forgotten.

But what is leisure? If anyone defines leisure as that part of a man's life which he devotes to enjoying himself, or to having a good time, I am the last to quarrel with his definition. There is no question as to our right to enjoy ourselves in our leisure time. That is granted. The question is rather—how far do we succeed in doing so? I have an impression, nay a conviction, that *all of us might enjoy our leisure far more than we do if we had been better educated.* If we could import into our amusements and our leisure occupations generally something of that passion for excellence which is so necessary in other connections, I believe the effect would be to increase our enjoyment of leisure enormously. I have tasted many sorts of pleasure in my life and I will tell you what my experience has been—not because I think it unique or peculiar but because I believe it to be very common. The pleasures that have given me most satisfaction, the times when I enjoyed myself most completely, were the times when I was exercising some kind of intelligent skill. I am far from counting myself a skilful man, but I have just enough skill to know the enjoyment that comes from it. The pleasures that I have enjoyed most are not those which I bought ready made on the market, but those that I made for myself by exercising the very modest amount of skill I happen to possess. I believe that all men and women are made that way. And out of that simple experience, which I think is a very common one, there arises a rough and ready formula which can be applied to this great question of Education for leisure. No one ought to be considered educated, whether boy or girl, man or woman, until he or she has acquired at least the elements of some sort of skill. There is no better protection against folly and vice. There is no surer road to the real enjoyment of leisure. I have often said, and I will repeat it here, that the greatest of our undeveloped national assets, at the present moment, is the skill of the people. Much has been said about making knowledge accessible to all classes of the community. We need to go further by making skill accessible to all classes of the community. There is no opposition between knowledge and skill. Skill is knowledge in action. Skill, you may say, is knowledge completing itself by doing the thing that it knows. Skill is important in labour—we all acknowledge that. What we have not yet realized as we ought is that skill is equally important, perhaps more important for leisure. The key to this problem of education for leisure lies, I am convinced, in that little word.

In connexion with that there is an important point to which I will now call your attention. I have long been convinced that our existing system of education overvalues the human mind in its relation to the human body. In a sense, of course, the human mind cannot be overvalued, but you can value it in a one-sided way which leaves the value of the body undeveloped. There is such a thing as the higher

education of the body*, as well as the higher education of the mind, and we are only just beginning to realize its importance. It is something quite distinct from what athletics aim at ; and goes much further than any of the matters which the Ministry of Health looks after or which hygiene in general is concerned with—much further than what we mean when we talk about *mens sana in corpore sano*. It regards the human body as a whole as capable of being developed by proper training into an instrument of the highest skill, governed by a perfect self-control and exercising a beautiful economy of power which far from being opposed to mental culture is itself a mental culture of a most valuable kind, and at the same time a basis from which a yet higher culture can be developed. Immense possibilities are waiting to be realized in this direction. In this country so far we have heard little more than a rumour of them. We have heard a great deal about hygiene and athletics but very little about the higher education of the body. In foreign countries, notably in Scandinavia, Germany, Italy and Czecho-Slovakia the matter is more advanced. The idea that the higher education of the mind and the higher education of the body must go hand in hand, that mind and body must be educated not separately but together as an auxiliary process has got a firm hold on leading educators both on the Continent and in the United States. These educators have realized that you cannot graft an A_1 culture of the mind on a C_3 culture of the body, and instead of leaving the body to the care of hygienists and athletic trainers, they bring it into the sphere of education proper and turn it into an instrument for the development of intelligence and character. Unfortunately, we in this country are still in the grip of a very old tradition which regards mind and body as somehow hitched together in an ill-sorted partnership, the mind a celestial thing and the body an earth-born and inferior thing which one has to tolerate as best one can. This false idea, however, will not last for long. We shall come to see, as many see even now, that the being whom we have to educate is always the whole man, body and mind together. When that is generally recognised, the higher education of the body will be made accessible to all classes of the community along with the higher education of the mind—the higher education of the whole man.

L. P. JACKS.

*Interested readers will do well to see p. 345 of our May number—a short letter containing important hints on this topic.—EDS.

IS A NEW RELIGION EMERGING?

[**D. L. Murray**, after a brilliant career at Oxford, served in the Intelligence Department of the War Office from 1916-19. He is the author of various books, and was the dramatic critic of the *Nation and Athenæum* from which he has risen to a position of literary eminence.

In his able contribution our discerning author attempts a definition of the fundamentals of the Universal Religion of which Mr. J. D. Beresford wrote in our March Number and which they both feel, in company with so many others, must arise, once more, phœnix-like, out of the ashes of the many dogmatic and ritualistic religions of the world of to-day.

Is it a coincidence that Mr. D. L. Murray lays down in bold type three basic ideas of the Religion of Soul or the Religion of Daily Living which so strikingly resemble the Three Fundamental Propositions which H. P. Blavatsky establishes in her *Secret Doctrine*? We append to this article a few extracts from that book to show the close identity of the ideas.

In reference to the emergence of this new Religion our author points out how its signals are to be found in literature, in science, even in political statesmanship, but not in theological creeds; here is a fresh application of the adage "the nearer to the church the further from God." But this is very strictly a Theosophical view familiar to all students of *Isis Unveiled* and *The Key to Theosophy*.

There is another interesting point which our author makes: there will be union of reason and instinct ere the Universal Self-consciousness is felt, sensed and finally realized. Theosophy defines intuition as divine instinct, *i.e.*, instinct rationalized: what is done by birds and beasts instinctually without self-consciousness will be done by the twice-born (dvija) instinctively in full self-consciousness. (See *Isis Unveiled* I. 145; 433-34.)

Mr. D. L. Murray's article is certainly a sign of the times—Theosophy is no more merely in the diffused air as thirty years ago, it is filling the lungs and energizing the hearts of the most advanced thinkers who have freed themselves from the grip of churches, mosques and temples.—EDS.]

One need not look further than the columns of the newspapers to observe how widespread is the demand for a fresh religious assurance to-day. And one need hardly go beyond the same sources to realize that as a body the professional theologians are unable to meet this demand. This is said with all respect for their ability and devotion, and with due recognition of the mental strength they often display in grappling with the technical problems of metaphysics. But it remains that they do not speak a language to which the modern consciousness responds; while too often their best efforts are thwarted by the explosion of historical religious rancours, Protestant against Catholic, Darwinist against Fundamentalist, Trinitarian against Unitarian, until one feels in the storm that it would be better for people not to feel an interest in religion at all if this is the consequence. While, therefore, the sense of religious need disclosed in these discussions seems answer enough to those who hold that the religious sentiment is to be classed with the "complexes" of the psycho-analysts and will disappear when it is understood, the ineffectiveness of professional apologetics suggests that it is not any of the older forms of Faith that will reap the harvest. From time to time men and

women of high intellectual, artistic and moral gifts are reported as converts to the Roman and other Churches which champion the old theology, but that theology remains none the less a riddle to the mass of enquiring minds. We must look elsewhere for the signs of religious revival.

They are to be found in surprising profusion among the works of writers whose primary concern appears not to be with religion at all. Critics of literature, novelists, and poets, students of physical science, statesmen, dreamers of social Utopias suddenly startle us by speaking of the realities of religious experience with a freshness and intimacy that we have ceased to expect in formal theological treatises. And the really significant thing is not that they should thus be found speaking of religion, but that the religion of which they speak should be recognizably of the same type. Differing widely in age, in interests, in cast of mind, they yet appear without the promptings of a common creed, to be reaching independently a common Faith. That Faith drawn from contact with life itself, rather than from speculation about its origins and ends, may well represent the next stage in the development of Man's religious consciousness.

This new Faith is no more easy to define in a phrase than any of its predecessors. But, since the roughest of definitions may serve as a dim lantern to guide us in our enquiry, let us say that the essence of the new religious intuition lies in the triple perception that LIFE IS ONE, THAT IT IS DIVINE, THAT THE DIVIDED HUMAN CONSCIOUSNESS CAN BE RECONCILED WITH THE WHOLE. And since abstract phrases are never very compelling in religious matters, let us follow the advice of Matthew Arnold (who in his day was not far from this Faith) and use a passage of poetry, to shadow forth a meaning that is richer than plain words can formulate.

> For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee. And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin.

This text from the Book of Job has been placed by Mr. Hugh I'Anson Fausset on the title-page of his remarkable book *The Proving of Psyche*, a work to which we must return, and it sums up the emergent religious consciousness of our day with inimitable majesty. Let us note a few of the forms in which this consciousness has found expression in late years, before considering the practical bearing of the new vision it brings.

It was just after the terrible exposure of human division afforded by the World War that the veteran poet and sociologist, Edward Carpenter, who had years before voluntarily abandoned the comforts and dignity of an academic position in order to live in close communion with Nature as a rural worker, published in 1920 his elaborate review of human religions, *Pagan and Christian Creeds: Their Origin and Meaning*. The contention of this work is that Man has passed through three stages of mental growth:

(1) That of the simple or animal consciousness.
(2) That of *self*-consciousness.

(3) That of a third stage of consciousness which has not as yet been effectively named, but whose indications and precursive signs we here and there perceive in the rites and prophecies and mysteries of the early religions, and in the poetry and art and literature generally of the later civilisations.

This Third Stage, which Carpenter believed to be at hand when he wrote, he elsewhere described as "a Consciousness which shall have Unity as its foundation-principle, and which shall proceed from the direct *sense and perception* of such an unity throughout creation." The animal creation, so we may try to paraphrase Carpenter's statement, lives in harmony with the Universal Life *at the level which it is possible for it to attain*. From that proceed the strength, the grace, the joyousness of bird and beast. Untroubled by remorse or despair, they are in communion with the Divine to the extent that their nature permits. Man, called to realize a deeper and subtler penetration into the mysteries of the One Life, has been driven to separate himself from the blind stream of instinct and energy that suffices for the brute. By refining his self-consciousness he has gained an independence that allows him to see further into the meaning of Life and to draw from the stream that circulates through his own being harmonies and beauties to which the simpler organisms could never aspire. To develop these capacities has meant a struggle that has partially destroyed his spontaneity; put him in conflict with the Universal Life he has sought to canalize for nobler ends; and slowly produced a bitter sense of alienation from a Universe that does not seem to respond to his self-conscious ideals. The repressions of morality, the menaces of religion, the tyrannies of social organization have all been necessary steps to the Second Stage of Consciousness, and until the Second has been passed, the Third is not attainable. But the Third will mean a return to Nature, now more fully apprehended, the union of reason and instinct, the fusion of flesh and spirit, the service that is perfect freedom. As Mr. Fausset puts it in the admirable essay *The Proving of Psyche* to which we have already alluded, the fullest and most forcible statement of the new religious attitude that has yet appeared :—

> Those. . . . . who assume that conflict is a basic condition of moral achievement are not only blind to the ruin which it is working in human life but to its lack of conformity with the creative purpose, as distinct from the accidental processes, of Nature. Conflict, indeed, and the moral dualism which seeks to justify it, instead of being fundamental to Nature, characterizes only a transitional stage in human growth, a stage in which man has sacrificed his original unity to the development of his individual will and intelligence. But will is only an element and not the whole of Personality. It is by opposing his will to his desires that the individual becomes conscious of himself. But he cannot complete himself until he has reconciled his will with desires that rise in him from a deeper source, from the original unquenchable fount of life. Then only does his mind cease to be the enemy of life, and become "the eye with which the universe beholds itself and knows itself divine."

It is neither by banning Nature, with the old dualistic theologies, as the field of evil, nor by shutting his eyes, with the Materialists, to the spiritual splendour that gleams just as really through the stuff of the Universe as any ray of chemical heat or light, that the

disciple of the new religion will seek to harmonize his experience. But he will have to realize and confess that the new perception after which he is striving, the breaking down of the barriers of self-consciousness and communion with the heart of the universal Life, is likely to baffle, when it comes, the resources of definition and analysis. He must look to poetry rather than dogma, to parable rather than metaphysics, to convey his apprehension of the Sublime Reality which human faculties cannot yet, at any rate, reduce to a plain and intelligible object of thought. The method of parable is not new; and neither, if writers like Mr. Fausset and Mr. Middleton Murry are to be believed, is the consciousness which we are now invoking them to express a wholly new achievement. According to Mr. Murry's *Life of Jesus* (1926) this consciousness of Union was the underlying meaning of the "Kingdom of God" which Jesus preached.

There were, for him, three stages in the life of man: the unconscious life of the child (analogous, surely, to what we have called the "animal" stage), the conscious life of the man, and the new life of the member of the Kingdom. In the unconscious life of the child there was spontaneity and wholeness; in the conscious life of the man there was inhibition and division; in the new life of the member of the Kingdom, there was spontaneity and wholeness once more. Jesus taught, in the fullest sense of the word, the necessity and possibility of rebirth not in the narrow and sectarian meaning, but with a new positiveness.

Mr. Middleton Murry has since discussed the possibility of this "rebirth" of the soul endowed with a fresh consciousness of the harmony and divinity of Life in a number of brilliant works, culminating in his recent study of "metabiology"—the science of the spiritual values inherent in the natural universe—entitled *God*. It is worth while to compare with his conclusions the philosophy of organic unity to which General Smuts, its creator, has given the name of Holism, and Professor Julian Huxley's vindication of the religious sense as a true and fitting attitude towards the universe disclosed by science in his volume *Religion without Revelation* (1927). Amid particular differences there is a striking agreement here among thinkers whose work and experience have been widely distinct, that in the creative energies of the Life-Force the realities that stir the religious consciousness can be discerned by those whose faculties are developed enough to perceive them. To the philosopher the unity of Life is a probability; to the religious mystic, the nature worshipper, the artist and the lover, this unity in its divine sufficingness becomes a felt reality. Again one turns instinctively from the dead words of theory to the living words of a poet. Mr. D. H. Lawrence, in spite of his unrest, his obsession of ugliness and spasms of mockery, has alike in his prose and verse expressed this dawning sense of the reconciliation of Nature and Man, of the blending of the individual and the universal Life, with a more sensitive response than any other living writer.

> When I look at this pine-tree near the sea,
> that grows out of rock, and plumes forth, plumes forth,
> I see it has a natural abundance.

> With its roots it has a grand grip on its daily bread,
> and its plumes look like green cups held up to sun and air
> and full of wine.
>
> I want to be like that, to have a natural abundance
> and plume forth, and be splendid.

These lines like many others in his volume of poems called *Pansies* sound like the first notes of the hymnody of the new Faith, a salute to the undivided God in Man and Nature.

It remains to ask whether the new religion is capable of being organized. So far as external organisation may be needed, it is the experience of the past that it springs up quickly and lavishly, only too quickly and lavishly perhaps, so soon as a great religious idea is on the way. And for cult, the ritual of the past, laden with profound intimations of the sacredness of Life and its pervasive unity, is likely to be absorbed and transformed for the worship of the future. There is no need for anxiety or haste on these accounts. A more pressing need, if the channels of communion between man and living nature are not to be choked, is for reaction against the progressive mechanization of existence. As Bergson showed some time ago, the organic is the upward jet of expanding life, the inorganic the falling detritus of forms from which the life has escaped. Dead matter has its part to play at the base of the living activities in Man and Nature, and dead machinery may serve to abridge the effort required for dealing with it. But to substitute unnecessarily the mechanical for the living agent in the higher concerns of mankind is to prefer the repetition of the exhausted past to the creation of the incalculable future. If faith in Life and its Divine Unity took firm hold of mankind we should see a complete transformation of the habits of civilised peoples. There would be a flight from the cities to the country, that men might live at the founts of natural beauty. Agriculture in all its phases, which is the rearing of life, would largely replace mechanical industry which is the fabrication of dead blocks. The hand of the craftsman would return to give the impress of individuality and creation to every article of furniture or clothing, every tool as well as every ornament, on which a value was set. The artificial speeding up of existence and the lust of mileage would abate as men turned from skimming the surface to probing the depths of life. Except for emergencies the horse would oust the motor-car; voices and fingers would be trained to displace the gramophone; drama and dance in which the spectators were actors and the actors spectators would banish the memory of the cinematograph reel clicking its course out in halls of inertia and gloom. Only an inward faith, no manipulation of political conditions or calculation of material advantages, can make realities of such dreams as William Morris's *News from Nowhere* or Mr. H. G. Wells' (only partially demechanized) world in *Men like Gods*. But neither those who place eternal life in some transcendent sphere apart from the Nature which is given us for our dwelling, nor those whose dream of "progress" seems to be the progressive reduction of man to a Robot in a world of wheels, will ever set Man in his place at the heart of the great torrent of creative

Life, which will pass him by as a crumbling wreck if he seeks to drift out of its main-stream into the spent back-water of mechanical revolution. Only Life-worshippers will foster the flame of life successfully. Then, in a true Renascence, which uses without being bound by the Greek love of vital rhythm, the medieval adventurousness of soul, the Socialist passion of brotherhood, we may find a humanity that combines the culture of "civilisation" with the acute perceptions of the primitive "savage" to whom the animals, the fields and woods speak a daily language that our senses have grown too dull to hear. "For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee"; the child will return to the breasts of the Great Mother and transmute her life to fresh energies in its own veins.

D. L. MURRAY.

THREE BASIC IDEAS.

[In our Foreword to the preceding article of Mr. D. L. Murray we refer to the Three Fundamental Propositions of the *Secret Doctrine*. They will be found in Vol. I, pp. 13-18.

Below we print a few extracts we promised in that Foreword from the truly and literally epoch-making book, the *Secret Doctrine*.—EDS.]

The whole of antiquity believed in the Universality of life.—II. 703.

ALL IS LIFE and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism. . . . . "*The worlds, to the profane,*" *says a Commentary* "*are built up of the known Elements. To the conception of an Arhat, these Elements are themselves collectively a divine Life; distributively, on the plane of manifestations, the numberless and countless crores of lives. Fire alone is ONE, on the plane of the One Reality; on that of manifested, hence illusive being, its particles are fiery lives which live and have their being at the expense of every other life that they consume. Therefore they are named the "DEVOURERS.". . . ."Every visible thing in this Universe was built by such LIVES, from conscious and primordial man down to the unconscious agents that construct matter"....."From the ONE LIFE formless and Uncreate, proceeds the Universe of lives.*—I. 248-50.

Now the Occultists, who trace every atom in the universe, whether an aggregate or single, to One Unity, or Universal *Life*; who do not recognize that anything in Nature can be *inorganic*; who know of no such thing as *dead* matter—the Occultists are consistent with their doctrine of Spirit and Soul when speaking of *memory* in every atom, of *will and sensation*.—II. 672.

The whole secret of Life is in the unbroken series of its manifestations.—I. 238.

The Secret Doctrine teaches the fundamental identity of all Souls with the Universal-Over Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure essence of the Universal Sixth principle—or the OVER-SOUL,—has (*a*) passed through every elemental form of the phenomenal world of that Manvantara, and (*b*) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.—I. 17.

"Man can neither propitiate nor command the *Devas*," it is said. But, by paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF from the One absolute SELF, man can, even during his terrestrial life, become as "One of Us."—I. 276.

It is on the right comprehension of the primeval Evolution of Spirit-Matter and its real essence that the student has to depend for the further elucidation in his mind of the Occult Cosmogony, and for the only sure clue which can guide his subsequent studies.—I. 277.

LET US STUDY DEATH.

[**Faquir** is a genuine aspirant who specializes in the mastery of Death, of which there are many kinds, and one by one the human soul has to conquer them all. The death of the body, universally recognized as a supreme fact, is at the same time the symbol of a greater spiritual reality. H. P. Blavatsky has taught of the death of the body, of the astral body or Linga Sarira, of the animal soul, and of the Higher Ego. The last named is the metaphysical death which men name birth and in itself represents the terrible possibility of the *death* of the soul, that is, its severance from the Ego on earth during a person's lifetime. Of all these and other cognate matters Faquir will write in THE ARYAN PATH, and our hope is that it will be done with regularity which as a principle of life all faquirs do not approve.—EDS.]

"Death—how can such a subject be profitably studied?" may well ask the busy man of the twentieth century. When told that he can at least *prepare* himself by enquiry—reading what the seers and sages have taught, and reflecting quietly in his heart on death as a universal experience and its effect on human nature, he will still object on the ground that he is occupied with life, not with death. Life is, for him, too absorbing and too interesting to allow him any time or inclination to dwell upon such a remote and unpractical subject as death. It is enough for him that he must meet it sooner or later. "All the more reason," he convinces himself, "to make the most of life while it lasts."

Thus the "advanced" man of modern times. Otherwise with the ancients. In eras gone by, life was valued in terms of soul experience and men made time to dwell upon nature's mysteries. In one of India's most ancient poems, the *Bhagavad-Gita*, we find that Krishna, describing the nature of the true wisdom, mentions definitely as one of the practices of the aspirant, "a meditation upon birth, death, decay, sickness, and error." How far away from this old injunction have strayed our Mental Healers, and advocates of Christian Science and New Thought who not only do not advise us to meditate on "death, decay, sickness and error," but even strongly urge us to deny their obvious existence, thus deluding ourselves.

"But what could Krishna have meant?" it is asked. Alas, not only has it become difficult to understand the wisdom of his advice, it is also equally hard to comprehend the very meaning of the words he uses, for our modern civilization has lost the art of true meditation. However, without attempting to practise meditation, let the reader try to observe the effect that contact with death has upon the human mind and the human heart.

Such an experience, with its anguish and pain, is an accurate teacher of man's moral stamina, and a strong revealer of his inner nature. The violence of the shock destroys the outer mask made up of traditions and established habits, and shows up the inner faith and the heart quality. One who had thought himself liberated from the fetters of theological dogmas, seeks refuge in the church; another who had

professed belief in his creed sees his faith shattered to pieces and turns away in despair from his former God; a third takes to drink unable to endure the agony of his own incertitude; still another in the sincere sorrow of his loss resolves to abandon old vices and begins to walk the path of virtue. The effects are different, as temperaments and characters vary, but in each test the test brings out the true nature of the individual and puts to shame all lip-professions and outer declarations.

Such shocks may seem cruel and unnecessary to the ordinary person. The student of the spiritual side of the universe, the aspirant for soul unfoldment, views them as beneficent powers, because they offer man the opportunity of abandoning old grooves of mental and moral action, and of seeking for new and better modes of life.

Many indeed are the souls whose first attention to the spiritual life is drawn by the severe sorrow which follows the death of a loved one. Especially is this so in the case of those men and women, the smooth current of whose lives has made them slaves of prevalent ideas and prejudices. Under the sudden suffering which befalls them they awake from their sleep of passive acceptance and begin to question for themselves. Within them springs up the desire to find out, to know for certain what death is and what is its place in the scheme of things. And questioning honest and perseverant, this is the first step upon the long and eventful ladder which leads to the discovery of Nature's secrets. Thus from sorrow is born the beginning of wisdom, and its value as an educator is perceived.

Of all deaths, the most cruel and perplexing is that of the babe or the young child. There the contrast and apparent injustice are such that the parents are almost compelled to ask "why"? Mere belief cannot help them, and they seek knowledge and thus become candidates for the Spiritual Path.

Hence we say—Let us study Death.

FAQUIR.

CONTACTING THE INVISIBLE.

I.—INTERCOMMUNICATIONS.

[This month we print the first of four instalments of a carefully prepared statement on the subject of intercommunication in occultism. There are invisible worlds, their denizens and citizens, and to them this visible world and its progeny, including humanity, are more closely related than is ordinarily supposed. Between visible and invisible cosmoses there is constant interplay. Human intelligence has ever tried to understand the invisible by experiment and research. This paper details the Theosophical view which all our readers will find instructive and useful.—EDS.]

Theosophists are not alone in their belief in the existence of other worlds interpenetrating our own, and in the possibility and probability of communication between our world and these other ones. Fundamentally, the same beliefs have always been a deeply-rooted conviction among both civilized and aboriginal peoples.

All religions are grounded on this belief both in theory and in practice. Necromancy and black magic as well as beneficent Occult arts and sciences are founded upon it. The common belief in the survival of the dead, as well as all doctrines of pre-existence, are manifestations of the same faith, for if Souls exist prior to their physical birth they must have their habitat in time and space, while the same is true of those who die. These "other worlds," then, do not and cannot exist *outside* of space and time, even though metaphysical to us. They must be substantial, in at least the same sense that force and intelligence are substantial, and we know that both these can and do affect matter as known to us and are equally affected by it—in other words: matter, force, and intelligence interpenetrate and interact. But the existence of different states and forms of matter, of force, of intelligence, proves that these terms are not, with us, fundamental. They are composites, and hence one state or form of matter can and does exist *within* other and coarser states and forms; and so with the finer forms and states of force and mind.

While our modern sciences do not as yet admit that Nature is animate, in whole and in every part, it is none the less the fact that those sciences have been built up because of the interactions mentioned. This, in itself, is a species of intercommunication, so that our science may be justly called a kind of materialistic spiritism. Some day, perhaps in the not distant future, scientists will themselves perceive that it is inherently more reasonable to postulate Nature living than Nature dead, and their present-day theories be regarded as intellectual aberrations. When that day comes, scientists will no more consider Nature as essentially one-sided, with all the intelligence on their side, but will seriously undertake to deal with the Mind in nature and all her manifestations. This is pure Occultism.

From these broad general considerations it becomes very evident that both from the standpoint of pure theory and from that of available testimony belief in intercommunication is exceedingly well fortified, whatever may be thought of any particular communication claiming to be from ex-human, sub-human, or preter-human sources.

It is no valid objection to the theory that all such communications come to us through human beings as their mouth-piece. The objection is answered by simply asking: How else could they come and be intelligible to us so long as we ourselves are unable to open up such communications directly for ourselves ?

Another objection, raised rather against the doctrine as a practice than as a theory, is that it has ruined so many of its votaries, and has been the source of incalculable evils inflicted by human beings on each other. Admitting this objection, it is easily vanquished. Death and disease also inflict untold evils on the race: are birth and human life therefore inadvisable? The same as to all that we call good in the progress of humanity: every great religion, invention or discovery has given rise to an infinity of evils. Shall we therefore throw away our birthright to experience, to experiment, to learn, and to know what is that world in which we live and of which we are a part ? The rises as well as the destructions of civilizations have been concurrent with and in large part, at least, due to the virtues inculcated, as well as the excesses stimulated, by revelations professedly coming from Beings of another order than those of the Kingdoms of Nature partially known to us.

What does plainly appear from all history is that this subject should be approached, if at all, with the extreme of precaution and preparation. We know that these are well-advised even in the affairs of this world. How much more, then, must they be essential pre-requisite conditions for one who proposes to himself to experiment with worlds and beings totally unknown to him ? If these other worlds do in fact interpenetrate space and time along with ourselves, if inter-communication is possible, it must follow that all these worlds possess laws, principles, forces, and substances in common, as well as those characteristics peculiar to each, and which distinguish the one from the others. Surely, then, the right preparation must consist in finding out what these common *media* are, before plunging headlong into the Unknown.

Most men are satisfied with mere belief in "other worldliness," as they are satisfied with mere belief in the things of this world concerning which other men have knowledge, not opinions. Initial curiosity gratified, cursory doubts set at rest, a formula of faith adopted, the average man goes on his way, intent on his purely mundane preoccupations and little affected by his belief in invisible entities. Some upsetting shock may arouse, but in such case his usually overpowering tendency is simply to seek this possible aid in regaining his worldly equilibrium.

But there are other men—many of them, in point of numbers if not of percentage—who find that, once their attention is turned to this subject, they cannot stop, cannot return to their former attitude of mind. Some inner affinity lures them on, whether in right or wrong direction.

In right or wrong direction : for the investigator soon sees inescapably that there are two poles to this subject, two currents of action set up by these communications—as indeed must be the case, since action of any kind is possible only by opposing means, and the mere theory of evolution implies its opposite, retardation or retrogression. But it is to be strictly noted that these two distinctions of right and wrong direction apply only to the observer, not to the actual practitioner of Occultism. The more one studies what the late Professor James has classically designated "the varieties of religious experience," the more one finds that each Occultist is irrevocably convinced that he is "right." The wizard is just as certain that his path is the only true one as is the wonder-working saint, the medium as the *Yogi,* the "Brother of the Shadow" as the *Mahatma.* Once fully embarked on the sea of Occultism, one or other of these subtle currents quickly carries the devotee out of sight of all the familiar charts and landmarks of human life and conduct. He becomes, in no metaphorical sense, "the law unto himself."

His first step taken, the proof that it *is* a first step is at once apparent, for there is then no difficulty in sifting out the genuine from the pseudo-practitioners of Occultism, the merely book-learned from those who speak out of first-hand experience, whatever the nature of their messages. He has already found out for himself that only the dabbler, the tyro, the charlatan, and the faker can stand with—

> "one foot on sea and one on shore,
> to one thing constant never."

One could easily spend a life-time poring over books dealing with Magic in its various aspects, and at the end be no wiser practically than when he began—less so, in fact, for books do not write themselves. Most of them are written at second-hand. Occultism, if one is to be an Occultist, must be studied as well as experienced at first-hand. So the first step taken confers an enormous advantage, but at the same time discloses an enormous difficulty.

Must one go blindly, as one goes blindly into the darkness before birth and at death, or can the nature of the different paths be ascertained in advance with sufficient certainty to justify one in entering or in refusing to enter? For it is already evident that the fully committed Occultist cannot change from one path to the other—any more than one can leap from life into death, and rescind his choice. In fact, in sober fact, actual entrance into Occultism appears, from all that has been disclosed in regard to it, to be just that—a life or death matter. A life *and* death matter, rather, seeing that the various practitioners do live on in the human world, though dead to those considerations which govern human life for most men.

But to see all this is, in reality, to have taken the second step in Occultism, albeit without, of course, knowing it until the step has been taken. Seeing that he has to choose for himself; seeing that he has to choose without reservations; seeing in short that he, also, must accept the consequences of "becoming the law unto himself"—seeing all this, the investigator cannot fail to seize the overwhelming inference that there must be as many levels of life and action on "the other side" as there are in the familiar world. What he has learned already will tell him unmistakably that in that other world, however, there are no mixed natures, no compromises; that "over there" each entrant instantly, by force of some kind of a law of gravity in himself, finds his own appropriate level; that henceforth that level, whatever it is, becomes for him *reality*.

There are said to be three paths in Occultism, concerning each of which there exists an abundant literature, theoretical and practical, as well as a fourth path of which much is written and nothing whatever known in the world experimentally. To those at all interested in the subject of Intercommunications, or practical Occultism, some commentary on these various paths may be useful.

[The next instalment will be on "Mediums and Mediumism."]

THE BOOK FOR HUMANITY.

[**G. V. Ketkar, B.A., LL.B.,** is one of the two founders of the Gita Dharma Mandal—an institution started in 1924 in Poona, for the study of the *Gita* and the spread of its teachings. While its main activities are at present confined to Maharashtra, the Association has become well known throughout India because of the propaganda in connection with the Gita-Day celebrations. It was ascertained from various references that the Mahabharata War commenced on the eleventh day of the bright half of Margashirsha according to the Hindu Calendar. This day was already recognised as an auspicious day in the Hindu Calendar. It is called "Mokshada Ekadashi," *i.e.*, the eleventh day that gives salvation. It was on this first day of the Mahabharat War that Krishna delivered the divine message to Arjuna on the field of battle. This was selected as a day in the year on which all lovers of and admirers of the *Bhagavad-Gita* can join together in commemorating the birth, as it were, of the divine song. The day is observed usually by reading and reciting the *Gita*, lectures on the *Gita*, examinations and prize distributions to students of the *Gita*, distribution of leaflets on the *Gita*, etc.

All true Theosophical students recognise the *Bhagavad-Gita* as a very highly important text book for the grasping of metaphysical ultimates as for the practical living of a better and higher life day by day.

H. P. Blavatsky, the greatest Theosophist of our age, referred to it as a work "pre-eminently occult or esoteric" (*Glossary*). In her *Isis Unveiled* (1877) Vol. II, p. 562—she writes that "the grandest mysteries of the Brahmanical religions are embraced within this magnificent poem."—Eds.].

The *Bhagavad-Gita* serves the purpose of a common religious scripture for all Hindus. It is also regarded along with the Upanishads as an essential part of Vedanta. But the *Gita* is something more than this—it is a scripture of the Soul. Humanity is larger than the Hindu community and life is greater than Vedanta. The *Gita* is a scripture for humanity, for it is a treatise on life and soul. Everybody can appreciate the deep reverence of the orthodox Hindu and the fascination of the Vedantin for it. As a Hindu scripture it is priceless, as a treatise on Vedanta it is profound ; but as a book of life for the guidance of humanity it is incomparable.

The old passive ways of religious thought have blinded many of our commentators to the social aspect of the *Gita*. No doubt it is mainly the message of the Master to his disciple, individually, but that message was not delivered away from society and far from the madding crowd. It was given in the midst of a mass of humanity and at a time of a great upheaval, a deadly civil war. The disciple, Arjuna, is not only anxious to save his own soul but also to save the people from material and spiritual disaster. The Master responds with a universal message, the central motif being that as each individual performs his Dharma, Duty, the evil in human society will disappear, and a harmonious and prosperous state will arise. The Master's message is : "Do your duty as a soul to your soul, and you will save society, the state, the race."

The great and the small in the world are inter-dependent, each has his own duties, responsibilities and privileges. By helping each other all can achieve the highest good of the state and society. This help is best rendered by the performance of duty. Duty is that which is due from each to all others; therefore the nature of pure duty is sacrificial. This arrangement of natural dependence is not the result of a contract. It is the basis and foundation of the universe, visible and invisible (3 : 10, 11). This mutual dependence resting in sacrifice forms the wheel of sacrifice, and the universe (note the universe, not India) is imaged as a wheel in motion. He who does not help the turning of this wheel, is a sinner—a man whose life is utterly useless (3 : 16). Do your own duty, act your own part in this arrangement and you will be useful to save and elevate the world.

We must reserve for another occasion the consideration of details as to how this Path of Duty should be trodden, our main contention being that since duty and its discharge are universal phenomena in the human kingdom, the message of the *Gita* touches all. Different communities and nations separated by their temples, mosques and churches into warring sections can meet on the common ground of knowledge imparted by this book.

The conditions in which the *Gita* message was given were very similar to those we find in the world just now. That which India was in its warring creeds and disquieting philosophical schools, such is the world to-day. Torn into a thousand sects our civilization is looking for some solution. We ask: Why not listen to the soul-piercing words of the mysterious Krishna, words which fly like straight arrows to the mind, when earnest and intent.

In those ancient days there were different systems of philosophy and each had developed its own terminology. The main theme of the *Gita*, Dharma, is examined in the light of each of these systems in turn. Everything that was acceptable in all of them was incorporated and adapted to support the main teaching about Duty. The *Gita* was not a spiritual message delivered to people who knew little about religion or philosophy. It was given at a time when a number of schools of religious thought had been formed and crystallised. The disciple, Arjuna, knew all these systems. Krishna had to convince Arjuna that His own view was the best in the light of all these varying schools of thought. Such a message could not by its very nature be narrow or sectarian. It is broad and comprehensive. As Arjuna was a man of action and was standing in the field of action, the philosophic message could not have been one of idleness or inaction. This setting of the *Gita* is peculiar and unique in the annals of religious lore.

Unfortunately the message delivered on Dharmakshetra (1 : 1) of India, has become the battlefield of Pandits with their Shastraic quibbling. The layman dazed with these wordy and technical disputations in utter dismay turns his back upon the *Gita*.

The best way to understand the *Gita* is to read it for one's self. It must be borne in mind that it is all written with one purpose and one view. If different words from different systems of philosophy are used, they are used to strengthen, illustrate and amplify the main path which the *Gita* wants to lay down. Read in this way, it ceases to be a stumbling block. It presents the main theme of that unselfish, altruistic and sincere path of duty, in all its aspects and in the language of all schools of thought. As such, its message is to all mankind. Its appeal is universal. If a citizen of the world sits down to collect materials for the construction of a world-religion, the *Gita* will perhaps make the most valuable contribution. The modern scientific world is in need of a religion and that religion must be broad, catholic, rational and scientific, unlike any extant religion of to-day. That world-religion will not attribute implicitly all wisdom to one prophet, one book or one revelation. It will not be a wooden, hide-bound religion giving little latitude to individual differences of temperament and circumstances. The *Gita*, while laying down definite principles for the guidance and regulation of life and human action, makes proper and full allowance for differences in human temperament and environment. All beings act according to their own nature (3 : 33) and each soul, being spiritual, can get detached from that nature if he means to attempt it seriously and earnestly. There is the internal freedom of will, and as the inner attitude of mind is the chief criterion for judging good and bad action, man is, according to the *Gita*, the architect of his own spiritual fortune (6 : 5). If he does not take advantage of this internal self-determination, he has to thank himself for it ; he is his own enemy (6 : 5). Truth is revealed to the world from time to time as the world needs it and the Avatar with the divine message of truth comes to the world to save it from unrighteousness and selfishness, from time to time (4 : 8). The messsage is always the same in substance—the path of disinterested altruistic action. The outward form may differ according to circumstances. The *Gita* does not ask men to believe that truth is revealed to the world only once and through one agency, and that this one revelation is the first and last of its kind. The divine message was delivered from time to time in the past, and will again and again be delivered in the future—but it will be one and identical, constant and consistent.

The disciple of the *Gita* is not asked to believe everything implicitly without troubling the reasoning faculty. He is asked to acquire knowledge from the seers, by questioning and cross-questioning ("Pariprashnena"—4 : 34), and then he must test and develop that knowledge by action in his own life (4 : 38). Thus by action and experience, acquired knowledge is assimilated and perfected. In acquiring knowledge the *Gita* gives the greatest latitude to honest doubt. In its assimilation by action, the *Gita* gives the greatest latitude to individual temperament and environment.

The world-state will be in need of a religion, not a state-religion, not a trite dogma enforced by law, but an all-accepted philosophic basis of thought which alone can furnish the real motive power behind

all human endeavour. The *Gita* can furnish that philosophic basis of action in all aspects.

Mahatma Gandhi once said that in trying circumstances of life the *Gita* gave him that peace of mind which no other book could give. It gives peace to the deeply introspective mind. It also satisfies the mind of a social thinker who wants a common formula acceptable to all humanity as a philosophic basis of action. For the *Gita* does not lose sight of the society while thinking of the individual and does not neglect the individual while thinking of the society.

It would be a false pride on the part of the Hindu to claim the *Gita* as his own monopoly. Its message has already reached the remotest corner of the world and has secured unstinted homage from thinkers of all nations.

The Hindu should try to spread its message still more, so that the *Bhagavad-Gita* will have a prominent and permanent place in world-thought from which it will fulfill its own real purpose of elevating and purifying all springs of human endeavours.

G. V. KETKAR.

PEACE IDEALS AND THE HEART OF A CHILD.

[**Jeannette Wallace Emrich** is the author of a charming book *Dolls of Friendship* published by the movement known as "World Friendship Among Children" of whch she is the organizing secretary. She is a lover of children, and organised relief work for 6,000 of them who were suffering in Constantinople.

All true Theosophists are lovers of children. They believe in the great power for potential good each child represents as a soul returned to the old fields of its own labours.—EDS.]

Some one has said that "what you would put into the future you must hide in the heart of a child."

If time has taught us anything it is that the elimination of racial misunderstanding and hatred, of religious intolerance, depends on conserving the natural friendliness of children and directing its growth along the normal healthy lines of understanding, appreciation and respect for the best in other races and religions. Surely this is a necessary preliminary, a natural starting point towards the ultimate realization of world friendship and goodwill even though that goal may be seen by some as very far in the distant future.

People want to know each other better. This ideal is centuries old but the crystallization of the movement to attain it can be placed within the last ten years. We do not want for the children of to-day the narrowness in ideas and doctrines that was tolerated and even respected a decade or so ago.

The most tangible outcome of the last war is the world-wide desire for peace. We learned one thing out of the horror of those years—that if it is possible for men, regardless of race, colour and religious beliefs to go out together and die for a cause, it is equally possible for them to join together and live and work for the thing they believe in and to give to their children a breadth of tolerance and understanding toward all peoples that they themselves perhaps were not taught.

What are some of these ideas which are not new in themselves but only in our acceptance of them, and which we desire to become such a natural part of the youth, thinking to-day that they will be thought habits for the next generation?

There should be placed first, because it is basic, the fact that there are no inferior races. All are struggling toward achievement and some have gone farther than others for the moment. Who can say what the positions will be a few hundred years hence on this road toward self-realization? To be a member of a certain race indicates neither inferiority nor superiority. So many of our old ideas and beliefs must be laid aside and our children must learn that men must be judged as men and by their individual accomplishments and not by the race to which they belong.

Secondly, the children of to-day must understand the complete dependence of nations one upon the other. There are nations with different languages and customs but there are no foreign nations—nor can any one nation claim civilized life as its private possession. Pity and sentimentality are not strong foundations on which to build world friendship and goodwill.

A third habit of thought for these leaders of to-morrow is that a nation is poor indeed that does not know the best that another has to offer it. We dislike what we do not understand ; we criticize that about which we are most ignorant. The war showed us our need of education. New values and standards by which to judge other nations must be created and the old false ideas and obsessions must go.

The writer, before going to Mexico some months ago, was warned by a friend that that country was not safe because of its bandits and its revolutions. The letter of caution arrived on a day and in a city in the United States which carried in the headlines of its papers accounts of three murders. While in Mexico, the charming wife of an official said : " We had thought to send our son to an American University but have decided not to because we don't believe it's safe in the United States ! Your auto-bandits, your hold-ups and murders are dreadful."

Two neighbouring countries, and each through the newspapers knowing only the worst of each other ! It is a different habit of thinking that the children of to-day must be taught if they are in the future to enlarge national conception and promote goodwill among the nations of the earth.

A fourth thought for the generation just starting out that will make for world peace is that all men should have their rightful chance for economic and intellectual development. There must be equality of opportunity for all.

The geographical isolation known to the older generation has been their excuse for not knowing other nations and for not concerning themselves in what the rest of the world was doing. This attitude is old and useless for the world to-day and the new generation must have safer thinking to guide it on its way.

It has been said that one generation of mothers thinking clearly and intelligently and with the right ideals could remake the world. Add to the mothers the enormous influence that teachers have. Suppose for example that every young child in the world to-day could be so influenced by some wise and tolerant older person that fair play and justice, friendliness and belief in human brotherhood would become the very foundation of his life and thought. We would move far and rapidly along the road toward world peace and understanding.

One other habit that should become a natural part of a child's thinking is an attitude of respect toward all other children no matter how different they may appear to be. When names of race contempt are no longer thought or used by children, when the racial and religious customs of others are always held in respect by them and when

they learn to emphasize the likenesses among the peoples of the world and not their differences, there is not likely to develop a generation of narrow, intolerant and bigoted adults.

What a power for peace the forming of such early mental attitudes might be and how race and class prejudice would fall before them.

We of the older generation are thinking more intelligently than ever before and we are honestly admitting that we have woefully failed to interpret the spirit of brotherhood. Is there a better place to turn for a solution than to the children, the new generation that might, if we were wise enough to let them, grow up really to put into action the ideals that their elders have only talked about ?

We want peace-thinking to become a habit. Let us then begin writing it in the hearts of our children.

JEANNETTE WALLACE EMRICH.

A proper and sane system of education should produce the most vigorous and liberal mind, strictly trained in logical and accurate thought, and not in blind faith. How can you ever expect good results, while you pervert the reasoning faculty of your children by bidding them believe in the miracles of the Bible on Sunday, while for the six other days of the week you teach them that such things are scientifically impossible ?..... Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not all of this could be obtained by *proper and truly theosophical* education.

The Key to Theosophy pp. 213-214.

THE UNBRIDLED TONGUE.

[**B. M.** is an old-world man living by his old-world methods in our era. We are fortunate in having secured a few reports of his talks to his intimate friends. The Bhagavad-Gita is the book he has mastered through long years of study and meditation; but further, having lived according to its tenets more successfully than is generally possible, his thoughts breathe a peculiar fragrance. The papers have been translated from the vernacular; it should be understood that they are not literal translations, and the translator has adhered more to ideas and principles than to words. Although B. M. knows English, his inspiration becomes impeded in employing that medium of expression and so he prefers not to use it. We think our readers will find real inspiration in this series.—EDS.]

"Among the wise of secret knowledge I am their silence."—*Bhagavad-Gita* X.38.

In the tenth discourse of the *Gita*, Krishna, as Ishvara the Lord, describes his powers and excellences—Vibhutis. The Parsis will find a similar description in their Ahuramazda Yasht, and thus see that Krishna and Ahuramazda are but two names of the same omnipresent force or power that ordinarily we call Deity or God.

Among these divine excellences the Mahatma names—Silence. Those who are wise keep silent about many things. The speech which is necessary is alone indulged in by great Souls. Speech being a creative power and its effects more widespread than ordinarily recognized, those who start to tread the Path of Holiness are called upon to control their tongue and purify their speech. Not only angry and ugly words are to be discarded but also unnecessary ones. The young chela is known as a shravaka, a listener; and Pythagoras, taught by his Aryan Gurus, introduced in his own school at Crotona the degree of—the hearers. Modern society is mostly run on talk. The art of conversation has very greatly degenerated and useless talk is the order of the day. As is to be expected such useless talk soon degenerates into gossip, and kind men and women turn cruel. To kill the reputation or fair name or character of another is greater cruelty than to kill his body.

We have to learn the scientific fact that speech is creative, that words have power. Those who have observed the effects of mere physical sounds in the formation of complex patterns in fine sand can understand how the same sounds must produce in invisible substances like Ether other forms and effects. Add to this the fact that our words carry feelings and thoughts, and it is logical to deduce that the potency residing in the spoken word is tremendous indeed.

Often we do not learn of the mischief caused by our own talk. We indulge in small talk and even in gossip thoughtlessly. Though we all are aware that there are beings who call themselves humans who talk loosely and abominably of a set purpose, and indulge in gossip deliberately, fortunately the number of such wicked ones is not great. Most of us slip into the sin of injurious speech, and pay for the slip and

the sin in the form of a debasing influence on our own character. A foul-mouthed person, an unconscious gossip, a small talker or a shop talker, as a silent muni, all carry the marks of their habit and indulgence in their own characters.

What shall we do, those of us who desire to ennoble our characters, purify our conduct, and perform self-less actions? We are taught by all great sages to practise mortification and austerities of speech. They, knowing the intimacy subsisting between thought and word, ask us to proceed to the root and guard our internal thoughts. Words are like bodies and their souls are thoughts. Therefore, we are told to read and repeat words embodying grand and glorious ideas. Every religion imposes on its believers the task of reading and repeating the scriptures. In these generations the wise and salutary injunction is either not observed, or when it is observed it is casual, formal, not understood and a travesty of efficacious practice. Prayers muttered without understanding are useless; reading of the Holy Writ with attention, and reflecting on the Teachings which they impart are great energizers, and raise our consciousness to an elevation from which a quiet survey of life-events and happenings is possible and profitable.

No man can see clearly without some reflection; no man can act worthily without elevating ideas. In stress of circumstances we cannot succeed without a storing of noble thoughts in quiet hours. Thus it becomes essential that each one of us keep the company of inspiring words, of potent words, day by day and secure for ourselves the beneficent influence they emit. Gentle speech, truthful speech, friendly speech flowers from a dwelling on and recitation of great words such as are to be found in the *Gita* and the *Upanishads*, in *Dhammapada* and *Suttanipata*, in the *Gathas* and the *Yashats*, in *Tao-Teh-King* and Sermon on the Mount and that priceless gem for all aspirants of the higher life, *The Voice of the Silence*.

Another course is also laid down: every day we must practise silence and control of speech. We must give Mother Nature a chance to speak to us; she has songs for our soul's ear; we fail to hear them because our mind, with its memory and attention, is engaged with things of the senses and the flesh. Before the day's activities begin, or after they come to a close, we must remain silent making our own mind-contents silent and then repeat some memorized idea or another expressed by a master mind and dwell thereon. During the activities of mundane life we must learn to guard our tongue, and though hard is the task, gradually success will be attained, for man can do what men have done.

As a third step we are told that we must keep the company of holy men. Sat-sang, good company, is a necessity of the higher life. Not in solitude but in company of like-minded souls is real progress made. The company of students of the Wisdom and of wise persons gives us the practice to speak good and holy words. Every time wise words are uttered, the power to speak them again is unfolded. "Attain to

knowledge and you will attain to speech" it is said. Knowledge comes from written and spoken words, and to keep contact with them is beneficial.

Therefore it is said—"Learn the value of a man's words and expressions, and you know him. Each man has a measure of his own for everything. This he offers you, inadvertently, in his words."

B. M.

The religious and esoteric history of every nation was embedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parable. Why? Because *the spoken word has a potency unknown to, unsuspected and disbelieved in,* by the modern "sages." Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or any real events in so many unmistakable words, lest the powers connected with the event should be once more attracted. Such events were narrated only during the Initiation, and every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his master, before they were finally accepted. Thus was created in time the Chinese Alphabet, as, before that, the hieratic symbols were fixed upon in old Egypt.

The Secret Doctrine, 1,307.

SCIENCE AND RELIGION.

[**J. D. Beresford** here presents a somewhat different view from that which Mr. J. Middleton Murry gave in our January number.

We would fully agree with Mr. Beresford if he distinguished between Religion and religions. Religious creeds as expounded and held by the vast majority have to be rejected ere a real reconciliation between Science and Religion can take place. To give but one example—common to most religions—is the belief in a Personal God under whatever name. Unless and until religions are purged of this crude and illogical belief how can there be any joining of hands between Science and Religion ?

But it will not suffice merely to differentiate between Religion and religions ; something more has to be done. That Religion has to be defined, its fundamentals and propositions have to be put forward. Can present-day Science do this ?

Because Science is getting less materialistic, we cannot say that it is becoming more spiritual. It is true that its "Matter" is now-a-days immaterial, and so it is able to accept the old doctrine of Maya. But while it may serve the purpose of priest-made religions to proclaim this world mayavic, so that they may draw attention to heaven and hell, god and gods, can we expect Science to be satisfied by such a make-shift arrangement ? By its present methods Science will go on subdividing the shell of the universe to find " immateriality,' and change and—void.

Who will be satisfied by the knowledge of what the Universe or Man is not ? Human yearning is to know what the Universe *is* in actuality, and what Man is in Reality. Unless Science accepts aid from Divine Philosophy, its dicta must be negations. The last word of Divine Philosophy is not Maya. It teaches a Reality behind Maya ; Gnosis (Vidya) in place of Agnosticism (Avidya).

What is that Divine Philosophy ? We say it is the Wisdom-Religion of Theosophy, the Atma-Vidya, the Bodhi-Dharma, the Gnosis.—EDS.]

The quarrel, in its modern form, between Science and Religion dates only from the Renaissance, although the germ of it can be found in that criticism of the gods which brought Socrates to judgment. Before the great revival of learning there could be no powerful divergence of opinion in this connection. The " natural sciences" were within the province of the Church, and the fathers of English science, Robert Grosseteste and Roger Bacon were ecclesiastics. It was not until the ardent enquiry into the causes of familiar phenomena produced answers which did not agree with the Church's traditional beliefs that we can trace the true elements of what appeared as a fundamental antagonism.

By the nineteenth century we could recognise the real point at issue as arising from a difference of method. Religion takes its mandate from inspiration. Its chief instrument is Faith, its method subjective. Science demands that within the limits of proof imposed by its material we shall seek " exact knowledge." Its sole instrument is ultimately one of measurement. Its results cannot be accepted unless they can be demonstrated by experiment. Its theories must cover all the facts ; and the scientist must be ready to abandon any or all of his beliefs if they prove inadequate to account for the observed phenomena.

This fundamental antagonism may appear to be insuperable, and did so appear during that unprecedented expansion of knowledge which gives the nineteenth century an unique place in the history of the world, so far as it is known to us by any documentary record. In my early manhood, religion and science were generally regarded as antinomies, representing two incompatible attitudes towards the problem of existence ; and as, although I have always had a strong religious tendency, I dearly loved science, I believed that it was necessary for me to choose between them. In those last years of the nineteenth century the science uppermost in the public mind was biology, and the trend of its teaching and its influence upon philosophy were in the direction of materialism. It seemed to many thoughtful people that man was accounted for. He had arisen from a speck of protoplasm and the means of his development was not too incredible. Only one or two further steps were necessary to explain the whole world of life.

Those steps have not yet been taken. Biology could not go further back than protoplasm, and the Darwinian doctrine of "the survival of the fittest" as a final explanation of the means of evolution began to lose supporters. There followed—though not alone for this reason—a curious shift of interest, and the developing philosophic thesis showed an increasing tendency to forsake biology in favour of physics. It was undeniable that the biologist's function ceased when it came to the analysis of protoplasm, and that the enquiry into origins must be undertaken by a different branch of science.

The result of that shift of interest, so far as I am concerned, has been to clear away my old difficulty, my regard of religion and science as antinomies ; and since the issue is still so bitterly maintained by both sides, I feel an urgent desire to reason with one of the two parties in this old quarrel. To the scientist I have nothing to say. This belief in "exact knowledge" is an inclusive, if limited, creed that does not demand any reference to religion. His concern with cause and effect is confined to the region in which phenomena can be tested by experiment. But I maintain that the mystic has no reason for rejecting science, nor, at the present time, any cause for quarrel with certain of its findings.

I have been greatly strengthened in this view by reading Professor Whitehead's *Process and Reality* which represents in his own words, "An endeavour to explain the philosophy of organism, and to frame a logical and coherent cosmology in terms of which every element of our experience can be interpreted." Necessarily that endeavour can only be a tentative one. "In philosophical discussion," he writes at the close of his preface, "the merest hint of dogmatic certainty as to finality of statement is an exhibition of folly." And for my present purpose, I propose to quote his authority only on a point or two here and there, rather than attempt any summary of his argument, which would be, indeed, an impossible task within the limits of this article.

I may take as my text a quotation from the first essay which deals with speculative philosophy :

> Philosophy frees itself from the taint of ineffectiveness by its close relation with religion and with science, natural and sociological. It attains its chief importance by fusing the two, namely, religion and science, into one rational scheme of thought.

In this view, then, we may consider philosophy—that newer philosophy which takes account of the fact that "it is the part of the special sciences to modify common sense"—as a mediator, and having justified the possibility of reconciliation between our old antagonists, attempt to vindicate the way of atonement. And since this article is intended to be a personal confession rather than a piece of ratiocination, I will choose the instance from my own experience.

Biology, as I have already suggested, failed to provide me with a means for agreement between what I falsely imagined to be two different modes of thought. Biology is not an exact science, because the material of its experiments has an intrinsic waywardness that continually evades the inclusive generalisation. The study of heredity, for example, has made comparatively small progress since the rediscovery and enunciation of the Abbé Mendel's ingenious principles ; and seventy years after the publication of the *Origin of Species* we are no nearer agreement as to how far acquired characteristics are hereditable, nor why the original variation should arise. Beyond this, the biologist deals only with secondary effects. The phenomena he weighs, measures and classifies, are only the material consequences of what we call "life." Wherefore when he attempts to fit them into some general hypothesis of bio-chemical reaction he is forced to deal with isolated events and loses sight of the process.

A sense of this inevitable failure of biology, no doubt, influenced me in my change of interest ; but the prevailing cause was the growing importance of the discoveries in atomic physics. Clerk Maxwell's kinetic theory of gases stimulated a new line of research that promised to be far more exact in its methods and deductions than any that had preceded it. The subject of it was the ultimate constitution of that material which in its infinite compounds and tendencies to variation had eluded the generalisations of the biologist.

Now no science is less mystical in its methods and manner of approach than atomic physics. From the beginning its chief instrument was mathematics. Theories were based upon and checked by the most delicate and searching physical experiments that have ever been attempted, but the process of discovery was by way of the formulation and satisfaction of a set of equations. As Professor Whitehead puts it :

> Mathematical physics translates the saying of Heraclitus, "All things flow," into its own language. It then becomes, All things are vectors. Mathematical physics also accepts the atomistic doctrine of Democritus. It translates it into the phrase, All flow of energy obeys "quantum" conditions.

But mathematics was only the instrument of discovery. What of the conclusions to which the physicists have been compelled by

its use? Let me give a few instances. By the "quantum theory" we have to assume that energy is discontinuous, that light and heat, for example, are projected and arrive in a series of quanta or packets. This has necessitated regarding light as "corpuscular" for various reasons, although the "wave theory" cannot be disregarded and we are asked to accept two antagonistic accounts of the nature of light as being true simultaneously. Another astonishing deduction with regard to the structure of the atom is that an electron may change its orbit without any interval of time whatever, so that in this connection we must subsume what in common experience can only be regarded as a miracle. Finally this ultimate particle of matter completely eludes definition, and Professor Eddington suggested last year that the final element of the universe, the "material" of the electron, might be consciousness. In short, as Professor Whitehead wrote in his earlier book, *Science and the Modern World:*

> The new situation in the thought of to-day arises from the fact that scientific theory is outrunning common sense. . . Heaven knows what seeming nonsense may not to-morrow be demonstrated truth.

The effect upon me of this reading was to break down my last resistances. Once I regarded science as a bar to belief in the existence of the Spirit and the continuity of consciousness. I found that scientific theory tended to account more and more completely for life as the outcome of a mechanical process. I now find the last element of "matter" to be immaterial. I find in it, from a scientific point of view, an explanation of the doctrine of Maya. The more deeply I contemplate the theorems of atomic physics, the more certainly I realise that the appearance of this beautiful world is a form of illusion, that the basis of it is not "matter" as I once regarded it, but eternal spirit manifested through thought and life.

And it is for these reasons that I would plead for tolerance from those mystics who still angrily criticise the methods and deductions of science. Neither of these, I admit, is in any sense mystical but in these latter days the findings of science uphold rather than refute the spirit origin of the universe. Furthermore although the scientist must by the nature of his enquiry make certain abstractions and exclude any spiritual account of the universe, the mystic cannot afford to make an abstraction of any sort. For him the One in the Many and the Many in the One are identical, and by excluding any one of its functions he vitiates the all-embracingness of his creed. Writes Professor Whitehead:

> God and the World stand over against each other, expressing the final metaphysical truth that appetitive vision and physical enjoyment have equal claim to priority in creation. But no two actualities can be torn apart; each is all in all. Thus each temporal occasion embodies God, and is embodied in God. In God's nature permanence is primordial and flux is derivative from the world; in the World's nature, flux is primordial and permanence is derivative from God. . . . Creation achieves the reconciliation of permanence and flux when it has reached its final term which is everlastingness—the Apotheosis of the World.

J. D. BERESFORD.

THE UNCHANGING EAST.

[**K. S. Shelvankar** is a much travelled Brahmana who has been educated in India and the United States. He took his doctor's degree in philosophy at the University of Wisconsin, and is at present engaged in some interesting research work in London.

About a year ago in the American *Forum* a typical debate took place between Mr. V. B. Mehta, at one time art critic to the *Bombay Chronicle*, and Mr. G. K. Chesterton. Mr. Mehta flung down the challenge in a paper entitled "Is the West Decaying?"—and Mr. Chesterton took it up. Mr. Chesterton writes with a brilliance which gives to his arguments the appearance of a validity which they do not possess, and Mr. Mehta's contribution was far the more solid and thought-provoking. In view of Mr. Joad's contribution in our January number on "What Eastern Religion has to offer to Western Civilization" the following article, which uses Mr. Chesterton's reply to Mr. Mehta as a general background, will be of interest. Mr. Chesterton, as a devoted member of the most conservative Church in Christendom, sees everything through the light of his dogmatic creed; consequently his view on the Orient is naturally coloured by his mental and religious predispositions.—EDS.]

It is an error to think of the East, with Mr. Chesterton and a host of others, as uncritical and unchanging. Our knowledge of Oriental history is yet very defective but we have enough evidence to challenge these trite epithets. The rise of Islam which supplanted as it spread all former superstitions and gave to large decadent populations the rule of temperance and frugality; the reforms that the Buddha achieved; the growth of what we call Hinduism to-day; the astonishing advance of Japan to the rank of the great Powers;—these and similar indisputable facts hardly consort with the prevailing notion of an East wrapt in everlasting slumber. Mr. Chesterton affirms that holidays and saturnalias in the West denote a keen perception of the value of change for its own sake. Perhaps, but there is assuredly no lack of these in the East. Nor is there lack of those other modes of adventure practised by Alexander and Cæsar, and pirates, and highwaymen, though patriots in India and China will gladly allow Mr. Chesterton to keep a monopoly in them for the West. Even if one were to agree that Eastern society has displayed a measure of forbearance toward evil custom, Mr. Chesterton must in fairness concede to it a countervailing merit: it has protected the East from the organized antagonisms, the debauches of religious and political hatred which continually seduce the West and make its career a veritable rake's progress. The social systems of the East have further prevented over a longer period than has been possible elsewhere the outbreak of disastrous class-conflicts that a Western prophet has said to be our doom until we embrace communism.

Still less defensible than the comparisons based on terms like adventure and progress, lending themselves as they do easily to the accomplished sophistry of Mr. Chesterton's style, is the assertion that Christianity is the parent of criticism and reform. The dogma of the Fall, he argues, teaches the Christian that "everything if left to itself

is continually falling," continually going from bad to worse, while the dogma of the Redemption commands him continually to arrest the decay. This is a delightful method of reasoning. Could we not trace a relation by its aid between skyscrapers and the dogma of the Ascension ? Mr. Chesterton however refutes his theory in the very article where he propounds it : he claims that Cæsar was a reformer, but surely Cæsar derived no inspiration from Christian doctrine ? And are there not other pagans, Plato, Aristotle, and others, with some little fame as critics ? And is it not indeed an opinion widely received that the thirst for reform was awakened in Europe by going beyond Christianity and renewing acquaintance with the Greeks ?

We may admit the claim that Christianity has provoked and kept alive a struggle against sin ; criticism itself was branded during many centuries as a sinful exercise. But if the East has held back from this war, we may well ask whether it abstained through wisdom or from want of grace. Sin in this disobliging world does not wear a scarlet letter ; it has to be discovered, even as truth ; but few men have patience to search, or strength to restrain, while they search, the impulse to fight. The great majority need no encouragement ; when they are authorized to fight sin they are willing to exploit the license and suspect sin in whatever happens to ruffle their small notions of truth and propriety. They are not worthy to fight sin. As a great Anglican bishop said, " Zeal is only fit for sages, but it is most in practice among fools." So it was sin at one time to think of the earth as round or the sun as stationary ; so it is sin to-day to drink beer, or read Boccaccio or Voltaire, or wear short skirts ; and if, as has been known to happen, war should break out, the enemy would instantly become sin incarnate. There is no little reason for the suspicion that under the lofty pretence of defending morality and fighting sin and worshipping God the peoples of the West have somewhat readily unleashed the many intolerant and aggressive passions that lie hidden in man.

The East has avoided this self-deception by accepting morality for what it is, as glorified convention, " the inevitable and hygienic rules of a particular race of animals." The moral order is not a perfect and unalterable dispensation laid upon mankind but the varying requirements of a stable society. Moral rules are consequently linked up not with religion, but with the relations of family and caste and tribe. Sin, as Mr. Rhys Davids has truly said, is quite antagonistic to the Indian way of life. But Mr. Chesterton will ask, has not the East, far from placing morality on a level with convention, exalted it to the plane of religion ? Has not custom been sanctified ? We believe that the objections betray a misconception of the spirit of Indian religion. We do not deny that from a variety of causes custom is exceptionally powerful, and religion, in a sense, " woven in and out of all the web of human life." Nevertheless morals and manners have remained inviolate, so far as they have, not because they are sacred but because they are profane ; it is a sign of ignorance to strive to correct them : they belong to the world of *Maya* ; the sage and the saint would seek to pierce the *Maya*. Paradoxical as it may seem, it is precisely among

a people who mingle religion with every concern of life that the fullest recognition is given to religion as superior to almost every concern, as a liberation. The man who aspires after *moksha* transcends the customary moral rule, breaks his caste, and becomes *sanyasi*. Not that superstition has vanished, by no means ; but it is not, as in the West, confounded with the very substance and meaning of religion and delivered from the most exalted pulpits and issued from august assemblies of clerical dignitaries. The West has in fact no principle by which to distinguish religion from superstition, being unable to determine whether religion is devotion to God or to a corporation or to both simultaneously. Every cultivated Hindu at any rate knows that religion is the attainment of *moksha*, of union with *Brahman*, by the purification of the self and the casting aside of the illusory.

This view has fundamentally more truth in it than the doctrine of fighting sin that has so grievously misled the West and that Mr. Chesterton now offers to us, for it is based upon the cardinal principle that sin, in the only valid sense of the term, lies within the individual and cannot therefore be extirpated by organization or strategy or violence, but in secrecy and loneliness, in the depths of the heart ; in "impassioned contemplation," as the Buddha, under the Bodhi tree, is said to have done. Had Mr. Chesterton understood this he would not have written that the sense of fight against sin is dangerously absent in the East. What is absent is fight by troops and battalions, by Holy Roman Empires and anti-Saloon Leagues, dedicated to the maintenance of righteousness and the defence of the Lord their God. It is this incessant warfare gives to the history of the West the character of a crusade, a fight against sin, a struggle with shadows ; while the history of the East appears as an endless pilgrimage, a search for the Divine, for the Light. And if, in defiance of every trumpery "exposure," we speak of the East as spiritual, we mean that the East has enshrined a view of religion that presents it still as a high and appealing goal ; not as a curb on immorality, not as a faith in creeds drawn up with infinite wrangling and palmed off as the divine will, not as a means of keeping the lower orders in their place, not even, as Mr. Chesterton suggests, as a "spur to progress," but as the possibility of an exquisite and ultimate disenchantment from the spell of the personal and the transitory.

K. S. Shelvankar.

IN THE WORLD OF BOOKS.

ANCIENT CIVILIZATION.*

[**Margaret Thomas** is a journalist of much experience, and has had a varried and interestlng career in South Africa, the United States, and Great Britain—EDS.]

Everyone is familiar with the simple thesis of a certain school of scientific historians that civilizations gradually evolved from the primitive to the complex. This, on the one hand—not everyone is aware that its proponents maintain it by ignoring facts and leaving unanswerable questions alone. Our author in *Life and Work in Prehistoric Times* is no exception. Professor Renard continues the myth that humanity started in savagery. This learned scholar of the Collége of France calls himself a prehistorian. So he confines himself here to those times when there were no written documents, he considers, to preserve the memory of past achievements. But he is not as sure of his ground as his early chapters would like us to believe. Let us take but a few instances (and the italics are ours) in addition to his acknowledgment that the experts are divided on the origin of man (p. 22):

> In many places, for reasons *which we do not yet understand*, stand menhirs, elevated stones sometimes single, sometimes placed in a circle and painted with red circles with a black spot in the centre, sometimes in shape like that of a tortoise or set up in rows as at Carnac. *They remain enigmas* .....At Saint Sernin in the Aveyrom a menhir which was perhaps an idol roughly represents a woman. We may connect it, perhaps, with the colossal rock statues of Easter Island (p. 178)).
>
> In Mexico as among the Scandinavians.....graven signs have been found *of which we do not always recognise the meaning* and the most part of which will remain for ever dead letters (p. 220).

He describes the caves of Tuc d'Adoubert where outside on the cliffs are "drawings of a wolf and a lioness accompanied by marks *whose significance we do not yet know*" (p. 26). He declares that nothing is known how or when the art of tempering steel came to man. He shows not an ever-rising tide but a degeneracy at work in specific instances in art (p. 177)—and horses (p. 114). He says on page 34 that the hypothesis of man as a vegetarian can be partially accepted, if not in the case of humanity as a whole, yet six pages later does not hesitate to affirm "Everything goes to show that cannibalism existed everywhere and that it existed for a variety of reasons for a very long time." He leaves unanswered "one of the minor marvels of history," how obelisks, columns, pyramids and menhirs were hewn and put into place so that *they were common to every country at a very early date* (p. 87). He refers to Quetzalcoatl of Mexico as "perhaps a

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* *Life and Work in Prehistoric Times.* By PROFESSOR G. RENARD, translated by R T. Clark (Kegan Paul, Trench, Trubner and Co., Ltd., London, Price 12*s.* 6*d.*)

refugee of Atlantis" (p. 121). He acknowledges the fervent adepts of occultism "able by methods kept carefully secret to emerge triumphant from the ordeal of fire and boiling water. Certainly they made more than one discovery about the hidden potentialities of human nature" (p. 186).

There is no consistency here. On the other hand, as opposed to the myth that humanity started in savagery is the widespread tradition of a universal civilization, maintained by those very adepts of occultism, where as to-day sages and savages existed at the same time. There has been no age of the world when savagery and civilization did not struggle together. In our world live scientists and philosophers of Western nations and the jungle tribes of India, the Veddahs of Ceylon, the pigmies of Equatorial Africa, the negrito peoples of the Philippines and New Guinea, the Sakai and Semang of the Malay Peninsula and the Andaman Islanders. Were a tremendous catastrophe to engulf the earth to-morrow and some hundreds of centuries hence on its upheaved surface an archæologist to excavate the domestic implements of one of our Indian or Andaman Island tribes, he would be justified in concluding on the logic of our present prehistorians that the twentieth century peoples were just emerging from the Stone Age. Prof. Renard himself gives *present* instances of modern cave dwellers in the valleys of the Loire and the Cher, and Eskimo huts extant which have scarcely changed their form since a remote past (pp. 76-7) and comments on the superb gold open work of Egypt and Chaldea *thirty centuries ago* as well as the wonderful whitness and delicacy of the linen of the land of the Pharaohs and the exquisite examples of the ceremonial garments worn by the chiefs and priests in ancient Mexico and Peru. "The luxury of fine dresses . . .Its origin goes back to a remote past" (p. 102). To the days of the beginnings of pre-history and primitive man? He wonders why in the most ancient civilizations there were sphinxes with the head and shoulders of a woman on a lioness' body, gods with the heads of rams, bulls with wings and the faces of men. Inexplicable as is ancient symbology to the prehistory of Kali Yuga, this age of iron, which in its own symbols can yet significantly say "In our own time, do we not estimate the place of a people in the scale of civilization by the amount of iron which it uses?" (p. 73), it seems clear enough in the transmitted history of the Golden Age.

Professor Renard does not take into account the law of cycles and the rise and fall of civilizations, countries and cultures. If there has been an evolution of civilization steadily from primitive beginnings to the present "apotheosis," what of Chaldea, Egypt, Greece, Rome and the attainment of heights in the first two as yet unreached by us, with "mediæval ages" of darkness between each? Can we reconstruct the Pyramids? Can our artists decorate our walls with imperishable colours as bright and vivid to-day as they were 4,000 years ago? Can we build walls such as those of Syene some 5,400 years old so that at the precise moment of the solar solstice the entire disc of the Sun is "reflected on their surface—a work which the united skill of all the astronomers of Europe would not now be able to effect?"

Not without significance is Prof. Renard's reference to the colossal rock statues of Easter Island, remnant as they are of the Lemurian civilization which perished 700,000 years before the beginning of the Tertiary Age. When secondary period man is rediscovered, with him will appear knowledge of his long-forgotten civilization. Atlantis, too, makes fleeting appearance in his pages. Atlantis, that most brilliant civilization which the world has ever known, flourishing in the early part of the Tertiary Age. Scientific historians would confess less often that they did not know, had the records traced on the tanned skins of gigantic antediluvian monsters in primitive Atlantean libraries not been destroyed in the cataclysm that overwhelmed a continent.

As widespread as the tradition of a great civilization in prehistoric times, pointed to by Rawlinson, Jacolliot, Maspero, Lenormant, W. J. Perry, is the tradition of the existence in every ancient nation of divine kings who ruled early races. They were the guides of infant humanity and from them came the first notions of all the arts and sciences, as well as of spiritual knowledge, whence were sown far and wide the first seeds of universal culture.

MARGARET THOMAS.

The Philosophy of Confucius. By C. Y. HSU. (Student Christian Movement, London. 1*s.* 6*d.*)

This little book will do much good if it succeeds in correcting some of the foolish notions which have so long been current about China's greatest teacher. It has taken the Western world a long time to realize that Confucianism, so far from being a formidable rival to Christianity, is rather to be regarded as an ally. For the teachings of Confucius in no way conflict with those of Christ: they formulate ethical truths in different language and under a different aspect, but so far as human conduct is concerned, they are fundamentally the same. Into religion in the narrower sense of the word Confucius did not seek to penetrate, but merely enjoined respect towards the spirits, adding that it was best to keep aloof from them. It is clear he was no agnostic, for he speaks with awe of the worship of Deity (Shang Ti) as practised in his own day.

On the whole, however, he may be said to have made the relation of man to man his chief concern. In his opinion, "man is born good," which is only a compendious way of stating that every man is endowed with certain good instincts, and that if he does not obey these instincts, his conscience will tell him that he is doing wrong. In other words, man has a natural capacity for goodness which may be developed to a boundless extent by moral education, though it may also be stifled by the want of it. One who has cultivated his innate feelings of love, sympathy and benevolence, is the "nobler type of man" (chün-tzu) whom Confucius is fond of contrasting with his opposite, the "little" or "mean man."

Mr. Hsu has given an excellent account of Confucian teaching both on its moral and its political side—which are of course animated by the same principles. Of especial interest at the present day are the remarks on anti-militarism. Confucius and his followers were always opposed to violence, and they saw that the main cause of war between nations was the seeking of gain. "It will be useless to try to prevent war merely by saying that war is inhuman and evil; war can only be abolished by finding out its cause and abolishing that." Mencius was even more thorough-going a pacifist than his master: "There are men who say—'I am skilful in marshalling troops, I am skilful in conducting a battle!'—they are great criminals. If the sovereign of a state love benevolence, he will have no enemy in the empire."

If there is any criticism to be made of Mr. Hsu's work, it is that here and there he has allowed himself to be misled by Legge's translation of the sayings, which is far from faultless in its terminology. Thus, in the famous passage where Confucius enunciates the Golden Rule in its negative form, he renders *shu* by "reciprocity," whereas it stands for something much higher, being in fact almost equivalent to *jên* (love, charity, or goodness of heart), only with the idea of altruism more explicitly brought out. A more grotesque example occurs on the preceding page: "The filial piety of now-a-days means the support of one's parents. But dogs and horses likewise are able to do something in the way of support." The real meaning is that filial piety should not be merely a question of supplying our parents with food, since we do as much even for our dogs and horses. It is also a pity that Mr. Hsu has admitted a dialectal pronunciation of proper names which leads him to write *Yen-fai* for Yen Hui, the favourite disciple of Confucius. Unless the standard Mandarin is retained for all proper names, confusion is bound to arise.

LIONEL GILES.

Reincarnation. By Dr. Gustave Geley, translated from the French by Ethel Archer (Rider Co., London. 1s.)

This little essay is in effect a reply of the author to an international questionnaire on Reincarnation instituted by Dr. Innocenzo Calderone of Palermo. It was written as early as 1912, and since that time the author has died. Dr. Geley was a staunch adherent to the doctrine of Reincarnation because it was to him "from the moral point of view fully satisfying, from the philosophic absolutely rational. from the scientific seemingly true, and better still, probably true." From these three points of view, therefore, he examines the subject. There are many admirable things in this little treatise, but we deplore the fact that Dr. Geley seems not to have been acquainted with the true Theosophical teachings on Reincarnation and its twin doctrine, Karma. He apparently has come into touch with some so-called Theosophical teachings which he feels are likely to set back the future of reincarnationist philosophy, but had he seriously contacted the work of H.P.B., he would have found an explanation which would

have undoubtedly satisfied him. There are certain contradictions, it appears to us, in his thought, and he has not been able rightly to evaluate the place of the different kingdoms in nature. But he puts up a strong case for the probability of reincarnation which may draw the attention of many who have not yet contacted the subject, and lead them to seek for further information in the writings of those who have mastered the true teaching and given it out to the world. *The Key to Theosophy* by H. P. Blavatsky is one such book, *The Ocean of Theosophy* by W. Q. Judge is another.

F. E.

A Preface to Morals. By WALTER LIPPMANN (George Allen & Unwin, Ltd., London. 10*s.* net.)

Under this unassuming title Mr. Lippmann has succeeded in writing one of the most thought-provoking books of our day. His analysis of the world to-day refers to the West, but there are not a few in the East, who too have been caught in the whirlpool of modern unrest, and what Mr. Lippmann has to say will assuredly not fail to interest them. The book shows a masterly grasp of the realities of the educated life to-day; the mind has gone beyond the stage when as if opium-dosed it could swallow any cock and bull story that masqueraded as a religious mystery; but also it has lost its bearings, and finds itself in an ocean of doubt. Deprived of the consolations of religion the educated man "discovers one day that he is no longer sure" that anything is "worth doing." Philosophers offer up-to-date interpretations of God, but Mr. Lippmann says: "...a conception of God, which is incomprehensible to all who are not highly trained logicians, is a possible God for logicians alone." In the midst of this uncertainty the question arises what are the teachers to think. This really is "the preface to everything else." The dogmatic moralists are out of tune. The moralist of to-day has to *elucidate* "what the good is."

"The acids of modernity have dissolved the adjustments of the ancestral order." A new order has taken its place and it requires its own thinkers. Mr. Lippmann puts forth in a masterly way a plea for humanism "because in the kind of world I happen to live in, I can do no other." He pleads with Whitehead for religion as "the art and the theory of the internal life of man." This is the religion of the greatest among mankind and this is the religion which has not been touched by the acids of modernity. The true religion is the religion of the Spirit, whose essential principle is disinterestedness. The old type of religion, as cosmic government, tended to be uninterested in human affairs. The religion of to-day is profoundly humanistic and for that very reason disinterested.

To become detached from one's passions and to understand them consciously is to render them disinterested. A disinterested mind is harmonious with itself and with reality. This is the principle by which a humanistic culture becomes bearable.

Our author proceeds to show how this spirit of disinterestedness works in the scientist,—" pure science is high religion incarnate,"—in the civil servant, loyal to his traditions whatever party be in power, in short in every walk of life. In the realm of spirit he succeeds most who most forgets his self ; he leads, who can prove himself to be most disinterested. Given this spirit, socialism can be as good as capitalism; without it socialism can be as stupid and as grasping as capitalism.

In the world of love there is an emphasis on freedom, which ultimately cannot but shake the institution of marriage to its foundations. In an acute analysis of modern love, Mr. Lippmann vividly brings out the ennui of mere love : " Love and nothing else very soon is nothing else." " It is this understanding that love cannot successfully be isolated from the business of living which is the enduring wisdom of the institution of marriage." For this very reason it cannot be a matter of compulsion "except the compulsion in each man and woman to reach a true adjustment of his life."

The way out of the morass of uncertainty and doubt is this religion of spirit, of disinterestedness. In this God becomes the supreme symbol in which man expresses his destiny. The man who has lost faith in God as conceived in popular religions, and who has lost his faith in morality can do nothing better than read and digest this preface to morals, which may conceivably prove to be a preface to a new life of hope and faith and service.

A. R. W.

Mysticism and the Eastern Church. By NICHOLAS ARSENIEW. Translated from the German by Arthur Chambers. (Student Christian Movement, London, 5*s*. net.)

In this book, with a preface by Prof. Friedrich Heiler and a brief introduction by Miss E. Underhill, Prof. Arseniew, well-known in Russia as a writer on Mysticism, deals first with the " Spirit of the Eastern Church," and then with the " Transfiguration of the World and of Life in Mysticism." The Spirit of the Eastern Church he shews us to be ruled by faith in the Resurrection, and the joy which springs from that faith, mingled with the realisation that asceticism is the price of transfiguration. The first step on the Path is contrition, and those who strive after purity of the spirit, must first conquer the self. When sinful thoughts are overcome, and the heart purified, for the quickened sight the whole creation is transfigured and ennobled. The Christian consciousness has always recognised the transience of evil and suffering, over against the abiding presence of the all-subduing Eternal Life, apart from which nothing at all has any real existence. Students of Mysticism, whether of the East or the West, will find in this book a most interesting introduction to the mysticism of the Eastern Church, and also a message (for all who look for a reconciliation of the near and the far, the heavenly and the earthly) of the manifestation in this visible world, here and now, of the Divine glory, which is Life Eternal.

MARGARET SMITH.

CORRESPONDENCE.

Barbarity in Sports.

It is, I suppose, useless to write you a rejoinder to the article in your magazine on "Blood Sports." Few of your readers have much knowledge or interest in hunting I gather, and I should not trouble to do so nor to take up your time except for the point of clear thinking and philosophy involved. It is quite time we ceased to smear the grandeur of Nature with our petty little morals. Eat and be eaten is a law of nature—and to be feared and hated only by the cowardly and wrong-headed. Hunter and hunted, eater and eaten, live side by side and at *peace*. Each creature finds its own food and should not grudge to be either food or fertilizer in return. Greed and pride on the part of mankind have made him try to blink his eyes at this wholesome and natural economy.

As to the fox and the stag, man cannot farm against unlimited numbers of these . . . they are beautiful and happy creatures and should be allowed to live—as they do live—partly protected, *viz.*, protected during the mating season and *allowed to die a natural death*. To die by being hunted *is the natural end of stag and fox* ever since there have been stag and fox. To meet this end their finest qualities of speed and cunning have been evolved. Few animals in the wild state have the horrible end of death from decrepit old age. Left to themselves men and farmers trap foxes, cunning and speed are useless to them then. Held by one torn foot till they tear off their own foot or wait to be clubbed,—the stag is trapped in pits where he breaks his legs—or he is shot by inexpert shots. Where is man's justice? Where his humanity? Where even his reason? The rat, every bit as much a highly evolved mammal as the stag, may be killed by any kind of dreadful torture—because he dares to try and share the bounty of man! Four days' calves are torn from their mothers and the pitiful creatures driven to market to be slaughtered—for our cheap milk and meat! This is *unnatural*, cruelty is unnatural, but hunter and hunted and a clean kill is not unnatural nor cruelty. Bull hunting out in open unfenced land is natural sport. Bull-baiting in an enclosed ring where, even if victorious, he cannot escape, is not natural. It is time we went to school again to our mother Nature and then we might realise how blind our pride and conceit has made us.

Man was ever a hunter, in hunting he also learned his finest qualities. The words of holy men are caught and killed like moths upon the pin of a letter. Do we believe—who believe the words of the Buddha holy—that He would have us crawling with lice? And our flocks and herds miserable with parasites? I think not—but we need not kill unnaturally nor wantonly, *i.e.*, without reason.

Yeovil, England. I. G. Bartholomew.

[It is the policy of THE ARYAN PATH to let both sides speak, and so we print the above letter; with its even hardly specious but certainly immoral doctrines (we have heard of them before) no humane mind will agree; these are invented by the cunning animal brains which every hunter, sooner or later, acquires through his cruelty, and to the detriment of his intellectual and intuitive nature; how he acquires the animal propensities, especially the evil ones, is clear to any thinking student of our Theosophical philosophy.

It is the height of impudence for any one belonging to the "sporting" class of our correspondent to invoke the name of the Holy Buddha to justify his acts of degrading cruelty. According to tradition, from first to last, the Buddha practised the law of compassion and taught:—

"Kill not,—for Pity's sake—and lest ye slay
The meanest thing upon its upward way,"

and who showed real sportsmanship in offering his own body in a previous life to the famishing tigress. Let our correspondent ponder over that incident so well described by Sir Edwin Arnold in the fifth book of his *Light of Asia*.

Below we print an answer to a question on the subject given by H. P. Blavatsky in *Lucifer*, Vol. II, pp. 258-259 so far back as 1888 to show what the real spiritual view of the matter is.—EDS.]

Question.—Why do the noblest animals suffer so much at the hands of men? I need not enlarge or try to explain this question. Cities are torture places for animals who can be turned to any account for use or amusement by men! and these are always the most noble.

Answer.—In the *Sutras*, or the Aphorisms of the *Karma-pa*, a sect which is an off-shoot of the great Gelukpa (yellow caps) sect in Tibet, and whose name bespeaks its tenets—"the believers in the efficacy of Karma," (action or good works)—an Upasaka inquires of his Master, why the fate of the poor animals had so changed of late? Never was an animal killed or treated unkindly in the vicinity of Buddhist or other temples in China, in days of old, while now they are slaughtered and freely sold at the markets of various cities, etc. The answer is suggestive:—

". . . . Lay not nature under the accusation of this unparalleled injustice. Do not seek in vain for Karmic effects to explain the cruelty, for the *Tenbrel Chugnyi* (causal connection, *Nidana*) shall teach thee none. It is the unwelcome advent of the Peling (Christian foreigner), whose three fierce gods refused to provide for the protection of the weak and *little ones* (animals), that is answer able for the ceaseless and heart rending sufferings of our dumb companions."

The answer to the above query is here in a nutshell. It may be useful, if once more disagreeable, to some religionists to be told that the blame for this universal suffering falls entirely upon our Western religion and early education. Every philosophical Eastern system, every religion and sect in antiquity—the Brahmanical, Egyptian,

Chinese, and finally the purest as the noblest of all the existing systems of ethics, Buddhism—inculcates kindness and protection to every living creature, from animal and bird down to the creeping thing and even the reptile. Alone, our Western religion stands in its isolation, as a monument of the most gigantic *human* selfishness ever evolved by human brain, without one word in favour of, or for the protection of the poor animal. Quite the reverse. For theology, underlining a sentence in the Jehovistic chapter of "Creation," interprets it as a proof that animals, as all the rest, were created for man! *Ergo*—sport has become one of the *noblest* amusements of the upper ten. Hence—poor innocent birds wounded, tortured and killed every autumn by the million, all over the Christian countries, for man's recreation. Hence, also, unkindness, often cold-blooded cruelty, during the youth of horse and bullock, brutal indifference to its fate when age has rendered it unfit for work, and ingratitude after years of hard labour for, and in the service of man. In whatever country the European steps in, there begins the slaughter of the animals and their useless decimation.

"Has the prisoner ever killed *for his pleasure* animals?" inquired a Buddhist Judge at a border town in China, *infected* with pious European Churchmen and missionaries, of a man accused of having murdered his sister. And having been answered in the affirmative, as the prisoner had been a servant in the employ of a Russian Colonel, "a mighty hunter before the Lord," the Judge had no need of any other evidence and the murderer was found "guilty"—justly, as his subsequent confession proved.

Is Christianity, or even the Christian layman to be blamed for it? Neither. It is the pernicious system of theology, long centuries of theocracy, and the ferocious ever-increasing selfishness in the Western civilized countries. What *can* we do?

Freud & Col. Lynch.

I have but one criticism of The Aryan Path to make. I deplore the violent attack on Freud by Col. Arthur Lynch which is quoted on the last page of No. 2. Freud has done a great work in the West—a work of necessary destruction. Destruction is not the same as construction, we know, but, in its right time and place, the destruction of the false is the necessary preliminary of the construction of the true. And Freud's great construction has been a *necessary* work of destruction: unnecessary no doubt in India, but utterly necessary in Europe. Therefore I beg The Aryan Path not to print attacks on Freud which show no appreciation at all of his great service.

London. J. M. M.

It is a pity that the columns of such a valuable journal should waste space on the unworthy and unscientific comments of a so-called psychologist, Colonel Arthur Lynch. It is true that Col. Lynch has

published two volumes of "Psychology—A New System" (1912). Possibly, that is why Freud's work is not a scientific exposition at all.

Let me begin by saying that it is only a Freudian who is capable of criticising Freud's work. After being fed on his doctrine in theory and practice for many years, it becomes a solid basis whereon to argue about the taste of that food.

Freud is sufficiently materialistic to be a true scientist. His work on the dynamic nature of the Unconscious Mind has revolutionised the whole of the older psychology. Moreover, he has provided a working basis for the alleviation of certain pathological conditions. The totality of his work, I quite agree, is reduced to a sexual basis. Even so, like "the curate's egg, it is good in parts". We must admit the force of our animal desires and appetites to a very large extent, but we cannot accept that all and every concept is sexual.

The chief objection to Freud seems to be his one-sidedness. Negativity and pessimism are both predominant in his pages. If we have these brute-like appetites, this is no reason why anyone should remain at that level. *It is the constructive bent that is not stressed by the workers in Psycho-Analysis. Therein lie its dangers.* Concepts of gods, devils and what nots are razed to the ground, and the released energy, in many cases, is capable of disintegrating the organism by the dénoument it entails.

If Colonel Lynch were less tinged with that dogmatism that he attributes to Freud and if his criticism were more temperate, his opinions would carry more weight.

London. EX FREUDIAN.

[Our only regret is that our correspondent has not put his name to the letter. He speaks with the authority of one practising in Harley Street.—EDS].

ENDS AND SAYINGS.

"_____ *ends of verse*
And sayings of philosophers."

HUDIBRAS.

During the month of May was held at Erode (South India) the Second Provincial Conference of an organization which works for engendering self-respect among the masses as well as the classes of India. It is regarded as "the movement of the poor" and if it follows the advice of Mr. M. R. Jayakar who presided over the Conference it will serve India worthily and mightily :—

> You must not make the hatred of any community the basis of your movement at all. Hatred is a lever but a lever of very short duration. It is a brittle lever, if I may say so. It breaks very soon. It may lift a stone here and there but yet it is not a lever which will give you any power for a long time. Place your movement on goodwill and justice.

How are the promoters and active members of this promising movement to practise goodwill and justice ? Mere desire, aspirations only, have never availed. It is ancient advice which Mr. Jayakar has repeated, to be found in the *Gita* and in the great saying of the Buddha—"Hatred ceaseth not by hatred, but by love". The practice of goodwill and justice necessitates some knowledge of the Law of Karma, of Ethical Causation, the restorer of disturbed harmony. Says the *Secret Doctrine* (1. 643).

> Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways—which one portion of mankind calls the ways of Providence, dark and intricate ; while another sees in them the action of blind Fatalism ; and a third, simple chance, with neither gods nor devils to guide them—would surely disappear, if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air.

Karma is an Indian doctrine but much misunderstood in modern India. It is neither *Kismet* nor a passive submission to one's lot; it is *action* which should be undertaken by the Soul to overcome obstacles, failing which obstacles overtake the Soul.

At the same time and place another self-respect conference was held especially for youths, over which Mr. P. Chidambaram Pillai of Nagarcoil presided. He reiterated the basic idea of the self-respect movement—Brotherhood without any distinction, and gave his young listeners this advice :

> Perhaps you may not have heard of the late Sri Narayan Guru, the spiritual head of the Ezhavas or Tiyas of the Malabar Coast. They number about two millions and they are now one of the foremost communities on the West Coast. They come of the untouchables of Malabar. Within

> a quarter of a century, their Swamiji raised them to the deservedly high position in society which they now occupy. According to this guru, India will never find any salvation whatever, unless there be one God, one religion and one caste throughout the length and breadth of the land. Retain caste and there is no salvation for the Hindu or for India.

This is good advice, but once again is partial: people cannot live by negation. By all means do away with the evil of many castes, but what shall the "one caste" live by? What kind of "one God" and "one religion" is it to be? Unless a positive philosophy guides young minds to a nobler mode of life in the family and in the state, a mere cry of "down with the castes" may prove dangerous, and the outcome more ignoble than the existing situation. There is a proper basis for breaking caste, of overcoming the evils of separative religions; our young friends will find that in the life-experience narrated (1880) by a true Theosophist, Damodar K. Mavalankar in "Castes in India" which is now available in pamphlet form in the office of THE ARYAN PATH.

It is with some amusement that we recently noted that the example of the Archbishop of Canterbury had been followed by the Parsi Dastur at Udvada, both of whom "prayed to God" for peace and good will in India which is suffering from political dissensions. Leaving politics alone we cannot refrain from commenting on these acts of "piety." May we know what his Grace of Canterbury *did* to prevent the arising of the conditions which now prevail, or what he is doing now to translate the hopes and demands of political India, to enlighten the ignorance or remove the misunderstanding of his flock and his countrymen? Equally may we know from the priest of the sacred Fire how far he has achieved in kindling the fire of understanding if not in other hearts at least in his own? It has ever been an easy way out of the difficulty to throw on the shoulders of God the ills of irresponsibility. What wise God is it that confuses the minds of mortals, that envelops them in ignorance and that refuses to listen to the prayers of his devotees at Canterbury and at Udvada? For though many days have gone by since they prayed, conditions are certainly worse. If these religious "shepherds" would think and act, instead of indulging in verbal prayers to a deaf, because a non-existing, Personal God, they would serve their respective communities better. Jesus taught that prayer is a silent communion with our Inner Soul, the Self in the Heart, the Father in Heaven. Zoroastrian Fragments advocate fight with the druj—the devil of uncleanliness, of impurity of thought, word, and deed. All Great Souls emphasise the gaining of understanding which enables man to live in peace with his fellows, to help them intelligently. Lord Irwin and Gandhiji will look in vain for any aid from any outside God—call it Jehovah or call it Ahuramazda. Both will find enlightenment in their own Souls, in proportion as pride and prejudice are removed, as lessons of true history are pondered over, but above all as a sincere effort is earnestly made to solve the problem with mutual respect and tolerance. To the men of Canterbury, Udvada

and their like, may we present for meditation these words of a real Doctor of Divinity, a true Fire Lord, Son of Ahuramazda :—

> The God of the Theologians is simply an imaginary power, *un loup garou* as d'Holbach expressed it a power which has never yet manifested itself. Our chief aim is to deliver humanity of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of all human misery.

From America, however, we hear that a better note has been struck. In an address before the New York Society for Ethical Culture on March 31, 1929, Dr. Felix Adler uttered some profound truths concerning the spiritual nature of man and the necessity for a truly spiritual religion. Theosophical students will see the source of these in their own very ancient philosophy.

Dr. Adler defines a purely spiritual religion as one which does not invoke the authority of an extraneous God. Such a God as is worshipped in the Churches and Synagogues he finds inconceivable. No one Being could be omniscient or altogether holy, since holiness consists in the harmonious interaction of one life with all other lives.

> The attributes of divine being must be ascribed to an infinite number of spiritual beings, among whom every man and woman counts in so far as there is within them a spiritual self. In our ultimate, most real nature we are eternal, we are partners in perfection, we are destined to holy intercourse with all fellow spirits.

How can we know that there is a spiritual nature in man? Dr. Adler says that this knowledge is to him a matter of inner experience. He finds it impossible to consider man as a physical being that lives, grows, withers and dies. Man is to him an *exceptional* being who has risen above the forms of life that lie below him. Physical evolution explains to him only the physical part of man's nature, and fails to account for the divine. The latter is not merely a second man wrapped up in the sheath of the body; it is not a ghost, not a material particle.

> The spiritual is the divine ; nothing else is spiritual. It is the supreme word and should be used only for the supreme epiphany of the unknown essence of man.

What are the characteristics of this divine being that is man? There are three, says Dr. Adler. First it is *eternal*. Only that which persists and endures is absolutely real; all else is relative. Secondly, it is *perfect* being, including the totality of possible being. Thirdly, it is *holy* in the sense that whatever exists in it is in harmony with whatever else exists within it, conflict and friction being excluded. For highest harmony and holiness are identical. This is another way of describing a Mahatma.

In this lecture, Dr. Adler urged his listeners to stop appealing to some Divinity outside themselves, and to begin to look for the God within themselves and their fellowmen. Make this an hypothesis, he says, assume that there is such a presence, and see what effects

will follow. If men once perceived the connection between liberty and the spiritual part of man, there would be no more dictators, but each man would become the master of his own destiny.

> Nor if it were assumed that there is a spiritual nature in the backward populations of the earth, latent but present, would there be the commercial raids that decimate these unhappy populations, nor should our present civilization with all its glitter be shadowed by that dark cloud of the next war with its inconceivable horrors that weighs to-day upon mankind.

How an individual, suffering from a disease in childhood, will as a result find his entire life changed, is brought forward by Dr. H. W. Newell, of the Virginia State Mental Hygiene Clinic (Science-News Letter March 1930) who has traced the history of twin girls, one of whom in early babyhood contracted infantile paralysis, so that now whereas in appearance she is almost identical with her healthy sister, in personality she is entirely different, being backward, both mentally and physically, this bringing with it a great deal of suffering.

Medical science with all its arduous investigation, can but state a fact like the foregoing, but can offer no consolation or explanation to the unfortunate girl so afflicted for the remainder of her life term. Explanation, however, does exist in the soul-satisfying philosophy of the Aryans, which has recorded the twin doctrines of Reincarnation and Karma.

The Ocean of Theosophy teaches :

> Heredity in giving us a body in any family provides the appropriate environment for the Ego. The Ego goes only into the family which either completely answers to its whole nature, or which gives an opportunity for the working out of its evolution, and which is also connected with it by reason of past incarnations or causes mutually set up .... When we look at the character in human bodies, great inherent differences are seen. This is due to the soul inside, who is suffering or enjoying in the family, nation and race his own thoughts and acts which past lives have made it inevitable he should incarnate with.
>
> Individual unhappiness in any life is thus explained : (a) It is punishment for evil done in past lives ; or (b) it is discipline taken up by the Ego for the purpose of eliminating defects or acquiring fortitude and sympathy. When defects are eliminated it is like removing the obstruction in an irrigating canal which then lets the water flow on. Happiness is explained in the same way : the result of prior lives of goodness.

THE ARYAN PATH

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The ARYAN PATH

No. 8. AUGUST 1930 Vol. I.

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𝔄 𝔘 𝔐

Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

THE ARYAN PATH

VOL. I. AUGUST, 1930. No. 8

The Editors hold themselves responsible for unsigned articles only. They are not necessarily in agreement with the views of their contributors to whom they leave free expression of opinion.

THE APPROACH TO THE PATH.

A correspondent of *The Times* (London) reflecting upon the Whitsunday Myth of the followers of the Ascended Christ receiving a new life, writes an article which, shorn of its conservative creedal wording, is Theosophical in spirit. His theme is the Paraclete—the Comforter and Advocate—promised by Jesus to his followers as a parting gift. They were despondent and did not know where to look for help and guidance when the Teacher departed. "They needed no less an Advocate" ; they desired a pillar to lean upon as strong as Jesus himself ; they wished that to be an ever-present source of inspiration even as the Teacher was. In response Jesus offers them the Paraclete.

"Paraclete" is translated Comforter and Advocate ; he is defined as the Holy Ghost and the Spirit of Truth which would "abide with you for ever" ; he is described by the writer of the article as "the Divine Spirit who comes to defend against evil without and within, not as an external defender against attack, but as an inner activity of spiritual power in the recesses of life."

The writer says that "it must always be hard to be a Christian," and that this "promise of another advocate clearly implies that men can never find discipleship an easy matter." But discipleship not being the sole privilege of the followers of Jesus, it is not only "hard to be a Christian" but equally hard to be a disciple of Gautama or Krishna, Zarathushtra or Lao Tzu. Every Guru has reiterated the teaching about the Paraclete ; this biblical concept is very old and universal.

Theosophy teaches that Jesus and his like come to mankind from age to age (as Krishna-Christ points out in the Gita IV.8) and in spite of all the inspiration and wisdom they shower upon their followers

and others, there is no spiritual hope for man save as he turns within for comfort in darkness and for advocacy in the performance of the deeds of light.

This view stands unveiled in its profundity when we consider the biblical assertion that it is expedient that Jesus should go away for then only the Comforter will come (John XVI. 7). It is not merely basking in the spiritual radiance of the Guru that confirms us in discipleship; it is the assimilation of his instruction and the absorption of his life, by osmosis and in other ways, which produces a change of heart, bestows a deeper perception and compels a different mode of life. How far this osmosis has taken place is best known when the Master becomes absent to the perception of the Chela, driving the latter to turn within for all guidance. This is one of the reasons why the Great Ones break the continuity of Their public work—labouring visibly, but mostly in secrecy, for twenty-five years in every century, and watching from Their occult world the doings of this world for the remaining seventy-five years.

In this ancient and universal teaching modern disciples and would-be disciples will find the approach to the Path of Discipleship, which is not reserved for any special caste or creed, but is open to the most untouchable of sinners.

What is that approach? That he shall turn within where is the true world of Spirit and note the existence of the Soul and find out its nature and ways. Not by any other member of our being but by the Soul, and the Soul alone, the world-process can be truly understood. Senses mislead, feelings becloud, mind itself proves abortive; Soul, and Soul alone, using all these, is capable of true perception.

The ordinary man views the drama of evolution by his senses; he enjoys it or is bored with it, centred in emotion; he criticises it by the analytical power of his mind; finally he chafes against its decrees and methods, or is dumbfounded before its meaning, or becomes superstitious about its mystery. How many observe the Play with the single eye of the Soul? Even when Great Ones appear on the stage to act Their lofty parts the spectator sees with the eyes of flesh and tries to fathom Their words with his clever mind.

History shows that every Teacher invariably proceeds to deliver his Message in three stages: Beginning with a dispassionate exposure of the wrong morale of the people to whom he comes, he proceeds to expound positive principles of life based on a clear understanding of the universal laws of nature, and then only, as a third step, he calls upon his hearers to look within. In other words, he says to the individual that his morale is wrong because he is centred in his senses and is moved by his passionate mind. Not till man finds his own Soul which is capable of moving the mind and mastering the passions and using the senses can he know what life is or its meaning, not till then is the pupil ready to comprehend the words of the teacher.

We cannot even know what is wrong with us till the admonisher within is found. The sayings of the Teacher remain parables till Soul and not senses becomes the hearer. Therefore the injunction to look within, and look from within—the one so that we may find ourselves, the second for the purpose of understanding the universe without. Senses make our illusory horizon; mind establishes our limited universe of discourse; but the Soul, boundless and beginningless, can see the vision of an infinite immortality. The Teacher present, his power energizes us to grasp some of this wisdom, to catch a glimpse of that infinite immortality; but unless our own power is evoked, his going away will deprive us of the inspiration of our vision. Therefore this particular message of every true Guru—to keep the link of Wisdom unbroken by holding fast to the Soul and going slow with the senses.

Holy Writ is profaned when mind tries to manipulate it; its holiness is assimilated when the soul uses it. It is in this sense that the puzzling occult teaching should be understood—" even ignorance is better than head-learning with no Soul-wisdom to illuminate and guide it." Head-learning puts us on a wrong track, and we have to retrace the steps taken by the light of head-learning; ignorance though weak is devoid of encumbrances.

Look within and look from within!

The higher life, however, does not consist in retirement from body and mind into a state of passivity, but in evoking the power of the Paraclete to behold the universe, to serve Mother Nature. But how to make sure that he who speaks and inspires is the Holy Ghost and not mere ghost, is Spirit and not spook, is Comforter and not soothsayer, is Advocate and not specious pleader? By the Light of Eternal Wisdom. The dying Buddha said (*Maha Parinibbana-Sutta* II.33; VI.1; and VI.10):

> *Be ye lamps unto yourselves. Hold fast to the Truth as a lamp. The truths set forth for you all, let them, after I am gone, be the Teacher to you. Work out your salvation with diligence.*

THE PATHS OF INDIA, CHINA & THE WEST.

[**J. W. T. Mason** is an American writer on philosophy and religion. He has travelled extensively in many countries, studying religious and philosophical problems. He is a personal friend of Henri Bergson, to whose school of philosophy, in its creative sense, he belongs. Among other friends from whom he has gained philosophic insight, through personal contact, are Benedetto Croce, in Italy, and F. C. S. Schiller, at Oxford. Mr. Mason's first book on philosophy, *Creative Freedom* (1926), was commended by many critics as opening a new approach to the study of creative activity. His second book, *The Creative East*, published in 1928 in "The Wisdom of the East" series, is being used as a text book in philosophy at the College of the City of New York, and has been recommended as an essential volume for journalistic study by Dean Walter Williams, of the Missouri University School of Journalism. It has been translated into Japanese and is now being translated into Russian. Mr. Mason is vice-president of the recently formed New York Chapter of the International Philosophic Society, whose headquarters are at Leipzig, Germany, and whose purpose is to further international culture relations.

Our readers' attention is called to our editorial Note which follows this article.—EDS.]

Life includes its varied human activities in three major specializations, spirituality, æstheticism and utilitarianism. To co-ordinate the three, so that human personality can reach its highest development, is shown by experience to be very difficult. Almost always nations as well as individuals tend to emphasize one of the three at the expense of the others. If we regard human life as a movement working out its own destiny by its own efforts, then humanity's specializing tendency seems by no means abnormal. Humanity, regarded as a whole, specializes in its parts, and we know that the specialist reaches higher levels of attainment, in a shorter time, than the individual or nation that does no more than adopt what I may call only a casual interest in any of the three great movements of humanity. The objective which life appears to have as its aim is an eventual co-operation of spirituality, æstheticism and utilitarianism; but, the present phase of man's existence shows predominant signs of being still in the specialist's stage.

INDIA'S SPIRITUALITY.

India is the centre of humanity's spiritual specialization. Nowhere else has mankind so deeply concentrated on spiritual matters for so lengthy a period. India has attained heights of spiritual knowledge surpassing all other nations. But, it is pure spirituality. That is to say, it has little association with the practical concerns of material existence. India's nationalism is a spiritual and not a material nationalism. I make this assertion realizing that critics declare there are more religions in India than in the rest of the world.

But the soul is deeper than any religious formula. To say India is spiritual means far more than to say India is religious. The spiritual specialization of India has given Hinduism an insight into non-material

Reality which the rest of the world is gradually coming to accept, in its philosophy and in modern, occidental science. Fundamental Reality, as India's great thinkers long ago discovered, is not the material world but rests in immateriality. Henri Bergson, the West's leading philosopher of creative activity, moves toward the same understanding when he declares that the only way of knowing Reality is by intuitionalism—by sinking ourselves below the surface of materiality and observing Reality in its innermost essence. Maine de Biran, the philosopher of the French Revolutionary period, to whom Bergson probably owes the basis of this idea, emphasized the necessity of penetrating through experience and taking inner observation as our guide to Reality. One might quote from many western philosophers to demonstrate other trends of ancient Hindu spirituality appearing in the ideas of modern occidental thinkers. William James accepted the principle of karma. Hægel doubtless took his idea of the world-soul from the unifying implication of Indian spiritual knowledge.

Furthermore, the most advanced western physicists and mathematicians are entirely revising old theories of science. Their new principles are new to the west, but so old to India that the origins have been lost. Thus, A. S. Eddington, the great expounder of relativity, at Cambridge University, in his book *The Nature of the Physical World*, declares (pp. 225, 228) that science surveys the world (that is, the universe) only by means of instruments which are part of the universe and thus being subject to its laws, give only partial results. He adds: "It has become doubtful whether it will ever be possible to construct a physical world solely out of the knowable.....It seems more likely that we must be content to admit a mixture of the knowable and unknowable."

The "unknowable" in physical terms, yes. But, India supplies the key to the physically unknowable by means of human thought transcending materiality and coming in touch with pure spirituality. Science, eventually, must recognize this fact, if ever science is to know Reality. Such has been India's contribution to human progress. But, the energy required for Hinduism's spiritual specialization has left little to be applied to æstheticism and utilitarianism. The spiritual concentration of India has tended to turn interest away from the conquest of matter. Karma, for instance, may be interpreted to include self-responsibility—but for what? For escaping from past devastating influences and refraining from injecting evil influences into the future. Self-responsibility is thus dominantly interpreted in spiritual terms. Self-responsibility, however, has also a utilitarian meaning. It means responsibility for improving one's material lot in life and carrying forward the great human movement of making matter submit to human welfare. India must develop an understanding of that interpretation of responsibility for her spiritual genius to co-ordinate itself with utilitarian betterment.

Æstheticism in China.

China has neglected spirituality and utilitarianism and has specialized far more than any other nation on æstheticism. The

Chinese have naturally a versatile temperament ; but they have subordinated other factors of life to concentration on an amazing development of æsthetic versatility.

Spirituality is debased in China. Materialism, so greatly desired by the present revolutionary leaders, has been buried for thousands of years, in any large creative sense, and resists every tendency towards resurrection. Why ? Because for ages past, the Chinese have found their deepest satisfactions in æsthetic enjoyment. They have an inventive turn of mind, which, however, soon loses itself in methods instead of persistently pursuing progressive ends.

The Way, Taoism, is far more æsthetic than spiritual, in its influence. The way of doing is much more important than accomplishment. That is the fundamental of æstheticism, which always seeks to symbolize creativeness as a power apart from the created thing. To express an argument elegantly is more satisfying to the Chinese mind than to neglect the niceties of language for a material end. To be properly attired, for any occasion, in ceremonious manner, is more pleasing than to give one's energy to the mental discipline necessary for practical reforms.

Chinese art has amazed western critics by the subtlety of its symbolism and its meanings and its display of intuitive knowledge of form and design. No less is a similar æsthetic passion shown in all of life's relations, in writing, in speaking, in the way of performing one's duties. To accept an offered price from a Chinese merchant, for any object, is often to rouse his contempt. That is not because he may regard the purchaser as a poor judge of values. It is because the merchant considers the purchaser somewhat as a "barbarian" because he has neglected an opportunity to engage in a delicate and refined discussion of what the price ought to be. That is to say, the method of arriving at the price is the important thing ; and the method must be a debate, between seller and purchaser, containing subtleties of verbal discourse which are enjoyed for their own sake.

With such an insistence upon the part æstheticism must play in the practical affairs of life, the Chinese have been content for generation after generation. It has fascinated not only the Chinese but also their various "conquerors." However active and "barbaric" have been the past invaders of China, they have all surrendered in time to the æsthetic complex. Now and again, at very rare intervals, a great materialistic genius has arisen in China, but his sway has been shortlived. He has not been able to make a lasting impression. The nation has developed highly skilled merchants : but, merchants are traders, they are the middle men, not creative utilitarians. They do not create factories and mills, nor invent the complicated machines which utilitarianism requires for its expansion. The merchant, indeed, is more successful as he is the more æsthetic, even in the west. He must display his goods and entice and please his customers by delicacies of tact and insinuation. When he comes in direct contact with his customers, he succeeds or fails in large measure, proportionate to his æsthetic competence, in conjunction, of course, with the customer's capacity to respond to æstheticism.

In China, the æsthetic spirit is so all-pervading that success is impossible without it. One sees a demonstration of this fact in the unsuccessful efforts of so many recent leaders to unite the nation, under the present revolutionary impetus. He who reaches the top must stop to measure his future movements. He must neglect accomplishment for "face saving," which is no more than æsthetically respecting the feelings of others. So, practical results are enmeshed in a complicated methodology and China to-day is as she is.

The Utilitarian West.

Occidental culture is fundamentally utilitarian. The western soul has struggled for century after century to express itself in terms of material accomplishment. Matter has been regarded as an incitement to utility. To seize matter, to come to grips with it, to devise ways of forcing it to obey man's desire for making the earth his seat of creative power—this has incited persistently the interest of man in his occidental evolution.

Western man has struggled to emancipate his soul not from material desires, but from the control of other men. In doing so, the purpose has been to develop individuality, for freedom to progress in terms of materialistic creative activity. Political liberty in the west has been no gift of the gods. It has not resulted from a policy of spiritual appeal, nor yet from consideration of æsthetic refinement. Political liberty has been won through the impetus of utilitarianism. When, as in Britain, monarchs had exhausted their treasuries and required help, they were compelled to turn to the thrifty utilitarians—to the merchants and the guilds of craftsmen—and in exchange for funds, the people received increasing measures of autonomous government and individual rights. Political power of the western masses grew as their industrial power increased.

The basic tendency of progress to-day in the United States is interpreted materialistically. Improvement of the lot of the workers is stimulated because it leads to larger capacities for utilitarian accomplishment in which all share. Slavery was abolished in the west only because man had found how to make material machines that could produce more than slave labour. Were the utilitarian skill of the west suddenly to degenerate, undoubtedly slavery and serfdom would return. Life will ever have machine labour, and will use human machines if man does not develop the competence to make better machines out of matter.

But the western utilitarian movement, however much it has led to political freedom and to material advancement, has caused the occident to neglect spirituality and æstheticism. Churches, priesthoods and creeds abound in the west. But where is there an occidental subtlety of spiritual intuition in any way comparable to the long period of development of inner knowledge of Reality which Hinduism shows? One must search western sacred books and western philosophy as well, with the minutest care, to find even a suggestion of the profound

understanding of Reality which Indian spiritual seers have advanced with details which western science is now substantiating. The Ego dominates western spirituality not the All.

Too, the west shows but a crude understanding of æsthetics when one places occidental refinements beside the Chinese. Painting and sculpture and literary style and other art symbolism in material form are to be found in the west. But, art as living reality, æstheticism as a normal, natural way of meeting the problems of existence, such as China shows, cannot be understood by the western mind, much less applied to western culture. The west interprets most of the meanings of life in material terms; and so its specialization has resulted in higher utilitarian progress than the orient, where spirituality and æstheticism have originated and still dominate.

Does the fact that life seems to have specialized in these separate fashions in east and west mean that there is a unifying principle which eventually may unite eastern and western thought? Unification in that sense is a dangerous word. Life does show that its higher realization seems dependent on co-ordination of spirituality, æstheticism and utilitarianism. Each specialized development, too, can instruct others, less specialized, in what may be accomplished. But, to believe that east and west have only to exchange their knowledge in order to bring harmony into the world is to see life as mechanistic. Life moves forward as though it were self-creating its own progress, not in any one path but in many ways. Creative activity is not confined to a single direction.

India, dominated by spirituality, can no more plant western ways of utilitarianism in her national life than the west can take over Hinduism, or than China can create a hybrid culture of Indian spirituality and western utilitarianism forced to amalgamate with her own æstheticism. Life never repeats itself that way. Life, however, is adaptable. But adaptability is always fatal if it is carried too far. The old must be preserved in all that is its best, while the new is given a chance to evolve. Otherwise, destruction results.

India, adapting utilitarianism and æstheticism to her life, will have her own differences just as the west, seeking spirituality and æstheticism, and China absorbing utilitarianism and spirituality, must evolve their own unique results. Life wants versatility, not a mechanical sameness. There are many ways whereby spirituality, æstheticism and utilitarianism can be co-ordinated. But, fundamentally, India, China and the occident have shown the basic properties of these specializations. Human progress, in its widest sense, depends on how far all of us take inspiration from the world's three centres of specialized progress. Not, however, taking blindly; but, in accordance with each nation's own creative spirit and own intent to develop originality and initiative, so that the versatility of the world spirit shall endure.

J. W. T. Mason.

A NOTE ON THE ABOVE.

The three modes of life-expression which, according to Mr. Mason, are specialized in India, China and the West respectively spring from the three basic qualities of the human soul or self-consciousness, *viz.*, Gnyan, Ichchha, and Kriya, the power to know LIFE, the aspiration to feel LIFE, and the strength to manifest LIFE. In Indian philosophical literature the three ways are well known as those of knowledge, devotion and works. These correspond to the realization of the true, the beautiful and the good which the Greeks advocated.

It is true that in groping towards the Light, the human soul readily and easily takes a special way, particularly in this age of specialists! But such soul treatises as the *Gita* emphasise the fact that the ways are not three but one and that is a triple way. Now, races of men differ in spiritual gifts and expressions ; racial and national Karma overtaking the individual human soul pull him away from an all-round progress; the human soul wearing an Indian body forgets his own inherent nature and identifying itself with racial and national atmosphere calls itself Indian ; so in China ; so in the Occident.

Every true spiritual Teacher like Krishna, or Lao Tsu, tries to awaken the recognition of the soul to its own impersonal, non-sectarian, non-communal nature. In spite of this repeated cyclic effort and impact from the Lodge of Pure Cosmopolitans men tend towards the personal, for the other "is with difficulty attained by corporeal beings." Thus India is more spiritual and less æsthetic and utilitarian in spite of the *Gita*, the Upanishads, and the words and works of the divine Buddha ; this is equally true, *mutatis mutandis*, of China and the Occident.

Real human progress lies along the impersonal path, *i.e.*, in an all-round culture of the whole soul; Europe and America cannot gain spirituality from India by any vicarious process, any more than India can learn the ways of utility by copying the West. The Westerner as the Easterner is a human soul; he need not go East or West in search of Wisdom ; he must turn within—on the north pole of his brain he will obtain knowledge; in the east of his heart he will find the City of the Lord—Vishnupuram ; when harmonious communication is established between brain and heart he will participate in the sacrifice which is active in the whole of Nature, and for which really his strong arms, supple hands and deft fingers are fashioned.

Spiritual Integrity, of which Mr. Middleton Murry wrote in our May number (p. 293) can be fully maintained not only by our rising above the distinctions of caste, creed and community, but by an inner recognition that to learn, to love, and to labour are the triple birthright of the Soul.

LET BUDDHA INSPIRE THE WEST!

[**Kazutomo Takahashi** was formerly a Professor of English in Keio University; also at one time he was Editor of *The Japan Times*.

The only comment we would like to make in printing Mr. Takahashi's article, which we do with great and peculiar pleasure, is in reference to his claim that Christianity, Mohammedanism, Confucianism, and all other religions, in one way or other, are all branches or different schools of Buddhism. In this we must distinguish between the Dharma of the Buddhas, who preceded Gautama and which the Enlightened One once again taught, and the popular Buddhistic religion as practised to-day. While it is true that of all the existing creeds Buddhism is the least corrupted, as also the least marred by the evil hand of the priest, even it has not remained entirely free from the effects of concretization and anthropomorphization.—EDS.]

If not possessed of the vicarious significance of the tragedy of the Cross, the story of Sakyamuni the Buddha has nothing approaching it in most other respects, especially in its supremely humane and dramatic aspect, to begin with, and its unswerving human tone throughout. What other prophet is there who fought so nobly, so courageously, withal so beautifully, all the weaknesses that the flesh is heir to, and conquered all, including the demons of doubt and fear, so completely as the teacher of Nirvana and the Law?

A pensive but bright boy, brilliant in learning and most adroit at all arts of defence and offence, Prince Shiddhartha of Kapilavastu in the modern state of Nepal grew up and at the age of nineteen married a beautiful Princess of his own choice. He was the happiest of young men then living (6th century B.C.), with all worldly joys and pleasures at his feet, his royal parent being only too anxious to make him ever more happy. But his pensiveness went on deepening, and he was seized with a fervent desire to know the why of all the miseries in the world, and to penetrate the mysteries of life and death.

At the age of twenty-nine, after his young wife had presented him with a little son, and when he was at the height of glory as the heir-apparent to the throne, when power, wealth, and the reins of a great empire were within his reach—Shiddhartha, one night, stole out of his palace, and went into a forest, with his heart torn to shreds in a struggle between a resolution to conquer the most profound secret, out of measureless compassion for his fellow beings, and the beckoning power to win him back to the sweet ties of hearth and home. His adamantine resolution triumphed over all, and for years he lived the stern life of a mendicant, begging his food while not fasting, doing penance while not engaged in abstract contemplation.

One must not forget that it is this chapter of Shiddhartha's life, which is almost as powerful in winning the hearts of men as the most abstruse of his philosophy that disarms criticism and argument. The world knows innumerable instances of noble sacrificing of life under the pressure of necessity, of almost superhuman fortitude at the call

of duty, of dare-devil courage at the dictate of egregious vainglorious-ness, or of godly resignation from a sense of martyrdom. But the deliberate and self-imposed renunciation of all that is most dear to the heart and most difficult to surrender, like Shiddhartha's, sheerly out of sympathy and solicitude for the good of his fellowmen, finds no equal in the history of mankind.

Shiddhartha's struggle of years for Enlightenment, armed only with an ascetic life and negative, non-constructive contemplation, had reduced him to a mere skeleton, weak in body and beclouded in mind, well nigh unto death, with the solution of his problems as far off as ever. He awoke then to the folly of blind self-denial as if that and that alone was the high road to Light, and a thought dawned on him that there could be no right thinking except in a healthy mind and healthy body. Then he allowed himself to be fed and strove to recover his bodily strength.

Fresh and vigorous in mind, hale and enduring in body, Shiddhartha once more sat himself on a stone under the Bodhi tree, and began to think constructively. The word "constructive" seems warrantable here ; for it is assumable that, this time, he drew on all the knowledge of science, art and literature which he had acquired during the first twenty-nine years of his life as a careful, searching and extra-bright student. It may be noted in this connection that there is a popular but very nonsensical notion about the practice of Dhyana, it being represented as a sheer act of contemplation, abstraction, and self-denial. According to this notion, the killing of thoughts and appetites will reveal Light, which is an arrant superstition. Behold ! Shiddhartha himself failed in his purpose in his ascetic contemplation, and had to restart his study with his body properly nourished and his mind alert to all phenomena around, as his preaching after Enlightenment unmistakably indicates. What Dhyana enjoins is the abatement and banishment of prejudices, prejudgments, and preoccupations, and the keeping the mind perfectly open to all facts, not to miss even the most insignificant, all which is the most difficult thing for most minds to undertake. This is true Dhyana, and there can be no question that it was what Shiddhartha went through in his second battle with his problems, keeping his mind absolutely void of all that was illusory and delusive, while marshalling his facts in the most efficient order.

At daybreak of the 8th day of the month of February of his thirty-fifth year, all clouds of doubt and misgivings cleared, and Enlightenment burst upon Shiddhartha like the sun that was then rising. He arose the Buddha! The legend of Shiddhartha's birth, that on coming out of his mother's side, he walked seven steps forward and seven steps backward, and pointing towards the heaven with one hand, and towards the earth with the other, he declared himself the only great and holy one, seems to fit in well with the occasion of his regeneration as the Buddha. However this may be, suffice it to say that the most important point in this second chapter of his life is his discovery of the mistake in the way of seeking the truth, and the alacrity with which he turned to the right course. This offers a great

lesson to those who take any interest in Buddhism, as also to non-believers. There must have been hundreds of thousands who had before, or have after, Shiddhartha, gone in for asceticism and abstraction, alas, all in vain, just because they were not able to lift themselves out of the old ruts as did Shiddhartha.

Sakyamuni the Buddha's preaching of forty-five years, which constitutes his philosophy, and to which he took as soon as he mastered the mysteries of his problems, includes not only all phases of human life, but also a cosmology of its own, as well as a spiritualism in its proper sense, systems of logic, medical science, ethics, rationalization, and a metaphysics of life and death. He develops his ideas intuitively rather than empirically and inductively, poetically rather than prosaically and logically, and with sure conviction rather than with halting scepticism; but his philosophy is self-consistent and rational, all charges of self-contradiction, the disregard of scientific truths, and of fanciful vagaries, being generally found to arise from the imperfect grasp of his teaching.

The Buddha's philosophy woven into a system of ethico-spiritual teaching is, it may be said, Buddhism, and Buddhism is the most comprehensive of religions. Christianity, Mohammedanism, Confucianism, and all other religions are, in so far as they aspire to show the way to salvation, under one name or another, all branches or different schools of Buddhism; for Buddhism is capacious enough to receive and digest everything that teaches to seek the truth, which is another way of saying "leading to salvation". The door of Buddhism is open to all religions and to everybody. Exclusiveness and discrimination are things unknown to Buddhism.

The difference—if difference it may be called—between what is commonly called philosophy and Buddhism, is that, whereas the former essays to explain away things, the world of man, the universe, Buddhism lays it down that the Great Truth is statically the whole universe, and dynamically the phenomena of changes, which are a sort of ethereal waves, so to speak, like colours when seen, or like electric waves when unseen. To tell this in modern language, the Truth is like a white light, into which prismatic colours dissolve, and the changes are like colours or the waves of electricity.

The Buddha speaks constantly of the Truth; but he never explains what it is. He no doubt knows himself what it is; perhaps he considers it beyond human faculty in the unenlightened stage to see and understand, that is, except intuitively after immense thinking such as Shiddhartha himself went through. But his silence on the nature and essence of the Great Truth no more vitiates his philosophy than the unknownness of the force of electricity undoes the science of electricity, light or colour. One knows that colour is a change of light, and light a change of electricity; but that explains nothing, though one knows further that beyond electricity is Life. The Buddha teaches that his philosophy of Truth accounts for all the phenomena of the human world, just as the theory of colour light, electricity, and force explain

all the visible phenomena of nature. It is not to be doubted that light, electricity, force, and the Truth will become all a matter of concrete knowledge to one as soon as one attains Buddhahood.

The Buddha teaches that the dynamic of the Great Truth is Life, which is All One, even as colour is the phenomenon of white light, and the force that turns the Great Truth into Life he calls the Great Wheel. All the phenomena of Life are the work of the Great Wheel. When all the phenomena of Life are resolved into a white light, so to speak, the Great Wheel will have run its course, and the Life becomes one with the Great Truth and attains Nirvana. Colours are really the expressions of the sorrow of separation from the white light. Similarly there is suffering as long as the Great Wheel is at work, separating Life from the Great Truth. But even as men, not knowing the suffering which separation causes, take delight in colours, so they, through delusion and illusion, realize not the reality of the sufferings of Life, and the Buddha in his all-wisdom and fathomless compassion seeks to free them from the sufferings and lead them to Great Emancipation, Supreme Enlightenment, Nirvana.

In order that men and women might be enabled to concentrate their minds upon and see the better where and how to avoid these illusions and delusions, the Buddha symbolizes them into different divinities and heavens, worlds, and hells. When the Buddhists worship their deities, they do so to think out the surest way to escape some particular evils or failings ; for the Buddha says, think and only think, and you will find deliverance. This worshipping of symbolized divinities is the Buddhistic religion, which is none other than a *popularised* philosophy of the Buddha.

In Japan Buddhism, which was imported some fourteen centuries ago as an established religion with its magnificent pantheon and grand hierarchy, has since passed through various stages of development, but always exerting its influence as a promoter of civilization and a mollifier of the human heart. It is true that there was a time when Buddhism became a mere matter of taste as it were, and temple building a fad among the great and rich. Then it had its days of armed warfare in the priesthood, and also of its degradation into gross iconolatry. These latter phases were however no fault of Buddhism, but the work of priestcraft, which paints black chapters in the history of all religions in all countries, and no more need be said on this phase of the subject, except as regards the question of idolatry, on which a word may not be amiss.

Christianity denounces idol worshipping as profane and reprehensible, and consequently it is almost a second nature among the Westerners, be they Christians or non-Christians, to look upon idolatry as something debasing, contemptible, and loathsome. But which man is the more degraded : one who is intellectually independent, but morally a slave of pleasures carnal, incorporeal, or whimsical, and often lazy and dishonest, or one who is of strict integrity, diligent, earnest, reliable, and conscientious, though " superstitious, and given to bowing before idols"? Let it be noted that there is any amount of

superstition and idol worshipping in fact, if not in name, among men who take pride in being scientific and independent in thought, this being especially the case in such sciences as politics, economics, morality, and so on. Likewise there is everywhere a rank superstition about the superstitious, in taking it for granted that the superstitious are always malicious, full of falsehood, and even cruel and wicked.

I do not mean, and still less have I any desire, to advocate idolatry, but in fairness I hold that nothing can be more unjust than habitually to associate moral delinquency with the religiously superstitious. None but the superstitiously superstitious can be blind to the fact there are any number of men and women who are "hopelessly idolatrous," and yet absolutely flawless in moral probity, industriousness, conscientiousness, and fidelity. If, indeed, one pauses to be fair-minded and unprejudiced, one discovers that there is more honesty, reliability, and other sterling qualities in the "superstitious" than among those who put on airs of higher intelligence and superior culture. I have an idea that the Buddha would, in his all-compassion and tolerance, countenance idolatry on the part of those to whom the symbolism of the deified images is beyond their comprehension, and who must have something concrete to pin their faith on, to be righteous, and to do good. *He would far rather prefer honest idolaters to the pseudo-enlightened sophists and self-styled intelligentzia.*

Strip Buddhism of its legends, traditions and history, and there remains solely Shiddhartha, Prince of Nepal, who with his sublimely moving story of renunciation, which irresistibly melts the hardest of hearts, sets an example of thinking to the last, and the Buddha, into whom Shiddhartha had turned, with his immortal philosophy of inexhaustible interest which thinking reveals. I have read with extreme interest an article entitled "What Eastern Religion has to Offer to Western Civilization" in the January issue of THE ARYAN PATH, in which Mr. C. E. M. Joad points out that the Western civilization is at an impasse, with its illusions and ever changing insatiable appetites, and opines in conclusion: "The gift of contentment is, therefore, the chief gift which the East has to offer to the West, and this gift can only be received by those who have recovered the conviction of the fundamental worth-whileness of things." I may be permitted to suggest that contentment is always the result of stopping to think. One has to stop to think to be convinced of "the fundamental worth-whileness of things." What a world of revelation one will have, if only one stops to think. The rich American, of whom Mr. Joad speaks, will surely be cured of his "perpetual itching" for something new and pleasing, if he only stops to think. Buddhism is essentially a religion that exhorts all to stop to think, and fails not to bring salvation to those who stop to think.

KAZUTOMO TAKAHASHI.

LOOKING TOWARDS 1975.

[**J. D. Beresford** writes on a subject of more than ordinary interest to all Theosophists. His approach to his theme is somewhat unfortunate: he introduces the note of uniqueness regarding Akhnaton, and Nature abhors uniqueness in Egypt as in Palestine, in 1400 B.C. as in 1 A.D.

Theosophical teaching on Mr. Beresford's theme is unequivocal. H. P. Blavatsky, to whom the article refers, has definitely stated that "no Master of Wisdom will Himself appear or send anyone to Europe or America until the year 1975." In accordance with cyclic law, between 1975 and 2000 A.D., an effort will again be made to teach the world. For the guidance of our readers we append an extract from her pen as an after-note to this article.—EDS.]

I had an opportunity recently of meeting in London one on whose behalf certain large claims have been made, and who is believed to be inspired with the message that shall presently initiate a new era in the religious thought of the world. That I personally was disappointed in that interview is a fact that has neither weight nor cogency. The individual reaction furnishes no test in this connection. But one result of this meeting is that I have found my mind constantly engaged with the thought of what is to me the most profoundly moving possibility in the future of mankind,—the return of the Great Soul for whom the world has found so many names.

One of these, the earliest of whom we have anything more than a traditionary record, will not be found in any hagiology. But if we may assume, as I do, that he was truly inspired, that his astoundingly revolutionary ideals were not, could hardly indeed have been, the consequence of merely logical thinking, it may be worth while to reflect briefly on the circumstances and method relating to what may have been the first great message given to the present race of mankind.

The agent in this case was not a humble individual, but a man able to wield immense temporal power and born to a position and to wealth far exceeding that of Gautama. Moreover, this Egyptian Pharaoh made no great renunciation. He did not so much preach his new doctrine as impose it upon a people by a mandate against which there was no appeal.

He was crowned as Amenhotep IV, but in the course of his unprecedented endeavour to change the religion of a nation from Polytheism to Monotheism by a royal decree, he assumed the name of Ikhnaton, or, as it is more often spelt, Akhnaton. He appears to have succeeded to the throne at a very early age, to have reigned seventeen years, and to have died before he was thirty, in approximately 1358 B.C. And we may fairly assume in his case that there could have been no human mentor capable of begetting in him the astonishingly revolutionary teaching that he put forth in his last years. (If he had, if there were some human origin of which no record remains, some holy man of ascetic life who exerted a powerful influence upon the boy king, then the credit and honour may equally well be paid to this unknown

founder of the ethical principles that are still accepted as the gospel of right-living. But on the evidence it is infinitely more probable that the inspiration was vouchsafed directly to Ikhnaton himself. He was, we gather, physically weak; but he must have had a fine spiritual courage).

Ikhnaton, unlike the great teachers who succeeded him, did not, as I have implied, despise worldly honours. It is true that he set an unprecedented example, in that high office of his, of family life and love. But he used his power as Pharaoh—a power greater perhaps than the monarchs of any other civilization have been able to exercise solely by virtue of their kingship—to enforce a new religion and morality upon an unwilling and unprepared people.

The symbol of his monotheism was the Sun (Aton), yet in some ways, this single God had attributes nearer to the conception taught by Gautama and Jesus, than to that of the Aryan Zoroaster whose message was delivered some three or four hundred years later. Ikhnaton, for instance, was a splendid pacifist. His creed did not sanction the making of war; and the world at large and even the temper of his own subjects being still wholly unready for such a doctrine, the Kingdom of Egypt was soon in imminent danger of losing its supremacy among contemporary civilisations. Beyond this, we find no such attribution of power to the evil principle, as that conferred on Ahriman by Zoroaster [1]. Indeed, the general inference from the material at our command is that Ikhnaton's principles, if cruder in form, approximated fairly nearly in spirit to those of Christianity.

And yet this physical weakling in that early age of the world bravely imposed this startlingly iconoclastic doctrine upon his subjects. He deposed Amen,[2] expelled Osiris, and outlined an eschatology that must have seemed utterly incredible to those who had been educated in the highly complicated system of beliefs relative to the Souls of the dead taught at that time. Surely in no other country would such a king have been permitted to die in his bed.

Now as an experiment, if I may use the term, this first instance[3] of direct religious inspiration is unique in that it was afforded to one who had and maintained immense temporal power by virtue of his

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[1] Not by Zoroaster, as is evident from Yasna XLV-2, where the two forces are regarded as twin powers of Ahura-Mazda. Later, the doctrine was corrupted and carnalized.—EDS.

[2] No doubt Amenhotep IV was a strong religious reformer of about 1400 B.C. Like all others of this class he was iconoclastic as well as constructive; he attacked the cult of Amon; but Amon-worship was sun-worship in ancient days, which had become corrupted. Already a movement for reform existed which seems to have impressed and influenced the King; he popularized it and pushed its work.—EDS.

[3] According to Indian traditions there is the example of Janaka, the Royal-Sage of Mithila, of the Solar Race, who, according to H. P. Blavatsky, "lived twenty generations before Janaka, the father of Sita, who was King of Videha." Also, let us not forget long lines of Divine Kings referred to by every old tradition, Chinese, Indian, Persian and Egyptian.—EDS.

office. Also, it was so far as we can judge a complete failure. On the succession of Ikhnaton's now so famous son-in-law, Tutankhamen, there was an instant and apparently complete reversion to the old gods, creeds and ethic, and no record remains of any disciple or evangelist carrying on the gospel of his master. Ikhnaton left nothing but a story, to arouse the interest and wonder of the thoughtful more than 3,000 years after his death.

I have dwelt at some length on what I suggest may be the first recorded instance of a deeply inspired religious teacher, not only because the case is so infrequently cited, but because it has, to my mind, a peculiar value from the fact that it was an "experiment" which was, apparently, nugatory. In succeeding cases, from Zoroaster onwards, the new gospel always took hold, and left its impress on later generations. Its teaching was embodied in sacred writings such as the Bible. And the intrinsic rightness of the ethical doctrine, not less than the sanction of the inspired teacher from whom it emanated, ensured its survival. In Ikhnaton's case no such sacred book survived although, broadly speaking, many of his principles seem to have anticipated those of Gautama.

If there is any lesson to be learnt from this instance of ancient Egypt, it is that the inspired teacher, however splendid his message, will leave little trace on the world unless there is a body of opinion ripe or nearly ripe to receive his teaching. In the case of Gautama, the ethical brotherhood which was founded by him and was the nucleus of the elaborate religion that presently emerged, was joined only by those who could appreciate the Buddha's wisdom. If Gautama or Jesus had lived in the Egypt of the fourteenth century B.C., it is possible that they might have achieved no more than Ikhnaton.

But what, to me, seems the most notable characteristic of religious feeling at the present time is just this urgent need and preparedness for another inspired messenger to give an impulse to the thought of the world. It is impossible to draw any analogy between the conditions prevailing now and those obtaining in, say, the sixth century B.C.; but it seems probable that the Hindu polytheism of that period does not indicate a preparedness for the Buddha such as that which I find in the thought of to-day. The difference, to my mind, resides chiefly in the fact that there is now, as there has never been before, a conscious apprehension of another great generative impulse. The anticipation of the coming of the Messiah whether among the Jews or the early Christians, is in no way comparable to this increasing belief that before the end of the present century[1], a new era of the world's history will be begun. And it is not comparable because whereas according to the old belief the Messiah was expected to confirm what was in effect no more than the faith of a particular sect, our present attitude is one of greater or less suspension. We do not look for confirmation, but for a new gospel that will at once embrace and transcend all the diverse

[1] See the Note appended to this article.—EDS.

faiths of humanity ; and this implies that it will contain a new element about which in our present ignorance it would be vain to speculate[1].

But if we cannot foresee the precise nature of the new teaching—for it is evident that a Great Teacher must always be something ahead even of the most advanced religious and ethical thought of his own time—we can hardly doubt that the basis of it will have some recognisable foreseeable elements.

One such element, in my opinion, will be the elimination of the principle of vicarious sacrifice. As a principle it may have served a useful purpose[2] during the past nineteen hundred years ; but the world is ready now to shoulder the burden of personal responsibility. Theosophy has prepared the way for the realisation that a man or a woman cannot escape the penalties of a vicious or carelessly selfish life either by a perfunctory subscription to a religious creed or by a tardy recognition of the symbol of the cross. Progress in the inner wisdom, in self-realisation, in the only process by which we can escape the wheel of suffering, can be won only by sustained effort. But I do not see that effort taking the old path of asceticism such as that practised by the Yogi or some of the early Christian saints. Personal asceticism there must be in so far as it implies a cultured disdain for all fleshly satisfactions, but it will not be won by separation from humanity [3]. In that relation, the world at large has yet to learn the wisdom of the female principle, conceived in the person of Kwan-Yin, who said " Never will I seek nor receive private individual salvation. Never will I enter into final peace alone, but forever and everywhere will I live and strive for the redemption of every creature throughout the world."

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[1]. It cannot be new : it will be age-old truths forgotten by our eras.—EDS.

[2]. We disagree with our author : it is a pernicious doctrine and had no beneficent purpose to serve. The old doctrine of Karma, taught in the *Gita* and by the Buddha, and reiterated in pure Theosophy, is the true doctrine, and without its knowledge soul-life remains a meaningless expression. We regret—but it must be pointed out—that in some so-called Theosophical organizations and books vicarious atonement, forgiveness of sins and apostolic succession are preached and accepted. Our readers will have to distinguish between the real and immemorial Theosophy re-recorded by H. P. Blavatsky and neo-theosophy with all its corruptions of a messiah-in-our-midst, etc., etc.

[3]. Says *The Voice of the Silence* :—

" Believe thou not that sitting in dark forests, in proud seclusion and apart from men ; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range—believe thou not, O Devotee, that this will lead thee to the goal of final liberation."

" Would'st thou thus dam the waters born on Sumeru ? Shalt thou divert the stream for thine own sake, or send it back to its prime source along the crests of cycles ?"

" Self-doomed to live through future Kalpas, unthanked and unperceived by men ; wedged as a stone with countless other stones which form the ' Guardian Wall,' such is thy future if the seventh Gate thou passest. Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow."—EDS.

But as to the person, methods or colour of the new Teacher, or even the wordly position into which he may be born, it would be vain and arrogant to speculate. Among the spiritual reformers in the past, Jesus only [1] came of what we call the humblest origins. Ikhnaton, of my instance, was a monarch of immense power ; Gautama, Confucius and Lao Tse, people of some social importance in their earlier lives ; Mohammed had acquired wealth by marriage and trading before he became the Prophet of Islam ; and in recent years the great forerunner of what I believe must be in essence the new gospel, Mme. Blavatsky, was certainly not a daughter of the people. Wherefore, although we cannot in this connection seek precedents from history, it is at least possible that the new Teacher should be a person of some importance from birth ; a point I am inclined to emphasize because the Christian tradition has taken such a hold on the public mind that there is a common tendency to presume that the circumstances surrounding the birth of Jesus will be repeated.

But so far as I personally can claim any settled beliefs in this relation, they are for the most part negative. I would keep an open mind, as free as possible from any prejudice, with regard to the person, status, or even in some particulars, the gospel of the Great Soul who will, I firmly believe, come to preach and inaugurate the new dispensation before the close of the present century. And I believe that if we are to recognise him when he comes, it will be by self-discipline, meditation and the culture of the divine essence in ourselves,[2] not by any attempt to forecast the character of the Messenger in the manner of his appearance.

J. D. BERESFORD.

A NOTE ON THE ABOVE.

[Below we print from **H. P. Blavatsky's** *Key to Theosophy*, pp. 241-43 a passage bearing on Mr. Beresford's article; the book was first published in 1889.—EDS.]

Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biassed by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at

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1. Not quite so : in the East, and especially in India, many a great Soul incarnated in the untouchable castes to deal a blow to the pride of the "higher castes," as well as to elevate the humble and the down-trodden.—EDS.

2. Not forgetting the sterling advice of H. P. Blavatsky :—"Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly."—EDS.

least taught to recognise it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.

But if this danger be averted ?

Then the Society will live on into and through the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realisation of the Brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hot-bed of selfishness and all evil passions. Men's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal good-will which will reign in his mind, instead of the discord and strife which is everywhere apparent around us to-day.....But I must tell you that during the last quarter of every hundred years an attempt is made by those " Masters," of whom I have spoken, to help on the spiritual progress of Humanity in a marked and definite way. Towards the close of each century you will invariably find that an outpouring or upheaval of spirituality—or call it mysticism if you prefer—has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back, century by century, so far as our detailed historical records extend.

H. P. Blavatsky.

THE ETERNAL MOVEMENT.

[**Prajnanda** describes himself as a Buddhist monk of the Mahayana and Hinayana schools. He is an Englishman and was one of the early students of Theosophy. He served as an Officer during the War and was present at the Ypres and Somme battles. For the last six years he has travelled widely in India, Tibet, China and Burma.

His article enunciates some broad Theosophical truths. It is well for all of us to remember that greater and wider than any Theosophical organization is the Theosophical Movement: The Wisdom-Religion is the impartite Spirit, its vehicle the Theosophical Movement is the immortal Soul, and the many Theosophical organizations, the mortal bodies that come and go.—EDS.]

A student of the Inner Path has to bear in mind three important things. First, there is the Theosophia; second, the Theosophical Movement in the world; last, any Theosophical Organization.

The Theosophia is the Eternal Wisdom latent in Cosmic Ideation. It always is, was, and will be, and being Absolute Truth cannot be comprehended by the brain mind; the nearest approach to it, at our present stage of evolution, being Relative Truth.

The Theosophical Movement in the world is age long. It existed in the far distant past as it will continue for ages to come. It can exist quite apart from any organization, and has often done so. It is that centre in the mind of the Manu (the collective mind of man) which makes for unity, and seeks to raise the concrete mind to higher levels of expression. We can trace this Movement not only in the religious philosophies of the past, but in the rise and fall of nations and in the growth of new forms of civilization, art and invention. It is particularly active at the present time when evolution is being speeded up and new complex forces are playing upon the human race.

A Theosophical organization is the physical body in which the Movement may embody itself for the time being. It has appeared many times in the past under different names. We can find it in ancient India, Egypt and Greece, and it partly appeared in Europe during the Middle Ages under the Illuminati and the Rosicrucians. It was revived again by H. P. Blavatsky in 1875. The body always dies, for an organization made of physical beings follows physical laws. It has its birth, grows to fruition, becomes diseased or infirm, and then succumbs. But the Movement behind it lives on, and then embodies itself in new forms for outer expression.

Theosophy has nothing to do with Spiritism, Psychism or the lower magic. It does not deny abnormal phenomena, but explains, understands, and puts them in their right place. It works from above downwards, and not *vice versa*. In other words, it begins on the spiritual level and works down to the material. It aims at enlightening the human mind and thus disentangling it from the meshes of

Maya, the sensuous realms which distort more than they reveal. This great truth has been taught again and again by the world's spiritual Teachers.

These Teachers taught fragments of the Theosophia suited to the evolutionary needs of the race, but the concrete form-building mind of man soon twisted the Truth into religions, ceremonies and creeds. These beget persecution, caste hatred, separateness and priestcraft, and the knowledge of Oneness gets lost in jealousies and strife. Each religion paraded its own god as the only true one, and its way as the only true way. The beautiful Buddha Dharma was soon degraded, and the priests made dogmas of the very things he decried. The lofty morality of Christ was so misunderstood that there followed a thousand years of mental and spiritual darkness for Europe. Socrates drank the poisoned cup, Bruno perished in the flames.

But behind all this there is a great mystery, vaguely hinted at in Eastern writings as the Mystery of Narada, which we know is in some way connected with the law of sacrifice, that stern law by which the blood of the foremost men and women of the race is poured out for the helping of the less evolved, for no one can break away from the human kinship, without deadly and unnamable peril to himself. In the tragic lives of the world's leaders, idealists, pioneers and reformers, we can see how Brotherhood is real in a far deeper sense than most people understand.

Some of the changes we see in the world to-day may be described as part of the form-building aspect of the Theosophical Movement. First, there is the Sudra movement in operation. Every caste or class comes periodically into prominence under cyclic law. There were the times when priests ruled the nations, as in ancient India and Egypt, then the power passed to the kings, princes and warriors. At present the merchant caste is in ascendancy, with money, trade, credit, carrying the world's power. But the fourth, or lowest caste is due for recognition, hence we see the sudden rise of labour, democracy, and the interest in internationalism, untouchability, and social legislation. A smaller cycle, called the "Feminine Cycle," will bring woman into far greater activity in the world's affairs, and make her a co-worker with man in the evolution of the race. The "Pagan Movement" will advance what may be termed the "Grecian spirit" and bring a desire for more natural and healthy living, a building up of bigger and stronger physical bodies, and a greater appreciation of what may be termed natural religion as opposed to artificial theology.

The Theosophical Movement concerns itself with the physical, mental and spiritual progress of mankind. Anyone who is pledged in the seriousness and sanctity of his own Soul to live for the progress of the race becomes allied to this age-long Movement. For such an one has life a meaning and purpose; for he begins to live that timeless, spaceless life which is untouched by the net of Yama or the illusions of Maya.

PRAJNANDA.

PARABRAHMAN, THE ABSOLUTE.

II. IN EUROPEAN PHILOSOPHY.

[**Professor G. R. Malkani's** first instalment was published in our last number. In studying this instalment and comparing with the first, our readers will be struck, we hope, as forcefully as we have been once again, with the fact which H. P. Blavatsky pointed out, namely that " the modern metaphysicians, added to all past and present Hægels, Berkeleys, Schopenhauers, Herbert Spencers, and even the modern Hylo-Idealists to boot, are no better than the pale copyists of hoary antiquity."

In the Indian scholarly world of to-day there is a somewhat strong tendency to examine the ancient philosophers by the light of modern savants. In the interests of real culture it is very essential that some Indian scholars explain and expound the ancient philosophies of their native land by the light inherent in these old teachings. The world would really gain if it were shown the limitations of modern philosophies, coloured by Semitic theology and scientific materialism. The powerful Heart Light, which enlightened the minds of those old giants, has to be used for this purpose.

Once again we append a few extracts from H. P. Blavatsky's *Secret Doctrine*, which add considerably to the interest and instruction of this article.—EDS.]

The conception of the Absolute in Western Philosophy is principally to be met in the writings of Spinoza, Hegel and some later English writers who were very much influenced by the philosophy of Hegel. We shall now consider the main features of the writings of each of these thinkers in turn.

I. SPINOZA.

The philosophy of Spinoza has a religious aim. What he sought for was an intuition of Absolute Truth. Religion and piety as ordinarily understood were, according to him, meant for practically-minded people, guided more by blind faith than by knowledge. But it is knowledge alone that can set man free. It alone can show that there are no divine commands apart from the necessity of nature, and that there is no reality apart from God. This knowledge was not conceived by him as excluding thought. It was not some sort of incommunicable mystic intuition. It was the accompaniment of clear and definite thinking based upon certain accepted definitions. Vedanta, which we have already considered, starts with Śruti texts. Spinoza starts with certain definitions (certainly based upon scriptural knowledge), and deduces the whole nature of reality from them.

Judaism as well as the Christian religion had taught that there was one God, and that the world had been created by him out of nothing. Spinoza held that this creation out of nothing was impossible. The true ground of the world was reality itself, and not " nothing". This ultimate reality in which everything was grounded he called substance.

The notion of substance is the central notion in the philosophy of Spinoza. He defines it as "that which exists in itself and is conceived by itself, *i.e.*, that which does not need the conception of any other thing in order to be conceived." It follows that this substance cannot itself be created by anything; it is its own cause or *causa sui.* It is also the only substance. For, if there were any other substance, the two would limit each other, and involve each other into a relation of dependence. But substance, by the very definition, depends upon nothing else. It is not a person, for a person is necessarily finite. It has neither intellect nor will; for both presuppose personality. This substance taken by itself is quite undetermined. It is indeed the ground of all things, but taken by itself nothing can be said of it except that it exists. In this sense it may be said that the deity is all and also nothing.

This substance is the true essence of all finite things. But at the same time, it does not exist apart from them. We might then say that God is nature. They are not two different entities. It is one and the same God. Only when he is looked at in his true essence and as the source of the world, he is called God; and when he is looked at as the sum-total of finite things, he is called nature.

God does not create the world in time. The world proceeds from his nature as necessarily as the properties of a triangle proceed from a triangle. The world therefore constitutes the proper nature of God, and may therefore be said to be as timeless as God himself. There is no creation. God may indeed be said to be the cause of the world. But he is not the temporal cause. He is only a rational cause; for the world is contained in him, and follows from him with logical necessity.

In order to understand the causality of God, we must take note of two or more conceptions: the conception of the attribute and that of the mode. We have seen that there is only one true substance. But we do not know this substance as such. We know instead two different kinds of substances: matter and mind. Spinoza argues that these are not really substances. Descartes had held before Spinoza that both these substances had been created by God which was the true ultimate substance. Spinoza reduces this position to its logical conclusion and contends that created substances are not substances at all, and that God alone is the substance. What then are matter and mind? Spinoza's answer is that they are the attributes of God. An attribute is defined as "that which the intellect perceives as constituting the essence of the substance." We know only two of these attributes of God, namely, Thought and Extension. But God in himself being infinite has infinite attributes. Each of these attributes, known as well as unknown, expresses or manifests the whole nature of God *in its own way.* The attribute of Extension manifests God as extended. The attribute of Thought manifests God as intellect and will, and so on.

A question will here arise. But substance has been conceived by Spinoza as being absolutely indeterminate and without qualities. How

can it have infinite attributes? God appears to be both an unqualified being and an infinitely qualified being. How is that possible? Some have therefore suggested that the attributes must not be conceived of as being inherent in God, the incomprehensible and indefinable being. They are what the human understanding ascribes to God. But that is not how Spinoza himself conceived them. For him, the attributes constituted the very nature of God. God is indeterminate and unqualified only in the sense that he has absolutely unlimited attributes. No attributes or a collection of attributes can therefore adequately express the divine nature.

Every attribute expresses the infinite nature of God, and is therefore itself infinite in that sense. But we cannot stop with the infinite attribute. Our experience relates to finite things. We have then the conception of the "mode" to account for the finite things of our experience. A mode is a certain modification of an attribute. All the material bodies that we know are the modes of the attribute of Extension. Particular thoughts or acts of the will are the modes of consciousness. In this way the whole finite world is deduced from God, who is the only true substance.

We may specially note here the place of the human mind in Spinoza's system. Spinoza regards the human mind as a mode of the attribute of Thought or Consciousness. But every modification of the attribute of Thought is correlated to a corresponding modification of the attribute of Extension. The question naturally arises: If there is this correlation, and if the human body ceases to exist, can the mind survive the body? The reply of Spinoza appears to be that "the human mind cannot be absolutely destroyed with the body, but something of it remains, which is eternal." Certainly he holds that when the mind has attained knowledge of itself as "an eternal mode of the infinite intellect of God," the greater and better part of mind does not perish with the body. It is to this part that the intellectual love of God belongs; and this love is eternal, being a part of the infinite intellectual love with which God loves himself. (Note: *Mind*, July 1929, pp. 304-05).

According to Spinoza, the philosopher cannot help loving God. "He cannot but feel perfectly contented, peaceful and resigned in contemplating Him." This complete acquiescence of the thinker, this entire devotion to the nature of things, is what Spinoza calls "the intellectual love of God, the source of eternal happiness." In this feeling, the difference between God and the soul is obliterated. Accordingly, the human soul, which is perishable in so far as its functions are connected with the life of the body, is immortal in its divine part, the intellect. By the immortality of the soul is meant not so much the infinite duration of the person, as the consciousness that its substance is eternal. That substance is God (see Weber's *History of Philosophy*).

We may conclude this short exposition of Spinoza's philosophy by pointing out that, according to him, the great error of our thought is that we look at things *sub specie temporis*, and consequently regard

things as separate and independent. But if we look at them *sub specie æternitatis*, we shall find that they are one substance that expresses itself in diverse ways. This substance is the only true reality, and everything else is real as manifesting It. We must then try to rise to the vision of the whole, the knowledge of that one substance which is God. Knowing him, we shall know the All and the Perfect, and we shall not act in the separatist spirit of finite individuals, always opposing our wills to the will of the whole,—but as instruments of God's eternal perfection and wisdom. The more we realise our true nature in God, the higher becomes the moral value of our acts.

Spinoza's conception of substance, it is evident, has much in common with the Vedantic conception of Brahman. It is the ultimate ground of everything, and it is the only reality. But while Brahman is essentially intelligence and can only be known as the Self of man, or Ātman, Spinoza regards substance in no such way. It is simply the substantial ground of the world and can only be known in those formal determinations which follow from its definition. The result is that substance becomes quite unknown and unknowable, a mere name which has nothing corresponding to it in our experience. Even consciousness, the highest form of being we know (not to speak of the human mind), is a mere attribute of this substance. What then is substance itself ? Can we even call it spiritual ?

There is a certain amount of similarity between Vedanta and Spinoza on the question of the creation of the world. According to Vedanta, Brahman is the substantial cause of the world, and there is identity of the effect with the cause. The world is therefore in reality Brahman, and nothing but the Brahman exists. According to Spinoza, God is the cause of the world as the permanent substratum of things, the innermost substance of the universe. Nature is not something different from God ; it is identical with God. But here the similarity ends. For Vedanta, Brahman is the only reality, and whatever appears different from it, whatever appears in time, space and the realm of causality, does not really exist ; it has only an apparent or *māyāyic* existence. It is superimposed upon the divine nature out of ignorance of that nature ; and therein alone it appears to have real being. For Spinoza, the world, as known to us, is not unreal. Everything follows from the divine nature by the necessity of that nature. There are however certain assertions of Spinoza which are inconsistent with this position, and would tend to support the Vedantic view. He says, for example, that substance alone exists. "What can be negated is not substance and cannot exist ; all determination is negation ; all limit is not-being ; the modes therefore cannot truly exist." Again he says, nothing can proceed from the infinite except the infinite. "If we view things *sub specie æternitatis* and reflect that all determination is negation, then all distinction and finiteness disappear, and we find that God is one and all is God." Thus Spinoza is also taken to deny the reality of the world, or to hold what is called acosmism. If we emphasise the reality of nature, we are driven

to a form of atheism. If we deny that reality, we get indeed God ; but we get nothing apart from him called the world.

Lastly, it will be noted that the world of finite things is not really deduced from God. Proceeding from ordinary experience, he has indeed been able to conceive his most real being, namely, substance. But he has not been able to show how out of this indeterminate substance the finite things of experience issue forth. His Absolute has therefore been compared to a lion's den, where all tracks are seen to be leading, but none returning.

II. Hegel.

The next great thinker in modern philosophy who has propounded a system of Absolutism is Hegel. His system is very abstruse, but the main conclusions of his philosophy can be set forth quite simply. Plato had suggested centuries before that the *idea* of a thing constituted the true reality of it. The idea "man," for example, was the archetypal entity, changeless and eternal, while an actual man, as we meet him in sense, is but an imitation that indistinctly reflects the original idea. The world of ideas alone was the true world. Aristotle after him set out four different causes of a thing,—the material cause, the formal cause, the instrumental cause, and the final cause. But of these causes, the formal cause occupies a place of great prominence. The form of a thing is its truly intelligible essence. Mere matter is simply potential existence. It is to the extent that form supervenes upon matter that anything can be realised into being. Hegel takes his cue from these writers and from his predecessor Kant when he says that thought is the essence of everything real. Even God, if he is real, must be knowable, and have a place in the rational scheme of things. Nothing can be real which is not rational—which is not thought-pervaded.

The Absolute of Hegel is not of the nature of the ego. It is not an indifferent Absolute lying at the root of the ego and the not-ego, the subject and the object. It is Reason. This Reason, like Spinoza's Absolute, has no separate and transcendent existence. It is immanent in reality. But, unlike Spinoza's substance, it is not immovable, but active. It becomes by a sort of degradation, its own other ; it becomes nature which is the embodiment of Reason as objective. Having become nature, it cannot rest there in self-estrangement. There is a movement back upon itself. In this movement it becomes mind, the goal of nature and its highest development. From mind, by further evolution, it returns to its own rest in what he calls Absolute Spirit. It proceeds from "in-itself" to what is "for-itself," namely, nature, and then back to "in-itself and for-itself" in Spirit. This process is the metaphysical application of the mystic maxim : "Die to live." Thought becomes its own *other* in order that it should repossess itself. This, according to Hegel, is the law of all thought and the law of all being ; for there is no being apart from thought.

Thought was conceived by Kant to be subjective. It was simply a form of knowing, of the understanding. Beyond it was the world

of pure sense. Knowledge arose through the categories of the understanding working upon the material of sense. These thought-forms were also, taken by themselves, empty. Hegel conceives thought differently. It is not for him subjective. It goes beneath the opposition of subjective and objective and applies to both. It is on that account the true form of the Absolute. It is also not an empty form. It might be said in comparison with Kant's notion of it that it is a substantial form. It can give itself its own content, and not be dependent upon the content supplied to it by sense. It is in that sense creative of reality.

What is now that thought that constitutes the essence of all reality, and that is absolute in character? Hegel considers this question in the most important part of his writings, namely, Logic. Kant had given us certain categories of the understanding which he had more or less borrowed from formal logic. Hegel, on the other hand, holds that there is an inherent movement in reason, by analysing which we can get a complete list of thought-forms or categories. We may take up any thought, and we find that it discloses its own instability and inadequacy, and necessitates a movement beyond it to the most complete and adequate thought, namely, the Absolute Idea. We can thus rise, by gradual stabilisation and definition, from the most indeterminate category of thought, namely, that of pure being to the highest and the most stable. This movement of thought towards self-completion is called by Hegel Dialectic. It has three moments—thesis, antithesis, and synthesis. As soon as something is affirmed, it discloses its inadequacy and obliges us to affirm its negation. This becomes a patent contradiction, unless we can achieve a higher unity or synthesis in which the negated elements can both find a place and be rendered compatible.

The Absolute Idea is the highest synthesis. It is accordingly not empty of all content. Its content is the content of all the thoughts which are lower in the scale of self-completion. It is a unity that does not discard multiplicity. In fact it has no reality apart from the multiplicity. It takes up this multiplicity and gives it the form of a systematic or organic unity. An organic unity is a unity in which the whole implies every part, and every part implies the whole. Neither can be real without the other. A mere unity without any diversity is empty nothing. A mere diversity without unity will not even be diversity. Both are essential. A unity of co-ordidate elements is indeed precarious. But the unity that is arrived at by one aspect giving place to the next above it till the highest is reached, is both safe and real.

This is briefly the philosophy of Hegel. The first question that occurs is: Can all reality be reduced to the reality of thought? Now, however comprehensive a meaning we might give to thought, we must admit that there are elements of reality which go beyond thought. Kant supposed that the material of sense was other than thought. Hegel admits as much when he makes a distinction between thought

as it is in itself, and thought as nature or in the state of otherness. If thought were all, there would be no nature ; and it would be meaningless to say that thought was immanent in nature. But if nature is something, there is something besides thought that cannot be wholly reduced to its fixed and immutable forms.

Hegel conceives thought as going beneath the opposition of subject and object. Is this possible ? Can there be thought that is thought by nobody and exists, we might say, in a natural way ? Such thought would cease to be intelligent ; it would be, like matter, unintelligent ; and an unintelligent thought is as good as no thought.

Thought implies a thinker. The thinker cannot himself be thought. He is above thought. He gives thought the character of being intelligent. The highest category of being therefore is not thought but the thinker,—the person, the ego, the self. To reduce this to the reality of thought is to reverse their real values. Hegel regards spirit as being the reality of matter. But spirit is not thought. To keep it properly spiritual it must be conceived as the eternal subject, the Knower. This was in fact the criticism of Hegel against Spinoza. "Not substance, but subject," he insisted. But if the subject is the true nature of the Absolute, why degrade it to thought ? The reality of thought must itself be sought in the thinking spirit ; and it is the latter which alone can be the true basis of our idealistic interpretation of reality. This is the vital point of difference between the standpoint of Vedanta and that of Hegel.

Hegel contends that the hierarchy of thoughts, one rising above the other, which he has given us in his Logic, is arrived at by an analysis of thought itself. This is, however, not a fact. The thought which synthesises cannot be arrived at by merely comparing the thesis and the antithesis ; it is a new jump in thought, suggested by our more adequate experience of reality. But if that is so, the inner movement of thought, which is supposed in Hegel's Logic to culminate in the Absolute Idea, cannot be a purely rational process. There is such a thing as experience, which sets limits to, and directs rational processes. Experience then is greater than Reason, Hegel's Absolute ; and when we judge the nature of reality, we must base our conclusions upon experience as a whole, which may go beyond thought, and not upon the so-called necessary connections of ideas. Reality is more than reason ; it is experience.

Lastly we may note that Hegel's writing is comprehensive of differences. But can the differences be real in the unity ? They can continue to be real only in so far as they are imperfectly unified. If the unity is perfect, there is no way of saving the differences. Indeed the concept of end or purpose is one which renders it possible to conceive differences as being consistent with unity. But that is only because a purposive unity is only a partial unity of the parts. The parts have a being of their own which is not *wholly* subservient to the purpose. As there can be no perfect unity of our organism, so neither can there be a real and complete unity of differences.

III. Bradley.

Bradley is another important writer who has developed a system of Absolute Idealism. He has tried to make good some of the faults of Hegel. He has examined the various categories of thought, such as time and space, substance and quality, relations, etc., which we employ in our experience of reality; he has then shown that each of them involves self-contradiction. Whatever part of reality, therefore, has its nature determined by these categories is appearance; it is not reality. Reality must be free from contradiction. Also reality must be of the stuff of experience. What is not experienced, and is not made of the stuff of experience, is real in no sense of the term. Reality then is essentially an experience. This experience must have a content. What other content can it have except the content of appearance? Appearance then is the only content of the Absolute Experience. Only in it, the self-contradiction of appearance is removed. Appearance is not nothing. It is reality itself when the contradictions are removed.

It might be argued that appearance, as appearance, must at least be wholly unreal. Bradley, however, does not subscribe to that view. He holds that an appearance is something. Between it and reality that fully realises the principle of non-contradiction, the distinction is not that of "what is not" and "what is," or of the unreal and real. It is only a distinction of "more or less of reality," or of the degree of reality. The degree is determined by the test of comprehensiveness and of harmony. A concept becomes more and more adequate to reality, as the range of its application or of inclusiveness increases, and as it realises greater harmony of meaning; and these two tests are interconnected. The ideal, however, is never attained in thought at all. It is attained only in Absolute Experience. Bradley has indeed not drawn up a hierarchy of concepts similar to Hegel's in accordance with this view. But it is quite evident that he is in spirit quite at one with Hegel on this point. Hegel showed how the higher categories included the lower and yet superseded them in adequacy. Bradley does not work out in detail a hierarchy of categories, but he suggests nothing less in his conception of the degrees of truth and of reality.

All thought-knowedge is of the form of judgment. A judgment involves the distinction of the subject and the predicate. Bradley has shown that this form of knowledge can never be adequate to reality. The subject stands for reality, and the predicate for some ideal content. Once this separation is made, thought can never get over it. But if it does not get over it, the ideal of knowledge will never be realised. What is ideal will always remain ideal; it will never be equivalent to the real; the predicate will always fall short of reality. In short, our knowledge will always remain ideal, and reality real; the two will never become one substance so to say. The Absolute Experience, therefore, is not of the form of a judgment. It does not involve the distinction of the subject and the object. It is not governed by thought. It supersedes thought

and all its relations. It is a " one entire whole without relations and without distinctions." It approximates to feeling in this respect. It is an intuition of the whole above and beyond thought.

It will be seen that Bradley has given up Hegel's idea that the Absolute is of the nature of Thought. In the place of Thought, he has set up an experience of the whole that combines all the aspects of the finite experience and supersedes them. But this is hardly any real improvement. We cannot think of an experience absolute or otherwise, without an experient,—a soul or self that has that experience. According to Bradley, the ego is a later development out of more primitive experience, which is of the nature of feeling and which does not involve the distinction of the ego and the not-ego. But even feeling, however undifferentiated and primitive, implies an individuated being that has the feeling. The ego may be a later development so far as our consciousness of it is concerned. That consciousness is not possible without mature thinking. But that does not mean that in point of fact the ego is non-existent in primitive experience, or that the original type of experience is non-personal. It is bad psychology to suppose that because rudimentary experience does not of itself rise to the level of self-consciousness, that there is therefore no self or individual who has that experience. Even experience that is all-embracing can never be possible without a self. Bradley's Absolute Experience is a soul-less experience, and so far unreal. It is as impossible as Hegel's Absolute based on the ultimate character of thought.

The Absolute Experience is said to contain all the diversity without implying any relations. Such a view would be absurd, if it were not meaningless. Diversity can never be real in any form or sense without the reality of relations. We have already pointed out that unity can never be perfect to the extent that differences are real. And yet the Absolute Experience is supposed to achieve a real unity of differences without abolishing them. Bradley indeed says that the appearances are transformed in that experience. But will this transformation retain anything of the old appearances ? If it does, then so far they are real without being transformed. But if nothing is left as it was, how is transformation different from abolition ?

It would have been thought that anything that involves self-contradiction is not real, and cannot be supposed to exist truly. But Bradley thinks otherwise. Not only does he think that what contradicts itself may yet exist somehow, but that ultimately it is only a question of degrees of reality. His argument to support his view that there are degrees of truth and of reality is altogether inconsistent with the first part of his book *Appearance and Reality*, where he argues with great elaboration that what contradicts itself cannot be of the nature of the real. If we admit his thesis of the degrees of reality, there is no real and fundamental distinction between what he calls appearance and what he calls reality. The truth is that we cannot give reality to appearances without giving it fully. But if we must deny them reality, then equally inevitably

we must deny it of them wholly. Appearances are indeed what appear. But when we deny reality of them, their status becomes the status of mere appearances, illusory in character, that have no reality except in our ignorance of the true nature of things. Such plain conclusion few thinkers have the courage to face even though they would have us believe that reality is truly one, and that the diversity which we see is not as such real.

G. R. MALKANI.

The very word "God" in the singular, embracing all the gods—or *theos* from *theoi*—came to the "superior" civilized nations from a strange source, one entirely and as pre-eminently *phallic* as the sincere, open-spoken *lingham* of India. The attempt to derive God from the Anglo-Saxon synonym "good" is an abandoned idea, for in no other language, in all of which the term varies more or less, from the Persian Khoda down to the Latin *Deus*, has an instance been found of a name of God being derived from the attribute of *Goodness*. To the Latin races it comes from the Aryan *Dyaus* (the Day); to the Slavonian, from the Greek Bacchus (*Bagh-bog*); and to the Saxon races, directly from the Hebrew *Yodh* or *Jod*.—*Secret Doctrine* I, 346-7.

It may be correctly stated that were Leibnitz' and Spinoza's systems reconciled, the essence and Spirit of esoteric philosophy would be made to appear. From the shock of the two—as opposed to the Cartesian system—emerge the truths of the Archaic doctrine. Both opposed the metaphysics of Descartes. His idea of the contrast of two substances—Extension and Thought—radically differing from each other and mutually irreducible, was too arbitrary and too unphilosophical for them. Thus Leibnitz made of the two Cartesian substances two attributes of one universal unity, in which he saw God. Spinoza recognized but one universal indivisible substance and absolute ALL, like Parabrahmam. Leibnitz on the contrary perceived the existence of a plurality of substances. There was but ONE for Spinoza; for Leibnitz an infinitude of Beings, *from*, and *in*, the One. Hence, though both admitted but *one real Entity*, while Spinoza made it impersonal and indivisible, Leibnitz divided his *personal* Deity into a number of divine and semi-divine Beings. Spinoza was a *subjective*, Leibnitz an *objective* Pantheist, yet both were great philosophers in their intuitive perceptions.

Now, if these two teachings were blended together and each corrected by the other,—and foremost of all the One Reality weeded of its personality—there would remain as sum total a true spirit of esoteric philosophy in them; the impersonal, attributeless; absolute divine

essence which is *no* " Being," but the root of all being. Draw a deep line in your thought between that ever-incognizable essence, and the, as invisible, yet comprehensible Presence (*Mulaprakriti*), or Schekinah, from *beyond and through which* vibrates the Sound of the *Verbum*, and from which evolve the numberless hierarchies of intelligent *Egos*, of conscious as of semi-conscious, *perceptive* and *apperceptive* Beings whose essence is spiritual Force, whose Substance is the Elements and whose Bodies (when needed) are the *atoms*—and our doctrine is there. —*Secret Doctrine* I, 628-29.

The Hegelian doctrine, which identifies *Absolute Being* or "Be-ness" with " non-Being," and represents the Universe as an *eternal becoming*, is identical with the Vedanta philosophy—*Secret Doctrine* II, 449.

Nature is never stationary during manvantara, as it is ever *becoming*, not simply *being*. According to the great metaphysician Hegel also. For him Nature was a *perpetual becoming*. A purely esoteric conception. Creation or Origin, in the Christian sense of the term, is absolutely unthinkable. As the above-quoted thinker said : " God (the Universal Spirit) *objectivises himself as Nature*, and again rises out of it."—*Secret Doctrine*, I, 257.

Hegel, the great German thinker, must have known or sensed intuitionally this truth when saying, as he did, that the Unconscious evolved the Universe only " in the hope of attaining clear self-consciousness," of becoming, in other words, MAN ; for this is also the secret meaning of the usual Purānic phrase about Brahmā being constantly " moved by the desire to create."—*Secret Doctrine* I, 106-107.

According to Hegel, the " Unconscious " would never have undertaken the vast and laborious task of evolving the Universe, except in the hope of attaining clear Self-consciousness. In this connection it is to be borne in mind that in designating Spirit, which the European Pantheists use as equivalent to Parabrahm, as unconscious, they do not attach to that expression of " Spirit "—one employed in the absence of a better to symbolise a profound mystery—the connotation it usually bears.

The "Absolute Consciousness," they tell us, "behind" phenomena, which is only termed unconsciousness in the absence of any element of personality, transcends human conception. Man, unable to form one concept except in terms of empirical phenomena, is powerless from the very constitution of his being to raise the veil that shrouds the majesty of the Absolute. Only the liberated Spirit is able to faintly realise the nature of the source whence it sprung and whither it must eventually return. . . As the highest Dhyan Chohan, however, can but bow in ignorance before the awful mystery of Absolute Being; and since, even in that culmination of conscious existence—"the merging of the individual in the universal consciousness"—to use a phrase of Fichte's—the Finite cannot conceive the Infinite, nor can it apply to it its own standard of mental experiences, how can it be said that the "Unconscious" and the Absolute can have even an instinctive impulse or hope of attaining clear self-consciousness? A Vedantin would never admit this Hegelian idea; and the Occultist would say that it applies perfectly to the awakened MAHAT, the Universal Mind already projected into the phenomenal world as the first aspect of the changeless ABSOLUTE, but never to the latter. "Spirit and Matter, or Purusha and Prakriti are but the two primeval aspects of the One and Secondless," we are taught.—*Secret Doctrine* I, 51.

In the Secret Doctrine the concealed UNITY—whether representing PARABRAHMAM, or the "GREAT EXTREME" of Confucius, or the Deity concealed by PHTA, the Eternal Light, or again the Jewish EN-SOPH, is always found to be symbolized by a circle or the "nought" (absolute *No-Thing* and Nothing, because it is *infinite* and the ALL).—*Secret Doctrine,* II, 553.

CONTACTING THE INVISIBLE.

II.—MEDIUMS AND MEDIUMSHIP.

[This is the second instalment of a carefully prepared statement on the subject of intercommunications between the visible and the invisible. It deals with the fading away of Spiritualism, of the growth of Psychism and of the dangers of mediumship and the degradation of mediums.—EDS.]

THEOSOPHY, Mediumship, and Psychism are terms which may serve to indicate the three paths of Occultism, as distinguished from those occasional experiences which occur to practically every human being. These last named experiences form the real substratum of popular belief in Magic, of which the three classes of practitioners are rather the outcome than the originators.

Always on the assumption that there are higher as well as lower worlds in Nature than known to us, it cannot be unreasonable to infer that all species of belief and practice in intercommunication probably have their actual origin outside the sphere of strictly human consciousness. What is experienced here is an effect, and not a cause. This can easily be seen on the reflection that although the phenomena are known, the explanation has to be sought either in the theory of miracles or else in the hypothesis of laws presently unknown to us, of factors in Nature only dimly guessed at, of forces operative in, on, and through our world by which we are affected, but which we do not know how to control. All this is the raw material for the theory and practice of Magic in any of its forms: that Intercommunication is possible from this side as well as from the other, and that its rationale may be learned.

Of the three, it is to be noted that Mediumship, on which the theories of Spiritualism rest, was the earliest in our times to attract attention. Although it is barely three-quarters of a century since the phenomena of the Fox sisters opened wide a door, Spiritualism to-day is decadent. There have not been for years mediums in any way comparable to scores which excited a genuine revival of interest in intercommunications from 1850 to 1875. Mediumship has been replaced almost entirely by Psychism—a something unrecognized during the palmy days of Spiritualism. In the excitement of each new thing under the sun the old is speedily forgotten, so that few now living recall the great furôre over Spiritualism, which endured for one generation only, but in that period commanded a greater interest, special and general, than Darwin's theory of evolution—than even the rise of Modern Science itself. Mediumship and Spiritualism have never been philosophically considered, least of all by mediums and spiritualists themselves. They have recorded an immense array of facts, but who has studied those facts with a view to their classification, their co-ordination, their rationale, in the same way that modern scientific students have pursued their researches into the phenomena of the world physical? There has been no more scientific study of Spiritualism

than of Religion. Men have been content, first with the experiences, and then with this or that among the thousand and one "revealed" or speculatively suggested explanations. Without a Science of Spiritualism how can there be a Philosophy of the subject? Spiritualism, then, like religion, has made no progress; and since nothing can stand still in any imaginable world, physical or metaphysical, it follows that there has been inevitable retrogression: Spiritualism has already returned to the world of the "spirits" from which it came, a premature death following a premature birth.

Nevertheless, Spiritualism did not die without issue. So far as known facts permit of deduction, Psychism is the legitimate offspring of mediumship. Psychism is, in many quarters, as rampant now as was Mediumship a half century ago. So some consideration of the ancestry of Psychism will throw, perhaps, a more understanding light on the present status of this branch of intercommunications. Certain important factors prevail in Mediumship as they prevail in Psychism. Their identity is unmistakable.

The characteristic marks and essential conditions of Mediumship appear to be unvarying, for they are shown by the whole history of Spiritualism. First in order, perhaps, is the fact of passivity. The Medium does not in any case produce the phenomena. What the medium does is to throw himself into a condition of consciousness which makes possible the production of phenomena through him, the actual operators and active agents or agencies remaining invisible because incorporeal in our sense. All that any Spiritualist or so-called Psychical Researcher knows of the nature of these entities is what they themselves transmit through the body of the medium, using that body as their bridge into this world. Aside from the messages thus received on this side, all is inference and imagination. Not only are the theories propounded many and conflicting, as might be expected, but the messages themselves are equally confusing and irreconcilable. Those messages which relate to matters of this world are, when verified, very often taken as conclusive proof of the nature of the "control" and of the statements transmitted as to the nature of the "other world." Hence the chaotic nature of Spiritualism.

The best that can be urged in behalf of Spiritualism is that the messages obtained through Mediumship have demonstrated in our age the existence in and around us of more or less intelligent beings in states of matter and conditions of consciousness otherwise unknown to us, and by so much made it easier for many to believe in human survival after physical death. Nothing has been added to human knowledge in any scientific or philosophic sense. The mysteries of birth and death, of life here and hereafter, the problem of good and evil, are no nearer solution than before. The phenomena of Spiritualism have but added to the sum-totals already existing of facts for which no adequate, because no rational and moral, explanation has ever been found by mankind at large.

This brings one naturally to consider another characteristic of Mediumship. Not only must the Will of the medium be paralyzed,

but the Reason must undergo a complete metamorphosis. The reason of the normal human being is exercised on the basis provided by the experiences of waking consciousness. Waking human consciousness constantly involves the Will, the Reason, and the Moral Nature. Mediumship, to be successful, requires that the will shall be discarded, the reason inverted, the moral nature ignored. This is also the exact condition of insanity, of delirium, of drug addiction, intoxication, and hypnotism. In all these cases phenomena are exhibited which cannot be explained on any rational basis. The facts are there, but who understands them ? And yet, on the theory that this is a universe of law and order, there must exist a rational explanation of the most irrational occurrences. The phenomena of hallucinations and the phenomena of Mediumship are the same ; the mental, moral, and volitional constituents of normal human beings have suffered similar catastrophes in the various aberrations named. In all these cases something has happened by which the normal oscillation of human life has been so intensified that the *man* is no longer responsible for what he says and does. What does it all mean ?

It is certain that no one cultivates or practices Mediumship to purify his motives, to strengthen his will, to exercise his reason, or to discipline his moral nature. The reverse effect on all these elements of the Medium's nature must be induced by this species of Occultism, if for no other occasion than that the energies of the practitioner are more and more absorbed in a contrary direction of consciousness to that which constitutes the balanced human life. And this, irrespective of the theorem of the possible influence on the nature of the medium through contamination by the nature of the "control". Is this latter to be seriously considered ? Surely, all men are familiar with the fact of contagion, physical, moral, and mental, from the intimate or even casual contact of living men and other beings. Granting that Mediumship is a path to intercommunication with beings of another world than our own, how could any Medium, or any who patronize Mediumship, hope to escape being affected by the contact ? The price paid by the Medium is one that precludes his gaining any spiritual, moral, or intellectual benefit from the practice, but it certainly must lay him open without defence to infection. There is no record of any Medium who has become a better man as a result of his mediumship, but there is a truly dreadful list of those who have been made worse by their experiences. And in degree the same consequences must befall those who countenance and support the practice. These, for the most part, may be likened to those who would profit by the drink and drug traffic without themselves becoming addicts. In the end they must, on any theory of moral justice, fall victim to the same or worse evils. The vivisectionist, and those who defend him and his supposed benefits to mankind, would be the last to wish to submit themselves to the experiments which are performed upon helpless animals. The hypnotist would resist to his capacity anyone who tried to hypnotize *him*. Those who defend Mediumship and its fruits and endeavour to profit by it at second hand are the very last to wish

to become mediums themselves. If there were any possibility of good in Mediumship itself, surely every one who believes in its messages would desire first and foremost himself to become a medium, so as to secure its benefits direct. That this is not the case is ample evidence that there is dulness of the moral nature, defective reasoning power, a lack of right motive, *already* in those attracted to Spiritualism. Those breaches in their nature must be widened and deepened, if they yield to the attraction which Mediumship offers them as a door to the "unseen world".

Anyone so minded can easily investigate the subject of Mediumship from the records made by itself, and more than substantiate all that has here been indicated. Those records are such as to make the thoughtful man wish rather to close this door to the Occult than to open it, whether in others or in himself. As known and practiced, its history shows it admits to unknown regions *below*, not above, human consciousness.

[The next instalment will be on "Mediums, Psychics and Religions".]

WHO, WHERE, WHAT IS GOD?

[**B. M.** is an old-world man living by his old-world methods in our era. We are fortunate in having secured a few reports of his talks to his intimate friends. The Bhagavad-Gita is the book he has mastered through long years of study and meditation; but further, having lived according to its tenets more successfully than is generally possible, his thoughts breathe a peculiar fragrance. The papers have been translated from the vernacular; it should be understood that they are not literal translations, and the translator has adhered more to ideas and principles than to words. Although B. M. knows English, his inspiration becomes impeded in employing that medium of expression and so he prefers not to use it. We think our readers will find real inspiration in this series.—EDS.]

"Behold, O son of Pritha, my forms by hundreds and by thousands, of diverse kinds divine, of many shapes and fashions."

—*Bhagavad-Gita*, XI. 5.

By study and search truth can be known about all things and about the source of all things. The general ignorance and confusion about the nature of Deity is chiefly due to the notion that nothing can be really known about it. This is contrary to the teachings of all sages, seers and prophets. Such Divine Men as Krishna and Rama, Gotama and Tsong-Kha-Pa, Jesus and Zarathushtra, Lao Tzu and Pythagoras, have taught how they attained the knowledge of the Supreme, nay more, how we too can attain. We may not succeed so completely, but surely we are capable of learning something of what they taught, of practising what we learn, and of realizing, in some measure, the fruits of our practice.

Almost all religions have been degraded, and the grand concept of an omnipresent, eternal, boundless and immutable Principle which is Life and Deity has become transformed into an illogical and absurd belief in a Personal God, outside of His Universe. It is late in the day to write against the blasphemy which is connected with the idea of a Personal God; it is impossible for intuition to accept, and for reason to assent to, the dogma of belief in a Personal God, separate from His Universe which, for some mysterious and never to be found out purpose, He has created. Every thinking man has put away that childish superstition.

Religion is supposed to be a matter of belief; it ought to be a subject for study, for strong search, for fearless questioning.

In all religions, Deity is said to be omnipresent and the simple logical deduction is that It is everywhere and in all things. The notion of everywhere is related to space, and therefore we can say that space is another name for Deity.

Also in all religions Deity is emanating; from within Its bosom things, forces and beings stream forth. But this is the property of Life. Forms of Life are made by Life, made of Life, made in Life. With propriety then we can name Deity as Life.

Thus Living Space, known and to be known, emerges as our primary concept of God or Deity.

This brings us to the second idea of all religious philosophies: the dual aspects of the One Concept—Space and Life, Matter and Spirit, Body and Soul. These are two aspects of the One Reality which is Deity. Ignorance and misunderstanding of this teaching have produced the faulty view of God and Satan, Ormazd and Ahriman. The correct teaching is that good and evil are but relative aspects of the One. Thus Spirit and Matter are but a pair, like Spento and Angro Mainyu of our Parsi brothers, both aspects of the One Life, of the One Ahura Mazda. (See *Yasna*, XLV—2.)

But there is a third factor, which also all ancient religious philosophies havetaken account of—Intelligence of Spirit and of Matter, of Spento and of Angro, of God and of Satan. Life in Space, Spirit in Matter, Spento operating with Angro, Satan fighting against God, all imply and indicate the existence of Intelligence, of Mind. This is degraded into the carnalized and anthropomorphized notion of the Trinity and Trimurti—three Persons, three Separate Gods, to be prayed to and propitiated.

Life, Space, Intelligence are three aspects of Deity, omnipresent and ever active. Nowhere in nature is anything bereft of these three. Dead things are alive; there is no empty space; some form of intelligence works incessantly everywhere.

How can these metaphysical ideas be used by us in a practical manner?

If Deity is everywhere it also manifests Itself as Life, Space and Intelligence in the human kingdom and therefore in all human beings. What we know ordinarily as Spirit, Soul and Body are Life, Intelligence and Space or Matter. Our intelligence or mind is the connecting link between our Individual Spirits and our bodily senses, organs and the brain. Our mentality has unfolded to the extent which enables us to be self-conscious of ourselves. Intelligence which is self-conscious is the human soul in each of us. It is unfolding, all the time; most men do not even know that unconsciously to themselves their intelligent souls are growing. It is a stupendous change in us when we clearly perceive that the growth of the Soul is the purpose of human life. Not the acquisition of wealth, not the gain of fame, not the exertion of power or even of love on our fellow-men, is the purpose of human existence, but to learn of our own natures, spiritual, mental and bodily, to find the ways of deliberate and quickened unfolding of all three, according to and under Law. We find out by study, meditation and sacrifice that each one of us is Deity, the Mysterious Lord Krishna. "Our Father who art in heaven" of whom the Christian prayer speaks is our own Divine Soul with which, like Jesus, we shall realize our one-ness by living as he lived. Each one of us will dance, like Shiva, the Dance of Life, when all our passions and lusts have been consumed in the fire of knowledge which is symbolized by the burning place where Shiva is to be found.

A correct view of prayer as communion with the spiritual and divine aspect of ourselves which is to be found in the closet of the heart will take us into a new universe. We shall begin to look for the expression of Deity in our brother-men, and proceeding we shall perceive. Its working in the many kingdoms of nature, and growing we shall gain the Vision of Arjuna who saw the Deity as Universe, the Body of Life, mysterious, conscious, resplendent, in which everything lives and moves and has its being—we blundering mortals included.

B. M.

REINCARNATION AND MEMORY.

Apropos of discussion going on in your journal on the subject allow me to draw attention to the following case. An interesting commentary on the self-made barriers which some present-day scientists have erected, beyond which they do not push their investigations, is found in their reported reaction to a phenomenon occurring in Poland, where a little Polish girl speaks a language she never had heard.

Without having evinced previous peculiar or unusual symptoms, little Marie Glashan Skotinicki, of Warsaw, suddenly began to talk to herself in a strange tongue that her parents could not understand, but which the family physician recognized as pure Gaelic.

Since the child had never been away from her native city, nor heard any other language except Polish, the scientific world has examined the case with interest and has no solution to the mystery, other than an admittedly far-fetched explanation, in the fact that Marie's great-grandfather was born and raised on the Island of Lewis, the largest of the outer Hebrides group, off the north-west coast of Scotland, where Gaelic of unusual purity is spoken. As the scientists state, however, they see little hope of "explaining the girl's behaviour through this clue," because her great-grandfather died several years before she was born.

This is not a case without parallel, and is not without simple explanation if we go beyond the scant years of one life. May not the theory of reincarnation or many lives on earth for the evolving soul, in different countries, families and environments, give more than a "clue" to the solution of this so-called mystery ? Is it not a more logical explanation that in some other life little Marie spoke Gaelic as her native tongue, and when conditions, physiological and psychological permitted, the memory of the language which she once knew came to the foreground of her normal consciousness.

VERA GRAYSON.

THE FESTIVAL OF SERPENTS.

[**N. Kasturi Iyer, M.A., B.L.,** this month writes on Naga-Panchami, a well known Hindu festival which this year fell on 30th July.

We do not agree with our author that the festival arose out of "simple child-like terror through the ages." In ancient India, Naga-Puja, worship of Dragons and Serpents, was a Mystery Rite of the learned, who endeavoured to impart soul-knowledge to the masses through it. In later days most of the knowledge was lost and superstition took its place. It would be a glorious revival if the learned of modern India were to observe this Festival with understanding.—EDS.]

Naga-Panchami—the fifth day of the bright fortnight of Sravan, the first month of the Indian rainy season—is the serpent festival of the Hindus. That day the thousands of Naga-Shrines, springs, pools, wells and hills scattered through the land quicken into activity, and the orthodox householder has to perform rites and bestow gifts to appease the wrath or to win the grace of the mysterious children of the earth, the serpents.

The Maharani of Baroda, mounted on an elephant, proceeds that day to the woods in order to worship at an ant-hill, the visible entrance to the magnificent underworld of serpents. The pipers who accompany the procession blow their pipes and, allured by the sound, the snakes come out of their holes and are fed with milk.

It is interesting to know that on this day pandits learned in grammar assemble at Naga-Kupa, an old well at Benares, to do honour to Patanjali, the greatest of Sanskrit grammarians, held as an avatar of the King of Serpents, Sesha (1)

In Bengal a goddess named Manasa or Visha-hari (the poison-destroyer), the kind sister of Vasuki the Serpent King, "a handsome female of a golden colour, seated on a water lily, clothed with snakes," is offered worship on Naga-Panchami.

In many villages a big earthen image of a serpent is erected and consecrated in a public place and worshipped by the entire populace, women singing songs, dancing round the shrine, and men rolling themselves on earth to expiate their sins. Enterprising beggars carry about snakes on Naga-Panchami enabling devotees to feed the living Nagas at their very door. According to the Hindu books of domestic ritual, "there should be no digging of the earth, either by day or by night" on the sacred day, lest any of the species be killed unawares. No fruits or vegetables are picked; no trees are felled, for the serpent is closely associated and generally identified with the spirits of the trees. Entrance to the Hindu home is decorated by representations of these "Seers and Symbols of the Ancient Silence"; and

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(1) This refers to the affiliation of Patanjali to the Lodge of the Eternal Ones—the occult progeny of Sesha. The well of the serpents, containing the Waters of Life and Wisdom at which the Brahmins assemble, is a true and a grand symbol. It may be an empty rite now; time was when its magic worked as a blessing to all pure seekers of Truth.—EDS.

gold or silver images of the great Nagas are worshipped and offered as gifts to Brahmins. Towards evening some ant-hill or traditional haunt of snakes is visited and ceremonially revered, and stories of the Nagarajas or of their devotees are read or repeated.

Snake worship is universal. It has persisted through all ages, but in no other part of the world is the serpent cult more widely distributed or developed in more varied and interesting forms than in India. One reason for this is certainly the fact that India is the only country inhabited by all the known families of snakes and the toll of human lives taken by snake bite is appallingly huge—which is a symbol in itself, of double meaning.

The Yajur-Veda hymn says :—

Homage be to the snakes !

Whichsoever move along the Earth,
Which are in sky and in heaven,
Homage be to those snakes.

Which are the arrows of Sorcerers
And of Tree-Spirits
And which lie in holes,
Homage be to those snakes.

Which are in the brightness of heaven,
Which are in the rays of the sun,
Which have made their abode in waters,
Homage be to those snakes ([1]).

"The animal was dreaded and revered on account of the mysterious dangers associated with it, its stealthy habits, the cold fixity of its gaze, its sinuous motion, the protrusion of its forked tongue, and the suddenness and deadliness of its attacks." It had a swift, graceful, gliding motion without legs or arms. It had no external auditory organs but seemed to hear through the eyes. Its forked tongue licked up the air which, apparently, was its food. The serpent was therefore a great ascetic ; it could kill, almost instantaneously, by a bite, a breath or even a look. It had the unique power of casting off its skin, and thus was the symbol of perpetual resurrection, of immortality. It came out just after the rains. Serpents were seen to haunt houses and graveyards, appearing from nowhere and disappearing all too soon, and were regarded as presiding guardians. They lived in holes under the earth. Were they not the owners of the soil, who must be duly satisfied before houses are built or fields are ploughed ? They are the powerful beings who know the secret

([1]) Homage is here paid to the different classes of Dragons of Wisdom who are the instructors of mankind. They are not species of reptiles but Jivan-Muktas, of different vocations, Mahatmas who labour on earth in physical bodies ; Nirmana-Kayas who bless super-physically ; and Dhyani-Buddhas who bless, living in the infinitudes of space. Arrows of Sorcerers and of Tree-Spirits are names of certain forces which Beings of Power use.

Like the symbol of the Tree, the serpent also is a dual symbol—that of the astral light which bewitches and that of the Akasha which enlightens.—EDS.

of the seed, the silent process of fecundity ; the guardians of great treasures hidden away in the bowels of the earth ; custodians of gems, jewels, magic stones, wonder working spells and talismans. Some species lived in water, and were regarded as guardians of rain, masters of the hailstorms ([1]).

Entire tribes and communities proudly derive their origin from the denizens of Nagaloka. The dynasty of Kashmir had the great Naga, Karkota, as its mythical ancestor. The Rajas of Chota-Nagpur consider Pundarika as the founder ([2]).

The earth itself is resting on the many headed Sesha or Ananta, the symbol of eternity. When this Atlas of the Hindus shifts its burden from head to head the earth quakes ([3]).

In India the serpent is the great symbol of psychic power, the Kundalini Shakti, the mighty secret energy of Man, which her ascetics try to arouse. So, too, the primordial solar force, semi-latent within the aura of every human being was known to the Greeks as the Speirema, Serpent Coil. Madame Blavatsky writes in *The Voice of the Silence*: "Kundalini is called the 'Serpentine' or the *annular* power on account of its spiral-like working or progress in the body of the ascetic developing the power in himself. It is an electric, fiery, occult, or *Fohatic* power, the great pristine force which underlies all organic and inorganic matter." The worship of the ant-hill, too, as evidenced by the Valmika-Sutra, was early symbolised and the Valmika or ant-hill represented the human body at the bottom of which lies concealed the cobra, motionless and inert, because he has become the "Almsman in whom the Cankers are no more." Everyone of us is an ant-hill, a Garden of Eden, with the Serpent poisonous, hateful and virulent, and the task of Sadhana is to curb and conquer it and render its wickedness ineffective ; when thus transformed it is the Dragon of Wisdom.

Thus from simple child-like terror, man has developed through the ages an expansive cult pictured in folklore and tradition, art and myth, religion and ritual, song and symbol. In the words of Dr. Vogel, author of the invaluable book on Indian Serpent-Lore, "the Naga-Panchami continues to testify to the feelings of awe and veneration which the serpent evokes in the minds of the population since the earliest times we have cognisance of."

N. KASTURI IYER.

([1]) Every detail of this description of our author is a symbol and all true students of occultism are well qualified to interpret all the clauses.—EDS.

([2]) Kashmir and Nagpur were old Centres of occult culture and are not devoid of power even to-day, say those who know. Dynasties of Wise Rulers —Raja-Rishis—governed there in very old days.—EDS.

([3]) This has reference to cosmical and astronomical phenomena, chiefly to the tilting of the Pole. See H. P. Blavatsky's *Secret Doctrine*.—EDS.

FROM PARIS.

[Pressure on our space has delayed our printing the February letter; we publish here two; they show that the tendency in France for a Universal Religion exists just as it does in Great Britain about which Mr. D. L. Murray and Mr. J. D. Beresford wrote in our previous numbers. Our Indian readers will be particularly interested in the reference to Vivekananda made by our good friend and able correspondent—**Mlle. M. Dugard.**—EDS.]

February, 1930.

There is a saying that the true historian should be of no time and of no country. Some novelists seem to believe that the same rule applies to them. Their stories are really "out of space," and were it not that their characters used the wireless, one could not place them in any epoch. In other words, they ignore contemporary society, and, with it, certain young people of the post-war generation.

Marcel Arland is not a novelist of this type, and for this reason his work *L'Ordre** is interesting to meet. Though voluminous, it is always lively, but we have to regret, among other things, that there is often a coldness in its lucidity. Apart from two or three characters which are depicted with tenderness, all the people, even the leading characters, are seen in a merciless light.

Our interest in *L'Ordre* is less concerned with the feelings that the characters inspire than with the novel method in which the author handles his theme, a theme which, truth to tell, is by no means new. Since the time of Chateaubriand and Byron the rebellion against social laws, the scorn of the proud unsatisfied youth, vaunting through life his bitterness and indulging in clamorous tirades against the platitudes of respectable people, have been represented a thousand times. All that M. Arland had to do was to take once again the hero of the Romanticist School, strip him of his declamations, and dress him in the fashion of our day. In this the author has quite succeeded. Gilbert is portrayed as sharp, harsh, pitying only himself, mad with vanity and pride, obsessed with the desire to surpass others and the fear of seeming ridiculous, imperious, unsociable. Despite some exaggeration, he is indeed but the inelegant offspring of the pre-Romanticists, an incarnation of revolt resulting from a century of individualism and the unrestrained licence of the years after the war.

But in Romanticism, born of an unreal world, it was the magnificent man, contemptuous of law, whose overdeveloped egotism only recognised himself, that claimed our admiration as his due. That his loves were more noxious than hatred, that he spread around him only ruin and despair, did not matter: draped in a heroic mantle he remained on his pedestal. In a real world things do not happen so. The relations of cause and effect manifest themselves rigorously,

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* This work was awarded the Prix Goncourt by the Academie des Goncourts in 1929.

and whosoever makes sport of vital laws must expect to pay the price. In spite of his youth—he belongs to the generation under thirty—M. Arland has seen this; and at the risk of being accused of indulging in the rôle of a moralizer, he does not fear to tell the truth. His hero is mad for independence, and despising a normal life, will not permit any questions regarding the choice of a future career. Deciding to accept only work which would leave him all his liberty, Gilbert runs away to Paris with some hundred francs in his purse. He gains a livelihood by writing for the extreme radical press, and leads in the Latin Quarter the existence of a lawless Bohemian. After many vicissitudes—a duel, an illness, long stagnant periods, more or less unproductive, but interspersed with spasmodic desire for work and dreams of success, Gilbert obtains the love of Justin's wife. He allows her to abandon her home for his sake. In a short time he wearies of her love, and behaves in such a manner that a girl with whom he has resumed former relations, shoots the unfortunate Justin and wounds her severely. But the novelty of the work lies in that the lawless morality, the disregard of standards provocatively emphasised, which according to the law of pure individualism still in vogue among some people ought to put a halo around Gilbert, or at least give strength to his character, M. Arland denounces for their harmfulness and "*cabotinage*." It is enough to marshal the facts in the light of the logic of life, in order to show that bravado and contempt of duty lead nowhere—not even finally to the preservation of illusions concerning oneself. Defeated, but still arrogant and unsociable, Gilbert pursues his wretched life in the Far East and America. He returns at about the age of thirty to his native village to die, having suffered for months from a gnawing cancer—the result of a wound—and for years by the feeling of having been a weakling or more exactly a "ratée."

"The mark of this generation," his brother once said, "is the unlicensed freedom of the individual, which means the destruction of the social and moral ties, in a word, of all order. And this will be the ruin of the country." After Gilbert's death, musing on his wasted gifts and on the spirit of discipline, he lets fall this remark which sums up precisely the significance of the book: "As if everything is not destined inevitably to return into order." But a final word is also said by the blunt Abbé Leblanc; "Carry on, you young people, specimens of the rottenness of the time, self-conceited, egoistic, mean. Ah! people want to find God elsewhere than in God! God,—the idea is old, out of fashion; moreover it involved sacrifices." There lies the crux of the problem. Order requires an ideal and a renunciation, and there lies the secret of power. But are the egotists willing to listen to this Law of Life?

May, 1930.

A very cultured man once remarked to some Christians who had been discussing the problem of God: "God—I will believe in him when

you show him to me." In his latest book—or rather pamphlet—*The Death of Bourgeois Morals*, M. E. Berl seems to require more evidence even than this. One feels that if God were shown to him, he would doubt the testimony of his senses, since God is included in "bourgeois values" which in his opinion are now dying or dead. To him, what appears living is materialism—materialism which is anathema to the Bourgeois, since it is in no way aristocratic and allies one with the common people. "Between the proletariat and materialism," writes the author, "there is an undeniable alliance. He who eschews materialism betrays the interests of the common people, even more, supports their enemies. Materialism has a way of depreciating values. Depreciation is in a sense involved in it. All the values of real significance that the Bourgeoisie unremittingly establish, materialism rules out of court. Whatever is presented for its consideration as worthy of respect, it views with suspicion; whatever is offered as pure is sceptically received. It makes an attack against respectability and supports it with justification. Its attitude is cynical and it concerns itself only with a frank search after truth, and for it the greatest truth coincides with whatever is least noble in life."

To deny God because one cannot see him, or because to believe in him is the creed of the Bourgeois class, are not reasons worthy of discussion. Let us say, however, in passing, that the second reason is nct in accordance with facts. All the common people are not materialists, nor are all the Bourgeois believers in God. The first reason is not in accordance with the scientific mind. Does not Science believe in rational principles, as for instance that of causality, and in imponderable fluids, such as ether? Nevertheless, neither the one nor the other can be apprehended by external perception. But to this the materialist would demur. He would contend that if certain realities are not perceptible by our senses, yet they are manifested by their effects. But where can we find the manifestations of God? The days are no more when from the flower to the insect, from the bird to the star, all seemed order, harmony, and beauty, and when the spectacle of the Universe declared the glory of God. Nature and her cruelties we now know too well to discover a God therein.

Even though Nature seems to obey a directive Law, no one tries to find the God in her. "God reveals Himself in personalities. He does not reveal Himself by things . . . but through men, through consecrated souls." Such manifestations of the living God have existed at different times and in different degrees. M. W. Monod has in his book, *The Cloud of Witnesses*, culled examples from Judaism and Christianity. The first volume deals with the ascent towards Christ—Moses, Isaiah; then Christ Himself, with the Apostle Paul, and the four denunciators of the clergy's decadence—John Chrysostom, Gregory VII, Francis of Assisi and John Huss; the Reformers, and Pascal, the great representative of Jansenism. The second volume treats of Fox, Wesley, and Oberlin, who were the "Reformers of the Reformation," of Neff and A. Monod whose names are connected

with religious revival; of Vinet and Robertson, representative of theological revival; then come Elizabeth Fry and A. Gratry as examples of social revival; W. Booth and R. Coillard, personifications of missionary revival; and finally T. Fallot, whose ecumenical mind aimed at the union of all Christian souls. In conclusion the author expounds his own views on the Church of the future, which must be really "Catholic," that is to say, Universal.

It would be interesting to place side by side the views of M. W. Monod, or those of the authorities which he quotes, and the views which M. Romain Rolland propounds in his two volumes, *The Life of Vivekananda and the Eternal Gospel.* But whether the teachings of the great Hindu are too poetical and mystical, or perhaps for some other reason, one feels that a comparison between them would at best be vague, and even then likely to be contested. Though the heart is captivated by the thought of Vivekananda as it is presented in these volumes, the mind is apt to be confused. Must we give one or two examples? It is said that evil does not exist, that God is in the sin as well as in the sinner, and that his Love directs everything. "Moved by this love Christ gave His life for humanity. . . . And by the same Love—what a strange paradox!—the robber goes to rob, the murderer goes to slay . . . . For the moving force is the same. The robber has the love of gold. Love is always there but the direction is evil." To confound the love which kills and the love which saves, is it not to play with words? And if "evil" does not exist, what can be the significance of a love whose direction is "evil"? The only comment that we shall allow ourselves to make on this confusion of ideas is that such ways of thinking are disconcerting. An incontrovertible idea, however, is presented to us. For Vivekananda, "religion is synonymous with universality," and the religious spirit must enlarge and purify itself. "When we arrive at the real, spiritual, and universal concept, then only will religion become living; then only will it penetrate our society, and be infinitely more powerful for good than it has been up till now."

The author of *The Cloud of Witnesses* does not speak otherwise when he protests against the purely ritual religions and aspires to the true Catholicity. Starting from different points, the two bear the same testimony of the God who works in Humanity everywhere to lead it to a universal Spirituality.

M. DUGARD.

IN THE WORLD OF BOOKS.

[**H. D. Sethna, M.A.,** is a student of Comparative Philosophy, whose research work has won commendation. Theosophical students will read with interest his remarks about the views of Madame Blavatsky—EDS.]

DURATION AND ETERNITY.*

This is a very useful and entertaining book. The author has taken an exhaustive historical and critical survey of philosophical speculation dealing with the problem, and the very magnitude of his task well done proves his philosophical abilities.

The two traditional explanations of the meaning of time, as Mr. Gunn points out, are the Absolute and the Relational theories, the former having come down to us from the work of Newton and the latter from that of Leibniz. The Absolute theory claims that there is something called time which exists quite apart from events and which is characterised by a succession of separate moments. The Relational theory asserts that it is just a relation born out of succession of events. But both these theories, Mr. Gunn tells us, cannot be held to be valid. To conceive of a something radically separate from the events is to render the relationship between the latter impossible, for if we try to bridge the separation between any two events and that something called time, an infinite number of relations will spring up between these events and time, and the result is that the events will never be connected at all ! On the other hand, to conceive of time whose existence wholly consists of being a relation between events, is on the very face of it absurd, for in order that any thing should exist, say the time-relation, it must exist in time, and if that is so, time cannot be the relation only.

Thus the two traditional theories of time cannot be justifiably held. The only method to realise the true nature of time is to understand it as it is actually found in our experience. Kant was the first in Western philosophy to indicate this to us. But, as Mr. Gunn points out, in investigating time as it is found in our experience, philosophers have been led away to identify the latter with the subjective process of thought. This had led even Kant to call Time as the " inner sense " different from what is objectively given to us—Space. Bergson in modern times has followed Kant in calling " duration " as something intimate and subjective as opposed to space. Thus an unreasonable subjective interpretation of time has arisen, but it has been useful in raising two fundamental questions—what is the relation between space and time ? and in what can time be regarded as objective ?

******The Problem of Time.*—An Historical and Critical Study. By J. ALEXANDER GUNN, M.A., B.Sc., Ph.D. (George Allen and Unwin, Ltd.)

Modern philosophy, by investigating the foundations of our experience, has given to these questions the following answer: Time is the durational passage of experience which underlies both the subject and object in knowledge, and hence it is thoroughly objective. Thus it must be closely inter-related with space which is an objective datum. In this emphasis on the objectivity of time as duration understood in this sense, the two extreme schools of thought, realism under Alexander, Whitehead and Broad, and the neo-idealism under Croce and Gentile, have happily met! But, in thus "taking time seriously" they have asserted that there is nothing which is beyond or underlies time, and hence have made their positions untenable. For, as Mr. Gunn rightly puts it at the end of his book:

> The Universe may be spoken of as in Time only if we are speaking of the Universe minus Time. The Whole is manifested or given as a temporal process, and therefore Time, both in its perceptual and its conceptual character, is in the Universe, not the Universe in Time.....The Whole itself (and the values associated with it which are true at any time) is not in Time, and we must regard it, in this sense, as timeless.

In these conclusions of modern philosophy about the nature of time, a student of Theosophy will find great similarity to what is stated by Madame Blavatsky in *The Secret Doctrine*. For instance, she says, "Time is only an illusion produced by the succession of states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced but 'lies asleep'." Here she puts in striking contrast, as modern philosophy has done, the illusory notion of subjective time and the real time, the "eternal duration." The latter must be inter-related with Space. This is just what Alexander has given us in his conception of Space-Time. Thus, for her as for modern thinkers, time rightly understood is so very real that it is impossible, by any idealistic casuistry, to deny its existence. "Not one will escape the scythe of Time," she emphatically puts it. "Praise the god or gods, or flout one or both, and that scythe will not be made to tremble one millionth of a second in its ascending or descending course!" On the other hand, unlike Alexander and others, she admits the existence of an Eternal Present, the spiritual unity that underlies time, for she says that "the Universe, not only past, present, and future—which is a human and finite idea expressed by finite thought—but in its totality, the Sat (an untranslateable term), the absolute being, with the Past and Future crystallised in an Eternal Present, is that Divine Thought." Thus what Madame Blavatsky has said in 1888 is expressed by philosophers just at the present day. But there is a profundity in her thoughts which does not seem to have been expressed by modern speculation and which may baffle some of the greatest thinkers.

H. D. SETHNA.

Possession: Demoniacal and Other. By Professor T. K. OESTERREICH, translated by D. Ibberson, M.A., (Kegan, Paul London, 21*s*. net.)

Opening this large and well produced volume with anticipations of interest to be derived from a really modern and up-to-date survey and discussion of the problems suggested by the word "Possession," we were frankly disappointed in regard to any illumination thrown upon the darker places of human psychology. The translator remarks:—"It would be difficult to see the human race in a more fantastic light than that cast by these stories of Possession." This is true, for this volume brings together a large number of extracts describing the phenomena of Possession throughout the ages and, in this relation, "surveys the world from China to Peru." It presents us therefore with a useful compendium of cases, and the translator's further assertion that "the work abounds in suggestions for further research," is also correct in so far as the author implores ethnologists to pay greater attention to psychology. Indeed he makes it a reproach to them that they "seek rather to accumulate facts and describe customs than to offer psychological explanations" (p. 256), a characteristic which in the reviewer's opinion should rather "be accounted unto them for righteousness"! We are not however left long in doubt as to the author's own conclusions, and these may fairly be summed up in his own words (p. 38) "the only adequate explanation of possession is that postulating a simple alteration in the functions of the ordinary subject. The subject presents no division nor does any new ego appear in the organism: these hypotheses are entirely superfluous and are beset with the gravest difficulties. It is one single and identical subject which finds itself now in the normal, now in the abnormal state. . . . . If the subject no longer considers himself the same, if he believes, especially from the numerical point of view, that he is another subject and not that he is in another state, this is false and should be considered as a passing delusion." (*cf.* also pages 46, 54.) Possession, therefore, in the ordinary acceptation of the term is summarily dismissed, although no longer ago than 1892 we had the physician to the Liverpool Psychic Hospital reviving the idea that much apparent lunacy is due to possession by some evil soul, or demon. In a further development (p. 65) the author assures us that "there develops in the psyche a sort of secondary system of personality which directs the person's life against his will. The subject loses control over a considerable number of his states, and it is thus part of his personality which plays the obsessive rôle of a demon." The author's term for this is "parasitic psychic obsessions"!

Stress is laid on the fact that with the progress of knowledge the character of possession changes and with the disappearance of belief in demons the possessive entities describe themselves and are accepted as the souls or spirits of dead persons; and towards the close of the long chapter on "voluntary possession among higher civilisations" there is a brief account of the Piper séances which the Professor dismisses with the words:—"In essentials it recalls numerous others

which we have already met, the somnambulistic personalities pretend to be spirits who have entered into the medium and who have intercourse with other spirits." Nevertheless, in an appendix entitled "Parapsychology," the author admits that the Piper case has altered his views as to the facts of prophecy, clairvoyance and telepathy attributed to the possessed (parapsychic phenomena in his terminology) but he assures us, in all the emphasis of italics, that: "*The acceptance as real of parapsychic phenomena does not, of course, signify any return to the old doctrine of possession.*" Finally the book ends with the words: "The purely negative reply which so greatly facilitated for rationalism the historical criticism of all these accounts is frankly no longer possible to-day."

Some of our readers will turn with interest to the Chapter on Shamanism in North Asiatic peoples, recalling in this connection Mme. Blavatsky's vivid recital of her personal experiences with a Tartar Shaman who acted as guide, and gave her a thrilling experience of his powers. The full account is related in *Isis Unveiled*, Vol. II, pp. 598 *et seq.*

EDITH WARD.

Our Sixth Sense. By Professor CHARLES RICHET. Authorised translation by Fred. Rothwell. Illustrated with diagrams. (Rider & Co., London. 7*s.* 6*d.* net.)

"Our Sixth Sense," in my opinion, is a work of outstanding value on a subject concerning which books that are worth the trouble of reading are, unfortunately, rare. It is a study of the sixth sense or cryptesthesia, under which term are comprised the phenomena of telepathy on the one hand, and those of lucidity and psychometry, or "pragmatic cryptesthesia" (to use Richet's own term) on the other.

Professor Richet's contention is that there is adequate evidence for believing that the mind possesses powers whereby it may become acquainted with events other than through the medium of the known senses or by means of any conceivable extension of their activities. When this knowledge is derived through the mediation of a second mind, which itself becomes acquainted with the event by the ordinary channels of sensation, the phenomenon is rightly labelled telepathic. There has been a tendency, especially, perhaps in England, to suppose that the telepathic hypothesis is adequate to account for all cases of cryptesthesia. But, whilst Professor Richet by no means denies the actuality of telepathy, he has marshalled in this book instances of cryptesthesia of the "pragmatic" type to which the telepathic hypothesis seems inapplicable.

It needs to be emphasised that the book explains nothing (I have read at least one hostile review of it in which Professor Richet's "explanation" of cryptesthesia has been hotly criticised). Professor Richet has no explanation. His object, as very clearly set out in the

book itself, is not to explain, but to demonstrate the reality of cryptesthesia, or " our sixth sense," by collecting and arranging the experimental data concerning it.

The history of psychical research is rich in premature theories. As bases for further experiment, hypotheses are useful; but still more useful is it to know the facts; and the facts concerning cryptesthesia are here.

Naturally, Professor Richet has had to make a choice, and, again, naturally, his choice is open to criticism. The experiments with Reese and Kahn, for example, are suspect. The *modus operandi* of these mediums resembles too closely that of stage illusionists. Professor Richet, of course, is well acquainted with the common methods adopted for reading a series of unknown messages or selected cards and appears adequately to have guarded against their adoption in his experiments with Kahn, though other instances of cryptesthesia which he relates, such, for example, as those occurring in the case of Ossevietski, are of a much more convincing character. These well-attested cases serve to point the way for further experimentation, which, in this domain, at any rate, is the one thing most needed.

H. S. REDGROVE.

[While Prof. Richet supplies data, Theosophy explains the meaning and *modus operandi* of all abnormal phenomena. We may draw our readers' attention to Chapters 16 and 17 of *The Ocean of Theosophy*, and to the closing Chapters of Vol. II of *Isis Unveiled*; the latter book is full of data and explanations of a variety of psychical phenomena.—EDS.]

Blake and Modern Thought.—By DENIS SAURAT. (Constable and Co., Ltd., London. 14*s*.)

The thought of the present day is marked by an ever-increasing interest in things " occult." Although in many instances this interest rises no higher than the plane of psychic phenomena or the field of the sub-conscious mind, it sometimes resolves itself into a patient search for what Browning calls " the secret of the world; of man and man's true purpose, path and fate." This growing search for the answer to the riddle of the universe is causing many of the philosophical systems of the ancients to be re-investigated, and is bringing the works of many mediæval and modern Occultists again to the light of day.

A noteworthy contribution along these lines has recently been made by Dr. Denis Saurat, who is Head of the French Institute in England, Doctor of the Sorbonne and a Professor in the University of London. His latest book *Blake and Modern Thought* contains a series of parallelisms in which the occult theories of William Blake are contrasted and compared with those of the ancient schools as well as his own contemporaries. In this volume Dr. Saurat temporarily

lays aside his interest in Blake the *man* and centres his whole attention upon Blake the *Occultist* and those " fantasies of his peculiar thought " which his biographers for the most part have failed to explain.

Fortunately for his readers, Dr. Saurat has not fallen into the pitfall of confusing Occultism with those various and sundry flights of fancy which so often pose under that name. He considers Occultism as the storehouse of the ancient traditions, and values it because of its power to keep alive, under some prevailing philosophy or religion, many of the elements of deep thought which have been neglected by conventional thinking.

In summarizing the occult traditions of the different historical periods, Dr. Saurat finds the greatest Occultists in the 17th century, when Robert Fludd in England, Jacob Boehme in Germany and later Henry More and his friend von Rosenroth lifted Occultism into a high and ordered philosophy. The work of 18th century Occultists he finds trifling in comparison. He says: " You have to come, later in the 19th century to Eliphas Levi and H. P. Blavatsky to find greatness in Occultism."

Dr. Saurat considers the *Zohar* as the greatest encyclopædia of Occultism in existence, and offers the opinion that Madame Blavatsky derived most of her Occult theories from it. If it is not the source, he says, it can at least be used as a *witness*. Any one who has studied the works of H. P. Blavatsky knows that she used not only the *Zohar* but thousands of other books as " witnesses " of her statements. She never made any claim for originality in the works that she published, but used the words of Montaigne to define her position: " I have here made only a nosegay of culled flowers, and have brought nothing of my own but the string that ties them."

In his own way, Dr. Saurat has done the same thing. He has culled a nosegay of the ancient doctrines, added some flowers of mediæval and modern thought, and tied them all together with the string furnished by William Blake.

Dr. Saurat considers Blake as one of the greatest Occultists not only of his own century, but of all times. He finds Blake's particular genius in his ability to fuse all schools into one and to interpret them into a system which is alive with bold and profound ideas. This power, or desire, of synthesis makes Blake's work peculiarly useful to the present age. Every lover of Blake will feel grateful to Dr. Saurat for his scholarly work.

L. H.

Earth, by FRANK TOWNSHEND. (Alfred A. Knopf, London. Price 6*s*.)

This is a record of an acute observer of life, cast in poetical form. It is divided into four sections: The Earth; Vision of the Earth; Life; The Story of the Earth, and once one has begun to read the

book it is difficult to put it down, for there are many good things in it. One's attention is arrested by such striking contrasts as the following :

> Some men collected silver and glass and Japanese prints,
> Because they liked them ;
> While others collected bottles and rags and cigarette ends,
> To make a living.

But despite all these anomalies in life, Mr. Townshend feels that in reality all is for the best, and that it will all come right in the end ; and so we have his vision of the earth as "an earth that is alive—glowing with the care of man ; man grown wise and free."

On closer inspection we find the vision of the earth that is to be disappointingly materialistic, but Mr. Townshend assures us :

> The vision of the earth as it will be, is truth as I know it ;
> It lives in my heart, and one day it will live in the heart of the world.
> That, to my knowledge is certain.

This is a tremendous claim, and we are told that people have come to the author and said :

> We believe in the earth of your vision ; what can we do to hasten the day of its coming ?
> I answered :
> That day cannot be hastened by any external thing ;
> By any institution, or government, or system ;
> Its coming depends upon an awakening in the mind of man.
> The only mind which you can awaken is your own ;
> And the way of that awakening is the way of life.

It is perfectly true that the minds of men have to be changed, but Mr. Townshend does not tell us how. Whatever his real understanding be (and he tells us that while walking in an Eastern city suddenly he knew " the workings of the Universe ; knew my place in it ; that I was immortal "), he cannot direct us. He tells us :

> I draw my understanding from the same source as that from which Lao-tse and Buddha and Christ and Mohammed drew theirs ;
> And I know it.

But the Great Teachers made such practical use of Their knowledge that Their effect is felt in the present day. *Earth* is, a delightful book, and well worth reading ; but—something is missing.

F. E.

CORRESPONDENCE.

Christmas Compassion.

Having read with great interest Mr. H. S. Salt's article in the March number of The Aryan Path, I would like to recount to your readers an incident of my own experience which forcibly illustrates the evil effect that the slaughter of helpless animals before young children may have upon the undeveloped mind.

Chatting one day soon after the Christmas festival with youngsters from a cottage home, I asked them what they had had for their Christmas dinner, and was told they had eaten one of the two tame ducks that had been used to wander in and out of their parlour door, and had seemed to be pets of the family.

This was bad enough, but worse was to follow. Ere I could reply, one of the boys excitedly exclaimed: "And I saw Mr. W—cut off its head with a big knife, and the red blood came!" Then turning to the girl beside him, he continued: "And when I grow to be a man, I'm going to cut off *your* head with a big knife, *and see the red blood come*!"

Comment is superfluous, yet I must add that those who advocate the custom of "blooding" young "sportsmen," are incurring grave responsibilities. "It must be that offences come, but woe unto that man through whom the offence cometh."

Malvern, England. Tom Leon.

Paracelsus.

All those who have been sufficiently interested to imbibe the contents of Dr. Aschner's article on Paracelsus in the April number, whether medical or lay, will acknowledge the debt due to him for accentuating the fact of the failure of present day medicine to cure "the ills that flesh is heir to." However, in spite of all that Dr. Aschner reveals to us, his article is unfinished.....In alluding to Paracelsus as a pioneer of medical science, he has failed to accentuate also the fact that "the medicine of Paracelsus deals not only with the external body of man, which belongs to the world of effects, but more especially with the inner man and the world of causes, never leaving out of sight the Universal Presence of the Divine cause in all things. . . . . His medicine is, therefore, a holy science, and its practice a sacred mission, such as cannot be understood by those who are godless; neither can Divine power be conferred by diplomas and academical degrees."

This statement of Dr. Franz Hartmann does not sound as if "Paracelsus was first and foremost a doctor and an alchemist and

secondly, a mystic philosopher" as Dr. Aschner would have us believe.

Perhaps Dr. Aschner is afeared of the voice of the medical world of to-day, who would label him a quack if he should admit the spiritual basis of the practice of medicine. Was not Paracelsus labelled a "charlatan" by a majority of medical dunderheads in the 16th century?

London. ESTELLE COLE.

A RELIGIOUS ANIMAL.

In your June number O. Muiriel-Fuller says (p. 407) that "Man is a religious animal." Does the instinct to follow a religious creed reside in the lower or animal nature of man? Then logically the institution of religion panders to the lower in us and therefore must originate from the dark side of Nature.

Darjeeling. A. M. T.

[Religion does not emanate from the dark side of nature, but religions do. Every creed, with its claims, is a separative force, hence its power todo mischief is greater than its capacity to do good. Every religion panders to some human vanity—"chosen people," "special way," "unique prophet," etc., etc., which debase Truth. A Great Master has said that two-thirds of the evil in the human kingdom arises from religious persuasions and practices. Theosophy teaches that man needs no priests, for each soul has to become a priest unto himself; he requires no sectarian church which glorifies one prophet or one holy book at the expense of or to the detriment of others, for all true Prophets should be objects of our veneration, and all Holy Writ subjects of our study. All great religions are at their source and bottom united and right; all of them, without exception, are wrong in their physical manifestations, and on the surface. He who follows a particular creed and is influenced by its priests, does so from animal instincts rooted in his own lower nature. He who consults his own soul finds that enlightenment of mind and freedom from passion are not the gifts of religions. Religions, one and all, are followed by our animal nature; Religion, and there is only one and that indivisible, is lived by the power of soul-intuitions —whisperings of Buddhi to Manas. We advise our correspondent and all readers to study *Is Theosophy a Religion?* by H. P. Blavatsky, now available in pamphlet form.—EDS.]

India's Karma.

I read and re-read Mr. T. L. Crombie's article "India's Freedom" and Mr. Rajagopalachari's Note in your March number and also the Rejoinder in the April number.

First, a word about your ability and ardent desire to contribute to the progress of India—a desire which is reflected in every number of The Aryan Path and which prompts me to respond to the invitation to discuss the ideas expressed in the above articles.

The case of India is that of an organism weakened by an excessive organization which hinders individual initiative. Political evil is the result of social evil, and Mr. Rajagopalachari concedes this proposition when he says that "our weakness and our present condition are no doubt the result of past deeds and omissions. The Karma of individuals makes up the Karma of the nation too." Further, he has well observed that "Karma is not a philosophy of idleness. Action is the sovereign remedy for all ills." Now the question is: What kind of action? If political slavery be the result of national wrong, mostly social, how can mere political action remedy the evil? If past deeds have produced our present weakness, it is natural and logical that we should do opposite deeds which make us strong. What kind? Freedom for the individual—man and woman—especially for the woman; freedom for the untouchable, the low caste; freedom for the *social* Indian—this is essential. The individual, born and bred up in slavery in the home, cannot really become free in the State. Since woman became a slave, true duty (dharma) disappeared from India.

I disagree with Mr. Crombie when he asks if India wants to be nationalist, while Europe goes toward internationalism. Europe has passed through nationalism and India will have to pass through it. Internationalism can only be understood among free nations, and not between masters and slaves. Colonisation and mandates represent the remains of ancient slavery. What is to be done at the present moment? I think we must not give up political activities already begun, but at the same moment we must strive harder and with even greater intensity in social matters, *proclaiming the equality of all castes and creeds as the first step to the free intercourse among individuals.* Mass education is the lever that impels the people to progress, provokes political and economical emancipation; for without trained workmen and honest citizens there is neither industry nor national government. To The Aryan Path belongs the work of concentrating efforts in order that social reform be conducted in the light of Ancient Wisdom whose first doctrine is Universal Brotherhood.

New Goa. P. L. B.

[Our correspondent is a professor in a Medical College in Portuguese India which, he tells us, is not different to any degree from British India. Further, he applies the law of analogy to India's ill-health—ill-health caused by microbes which attack the body in which "organic resistance is lessened." In his view, the causal microbes are mainly social.—Eds.]

Karma of Children.

Your May leading article " The March of the Soul " ends, " How many such souls will this march produce ?" and the souls you envisage are the Impersonal ones, the lovers and servers of humanity.

It is more particularly this ending which has raised a thought in my mind—What *effect* will this march, or any other strongly organized public disobedience to the laws of a land have upon Souls, and especially upon the Souls of children and young people ?

In my thought it does not matter whether the cause of the movement is just, as far as justice goes, or what its aim ; what does matter is its effect on youth and innocence, so easily influenced by emotion and sentiment.

Millions of children have been caused suffering through the acts, however apparently worthy, of their parents in international and internecine strife, and the worst of these sufferings have been by no means simple neglect or even starvation and death, but the far deeper and more permanent shock to their souls. Always indeed will the children be the worst sufferers in these affairs.

My two younger children of 7 and 9 years belong to a Society, whose object is international child service and which has many members. These two children have, the one an adopted little sister in Budapesth, the other a brother in Constantinople. They write each other affectionate letters and send each other presents, and the adopted children being very poor are helped a little with money by mine, who are not so poor.

If I had another small child I would like more than anything else in the world that he should have an adopted sister or brother in India. But what a danger there would be of the sudden and tragic breaking of the sweet friendship when the father in India might, to satisfy his trust in his leader, suddenly curse all things English and cause the child to do so, in all loyalty and obedience.

I am sure many will agree with me that, although this is the Iron Age, it is also the Age of spiritual regeneration, with which our children may have much to do, and will join with me in begging each master of men, and Mahatma Gandhi in particular, because of his great power in a land whose innate wisdom in the spiritual conquest of self stands unrivalled, to consider the effect of their respective acts and words on our precious youth.

Canea, Crete. F. J. Watson-Taylor.

ENDS AND SAYINGS.

"_____*ends of verse*
And sayings of philosophers."

HUDIBRAS.

In the June *Atlantic Monthly* the veteran scientist, J. Arthur Thomson, contributes a remarkable article on "The New World of Science." It is a masterly review of past achievements, fair to the dead materialism which, he says, "was largely a superstition," and which in the last decades of the nineteenth century was in fashion. He also records the death of "the old view of science as a kind of bed-rock knowledge which has the last word to say about everything, the one and only right way to reality. Science has no such exalted métier." In reading this record we are able to see the theosophizing of the scientist's attitude; and the humble admission that "science is a particular way of looking at the world, but it is not the only way," reveals once again the greatness of mind of a true scientist. Professor Thomson rightly takes credit for the gifts science has made to mankind, but cautions his readers that what science deals with "are What, Whence, How. But it declines to ask the question Why? For it is not its business—that is, not in the line of its methods of descriptive analysis—to inquire into the purpose or significance of the evolving world as a whole." He concedes that that pertains to the domain of "philosophy and religion."

The world needs a religious philosophy which is capable of accepting the proven facts of science, explaining the lacunæ in scientific theories and helping on the work of progressing and progressive science. Philosophy, religion and science must unite to produce a body of *knowledge* which will satisfy the mind, the soul and the body of man. Modern science is the natural ally of Theosophy though this may not be conceded; modern religions cannot but be unfriendly to Theosophy, though this may sound strange; modern philosophy has too restricted a field of speculation and its contact with the life of the masses is almost non-existent, while Theosophy deals with the whole man from spiritual to material, in a practical way, though this may not be accepted by non-Theosophists. Theosophy is the synthesis of science, religion and philosophy and has something to offer to each of the three branches of knowledge.

It is interesting to note, however, that some eminent men do not quite like the idea of scientific isolation, and its divorce from philosophy. Professor F. G. Donnan of University College, London,

apparently speaks for them in *Nature* of 7th June. He suggests the holding of

> an international conference among poets, philosophers, psychologists, biologists, mathematicians, physicists and chemists who should be brought together to elucidate and discuss the fundamental problems on the nature and meaning of science and its relation to philosophy and to our ordinary concepts of the familiar world. There is an urgent need to bring such men together and to do something towards a synthesis of thought and the advancement of a true *philosophie scientifique*.

The leading thinkers of every country recognize the present-day "unsatisfactory and dangerous position with respect to religion, philosophy and the sciences." The words in quotation marks are taken from the prospectus of the International Philosophic Society, organized by the well known German philosopher, Dr. Raymund Schmidt. Dr. Schmidt is an experienced editor and is about to merge his *Annalen der Philosophie* (one of Germany's leading Philosophical magazines) with a new venture, the *Forum Philosophicum*, henceforth to be the official organ of the new Society. "Editorial members" include such well known names as those of Professor John Dewey, Professor William MacDougall, Einstein, and Professor L. Levy-Bruhl. A member writes us:

> It does not necessarily follow that the "editorial members" of the International Society will play active parts in the work of the local branches. It is desired, in so far as the local branches are concerned, to encourage philosophic understanding among "amateurs" and not to engage too much in professionalism—that at least being the present desire of the New York branch, though each branch has full autonomy in evolving its methods and purposes.

But the general principles of the Society must of course permeate the life of every branch. These purposes are :—

> ....active, international co-operation of the leaders of all cultural nations, in philosophy, religion, economics, education and allied realms of thought; the correlation of Philosophy with Life so that philosophers may be brought into closer relations with the problems of present-day humanity; the study, logical and psychological, of Conscience as the underlying basis of scientific, economic and political progress, and the ushering of this truth into the foreground of human interest.

We wish that such a movement consciously realized the basis of the Eternal Wisdom from which to act and organize. Then indeed would the spiritual welfare of the world be sped on.

"Plain Words About Parenthood," a series of six articles in the London *Evening Standard* from May 14th to 21st, provides an illuminating study of our age in England. According to Dean Inge, who writes about women's revolt against domestic drudgery, marriage is not declining though divorce is increasing and the practice of birth-control spreading—because rough manual labour is being superseded and families are becoming small. Dr. C. V. Drysdale holds that "true" patriotism and "true" humanity impel us to discourage

the further reproduction of the poor and defective types and encourage larger families among the independent classes. (Incidentally his Malthusian argument is strangely contradictory. He declares it is "a mathematical certainty" that without restriction England's population will increase fifty-fold and in a single century exceed the world's present population, yet he also says that from the Norman Conquest to the beginning of the 19th century when families were large, *i.e.* unrestricted, the population only rose from two to nine millions). Mrs. Charlotte Haldane believes that men are rejecting paternity because they want leisure, amusements, and money for other things. Children mean the making of sacrifices and the shouldering of responsibility and to-day's rejection is a sign of the loosening of spiritual bonds. Miss Cathleen Nesbitt (Mrs. Cecil Ramage) differs somewhat from Dean Inge and Aldous Huxley as to the small family, in so far as she thinks young wives want babies and the present is beginning to make them fashionable. Apparently "fashion" will ensure the making of sacrifices and the shouldering of responsibilities. J. D. Beresford pities the childless because children, by bringing to human beings the finest and most unselfish love of which they are capable, mean the greatest joy life has to offer. Aldous Huxley thinks the family no longer an institution but a problem, and "there seems to be no doubt that the family is on the decline."

Behind the words of Mrs. Haldane, Mrs. Ramage, Mr. Beresford and Mr. Huxley are ideas well worth exploration, for they are akin to those of happy Aryan ages when marriage and the family life were deeply comprehended. Family life does wax and wane under inevitable cyclic law. To-day sees its waning, and the waning of spirituality; but "fashion" can make a rising cycle—the thoughts of but one person turned in the right direction can influence those immediately around and radiate outwards in ever-widening circles. So closely interwoven are the world of spirit-thought and the world of material-action, that the loosening of spiritual bonds means neglect of mundane duties—and poverty. Conversely, the shouldering of responsibilities co-ordinates the spiritual and the physical man—probably giving prosperity. It is through family life, completely and truly lived, and the sacrifices made by unselfish love, which in return bring the greatest joy life offers to human beings, that the way to the higher life is opened. Do not all evils, whether from psychological or economic causes, come as we betray our spiritual nature? We forget the Soul within us which alone inspires the life of love and altruism? Its frustration is spiritual birth-control which reflects itself in the material world in the use of contraceptives.

In this, as in so many other problems, the rules of the ancient Aryans may be profitably studied. A two-fold conception of marriage is laid down in the ancient Codes: the first, a sacred and religious contract to fulfil family duties, and to give the world children who would become servers of humanity. It has been said that if the example of true living of the family-life in but one household were imprinted on the tablet of the unseen universe, an age of light would

dawn. The second type of marriage was an undertaking between a man and woman who in past incarnations had worked our their family obligations and so became celibate husband and wife to fit themselves for the life of practical Occultism—the world their home and humanity their family.

It is natural that since the world is plunged in materialism, superstition and selfishness, the doctrine of birth-control should gain an easy hearing. But the tide may be turning, for there are several signs of protest and adverse criticism against the movement from responsible bodies. In one sense it is unfortunate that among the opponents of birth-control are most religious bodies, especially the Roman Catholic Church—as, with the thoughtful, everything strongly sponsored by Churches is viewed with suspicion. Therefore it is encouraging to find that there exists The League of National Life (reported to be non-political and non-sectarian), the object of which is "to combat the theory and practice of contraception." We are told :—

> The attitude of the League is strictly scientific and its arguments are based on the principles of ethical and biological science. Its view is that the practice of contraception is opposed to the principles of scientific ethics and to psychology and physiology. The members of the League who are interested in the several sciences are thus able to bring their own specific contribution, and it is now being found that evidence favourable to the conclusions which have been reached by the League is being supplied by those who have to do with the propaganda of birth-control and with the management of the clinics.

Any organization to stop this most unspiritual and degrading of practices must be welcomed. The appeal the League of National Life is making is an appeal to science, an appeal born of an inner conviction that birth-control is a crime. It is producing *material* reasons against contraception, hoping thus to dissuade a material and selfish world. However, one cannot be very sanguine of the results. What is really required is a spiritual basis for action, a right understanding of what man really is, of the Laws of Karma and Reincarnation. Meanwhile the world goes on its path of destruction unheeding.

The possibility of using the pineal gland as an aid to the comprehension of the "fourth dimension" is being studied by Mr. Carnegie Wilson Pullen, an efficiency engineer of the Western Electric Company in Kearney, New Jersey. Mr. Pullen's theory closely approaches that of Descartes who regarded the pineal gland as *the seat of the soul.* Mr. Pullen, who is leaving shortly for France to discuss his theories with the great French psychologist Henri Bergson, regards this gland as an active unit rather than an atrophied organ, and is convinced that, if his theory can be proved, the development of the gland will

revolutionize human thought and open up an entirely new world. He says (*New York Times*, April 20, 1930):

> The pineal eye may help us to obtain a pyramidal quadrangulation, virtually a "new slant" on things which might translate to us a sense of the fourth dimension. Duration, the individual's perspective of time, is a sense impression possible only for a brain equipped with this peculiar "inner eye." The fourth dimension, psychologically, is a sense of duration, just as the three dimensional sense is one of distance.

There is enough evidence available to give more than a suggestion that some of the early races of mankind were "three-eyed." The three-eyed Colossus on the Acropolis of Argos, the expression of Hindu mystics when speaking of the "eye of Siva," the references to the third eye found in Chaldean fragments and in the "Bamboo Books" of ancient China—all of these point to the existence of a former Cyclopean race which possessed a third organ of sight which was connected with spiritual, rather than with purely physical vision. Says an Ancient Commentary :—

> *There were four-armed human creatures in those early days of the male-females* (hermaphrodites); *with one head, yet three eyes. They could see before them and behind them. A* KALPA *later* (after the separation of the sexes) *men having fallen into matter, their spiritual vision became dim; and co-ordinately the third eye commenced to lose its power . . . When the Fourth* (Race) *arrived at its middle age, the inner vision had to be awakened, and* acquired by artificial stimuli, *the process of which was known to the old sages..... The third eye, likewise, getting gradually* PETRIFIED *soon disappeared. The double-faced became the one-faced, and the eye was drawn deep into the head and is now buried under the hair. During the activity of the inner man* (during trances and spiritual visions) *the eye swells and expands. The Arhat sees and feels it, and regulates his action accordingly..... The undefiled* Lanoo (disciple, chela) *need fear no danger; he who keeps himself not in purity* (who is not chaste) *will receive no help from the "deva eye."*

This is taken from the *Secret Doctrine* (II, 294-295) by H. P. Blavatsky who commenting upon it says :—

> Unfortunately not. The "deva-eye" exists no more for the majority of mankind. *The third eye is dead,* and acts no longer; but it has left behind a witness to its existence. This witness is now the PINEAL GLAND. .....The allegorical expression of the Hindu mystics when speaking of the "eye of Siva," the *Tri-lochana* ("three-eyed"), thus received its justfication and *raison d'etre*—the transference of the PINEAL GLAND (once that "third eye") to the forehead, being an exoteric licence. This throws also light on the mystery incomprehensible to some of the connection between *abnormal,* or Spiritual Seership, and the physiological purity of the Seer. The question is often asked, "Why should celibacy and chastity be a *sine qua non* rule and condition of regular *chelaship,* or the development of psychic and occult powers?" The answer is *contained in the Commentary.*

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THE ETERNAL MOVEMENT.

[**Prajnanda** describes himself as a Buddhist monk of the Mahayana and Hinayana schools. He is an Englishman and was one of the early students of Theosophy. He served as an Officer during the War and was present at the Ypres and Somme battles. For the last six years he has travelled widely in India, Tibet, China and Burma.

His article enunciates some broad Theosophical truths. It is well for all of us to remember that greater and wider than any Theosophical organization is the Theosophical Movement: The Wisdom-Religion is the impartite Spirit, its vehicle the Theosophical Movement is the immortal Soul, and the many Theosophical organizations, the mortal bodies that come and go.—EDS.]

A student of the Inner Path has to bear in mind three important things. First, there is the Theosophia; second, the Theosophical Movement in the world; last, any Theosophical Organization.

The Theosophia is the Eternal Wisdom latent in Cosmic Ideation. It always is, was, and will be, and being Absolute Truth cannot be comprehended by the brain mind; the nearest approach to it, at our present stage of evolution, being Relative Truth.

The Theosophical Movement in the world is age long. It existed in the far distant past as it will continue for ages to come. It can exist quite apart from any organization, and has often done so. It is that centre in the mind of the Manu (the collective mind of man) which makes for unity, and seeks to raise the concrete mind to higher levels of expression. We can trace this Movement not only in the religious philosophies of the past, but in the rise and fall of nations and in the growth of new forms of civilization, art and invention. It is particularly active at the present time when evolution is being speeded up and new complex forces are playing upon the human race.

A Theosophical organization is the physical body in which the Movement may embody itself for the time being. It has appeared many times in the past under different names. We can find it in ancient India, Egypt and Greece, and it partly appeared in Europe during the Middle Ages under the Illuminati and the Rosicrucians. It was revived again by H. P. Blavatsky in 1875. The body always dies, for an organization made of physical beings follows physical laws. It has its birth, grows to fruition, becomes diseased or infirm, and then succumbs. But the Movement behind it lives on, and then embodies itself in new forms for outer expression.

Theosophy has nothing to do with Spiritism, Psychism or the lower magic. It does not deny abnormal phenomena, but explains, understands, and puts them in their right place. It works from above downwards, and not *vice versa*. In other words, it begins on the spiritual level and works down to the material. It aims at enlightening the human mind and thus disentangling it from the meshes of

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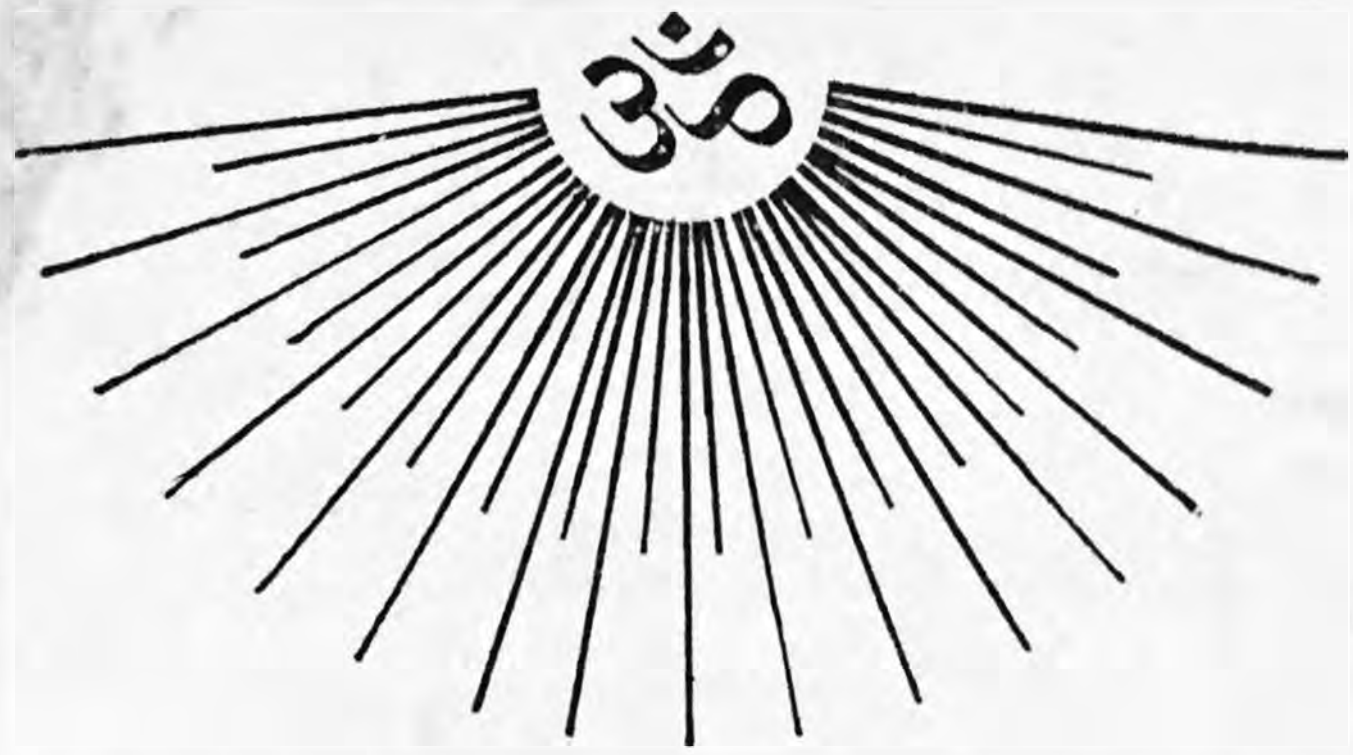

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(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

ॐ

Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light! so that we may see the truth and know our whole duty.

THE ARYAN PATH

VOL. I. SEPTEMBER, 1930. No. 9

The Editors hold themselves responsible for unsigned articles only. They are not necessarily in agreement with the views of their contributors to whom they leave free expression of opinion.

THE GREAT HERESY.

Not very long ago spiritual life was identified in the west with the monastic life, and in the east with idleness, masquerading as asceticism. Other-worldliness meant the vision of a heaven distinct from earth where God existed for the Christian, and Nirvana-Moksha-Fana for the easterner. Such was the objective, and traditional belief was the way to it. As a natural concomitant it was held that only the "chosen of God" could know God, or that "the highest caste" could realise Atma, Spirit. In the case of the west all others were damned unless they came into line and acknowledged the supremacy of the Church, while in the east men had to wait until Karma made it possible for them to be born into the caste which alone can truly understand holy writ and practise its doctrines.

For long centuries these views held sway. Let a grateful word be recorded to the memory of those few heroes who in the face of persecution kept the Light of Pure Reason burning. Preaching in secrecy to ready listeners and proclaiming publicly their message whenever opportunity presented itself, these, fortune's favoured soldiers, fought the devil of separateness—blind belief and Luciferian pride. To them, amongst other potent forces, we owe the breakdown of the falsehood that spiritual life is for the monk, the *bairagi*, and the dervish alone.

We are, however, still in a transition stage. Only one principal cause of ignorance on the subject has been removed—at least for the educated. The heresy of separateness is the original sin which reproduces itself in countless ways. And so we find humanity still surrounded on all sides by this false notion: The wordly man with his cares, the merchant dealing with lucre that is too often filthy, the householder attached to parents, partner and progeny, the artist engrossed in his own creations, the individual absorbed in his profession, craft or even scientific research—all such as have not set themselves apart from the world, the flesh and the devil, cannot possibly live the life of the soul. Although religious and creedal limitations have broken down, and although it is recognized theoretically that any soul anywhere can aspire to spiritual realization and succeed, it is still a general working belief that soul-life has no intimate connection with this world, and therefore it is not for ordinary mortals to tread the strait path and the narrow way.

In this era of specialists it is taken for granted that doctors of the soul form a distinct class, to whom sick souls must repair, even as a neurasthenic to a psychiatrist. Even among those familiar with the doctrines of Theosophy there are some who hold that the higher soul-life is for the particular few alone and not for the masses for whom religious creeds suffice. Such people have not recognized that in the east and west alike religious corruption is rampant and is the breeder of two-thirds of the evil from which our civilization suffers.

Fortunately the breakdown for such a separative and narrow view is imminent since the emergence of the idea that a man desirous of living the inner life of the soul need not give up his vocation, should not run away from his duties. It is even granted by such men as Gandhiji and Tagore in India, Romain Rolland in France, Middleton Murry in England, and their peers in America, that an aspirant for soul illumination will have to leave behind the hard and binding narrowness of *math* and church. All such advanced thinkers and friends of humanity say that soul-life consists in a particular attitude to the world, its ways and vocations, and that this attitude is an inner attitude. Satyagraha, perception and practice of truth, is the attitude recommended by Gandhiji. To live in, and by, the light of beauty is that reiterated by Tagore. The quality of thought which enables a man to seek for the meaning of life in sincerity and sacrifice is that recommended by Romain Rolland. The integrity which brings serenity with the emergence of the true self through the second birth, of which Middleton Murry speaks, results from an attitude to life which in its turn produces a higher attitude. Many other attitudes have been suggested, and all of them have two common factors—firstly, soul-life is a matter of individual and inner effort for which religions and churches are not only unnecessary but are even positive hindrances; secondly, any daring soul can start on the journey.

So far so good. But the original sin has reproduced itself in still another form of separateness which, in its, nationalistic phase was dealt with in our last number by J. W. T. Mason. Applied to the individual it means that an inner and psychological division is being made—some emphasize the supremacy of the will to do, others of thought, still others of feeling, as a means of soul-expansion. Confusion and failure mostly result for Life is an indivisible whole and can only be understood, conquered and absorbed by the whole man, not by any one part or combination of several parts of him.

Theosophy deals with the whole man, defining him as the microcosm, a miniature but an *exact* copy of the great cosmos. There is not a force in nature which is absent in man : every power and potency of matter is inherent in the human body ; every law in nature works as an energy in human intellect, thus enabling it to master all natural processes, visible and invisible ; universal and impartite Spirit, one with the human being, is emptying Itself in him in the long course of evolution. The Perfect Man, the Initiate, the Mahatma, is one in whom the ocean of life and light has already emptied itself. He is like unto a translucent lake in which the mighty sun casts a perfect reflection.

Unless this ancient view of man, as the highest product of evolution, is recognized ; unless this ideal that each human soul can become not only God-like, but God, is admitted; unless as a resultant from this, *knowledge* is sought as to how one can perceive these facts, practise their lessons and gain first-hand experience like unto those who have preceded us in the quest—the living of the higher life will remain a fitful adventure full of risks, dangers and failures.

To overcome the sin of separateness between branches of knowledge, the sin which causes religious bigotries, class wars, nationalistic enmities, the sin which started in the human kingdom with the fall of the angels (not a Christian but a universal myth)—to overcome this, man must learn of the Dual Unity. First, there is the unity subsisting within himself, a wholly complete copy of the Great Nature and second, the unity subsisting between himself and the Great Self which is Nature.

Not by devotion alone, not by mind alone, not by sacrificial works alone, but by the effort of the whole man to unfold all his latent powers and to perfect all those which have become partially patent—that is the only correct method to pursue in the spiritual life, because it deals with the complete man. That leads to the goal where truth is fully known ; where beauty completely expresses itself ; where wisdom radiates forth on all sides ; where the glory of the second birth is a realisation.

Man and the Universe are one. As long as this basic truth is not made the starting point of the inner life and held to all through the journey, the dire heresy of separateness will assail the aspirant, and in some shape or form will cause his fall.

What can give us the courage and sure confidence to proceed with this stupendous journey of the Soul? The knowledge that in the past souls have attained to the supreme height, and that what men have done, that men can do.

In Brahma-Vidya, Gnosis, Theosophy, is to be found the record of evolution and experience. Such a record, immemorial, constant and consistent forms the Book of Nature, translated in every era and civilization by illumined minds for the helping of human individuals. Look for the synthesis of science, religion, and philosophy which completely explains the whole of man and the whole of Nature, and the first correct step in Soul-Life will have been taken.

In ancient seats of learning the following is given as an early subject of meditation to the aspirant and the disciple :—

That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the container and root of these, that thou art. The Root projects at every Dawn its shadow on ITSELF, and that shadow thou callest Light and Life, O, poor dead FORM. (This) Life-Light streameth downward through the stairway of the seven worlds, the stairs, of which each step becomes denser and darker. It is of this seven-times-seven scale that thou art the faithful climber and mirror O, little man! Thou art this, but thou knowest it not.

THE PRACTICALITY OF BUDDHISM AND THE UPANISHADS.

[**Edmond Holmes** is known wherever idealists strive for a higher life or a better state of society. For thirty-five years he was in the Educational Service of the British Government; and he used his experience to write a volume which has become a classic—*What Is and What Might Be.* He belongs to that very small band of Westerners who read correctly the old Eastern philosophies, because they sincerely endeavour to practise the teachings and live the life; this is the secret of success, of the grasp displayed in *The Creed of Buddha*; this also explains how he was able to make living *The Creed of Christ.*

We consider it a privilege to publish this article which brings ripe fruits of experience borne of a venerable age—eighty years. He tells us, " I can honestly say that I mean every word of it." An interesting personal remark we must take the liberty to record—" Here is the paper which you asked me to write. I have written it to order for the first time in my life." Doubly grateful then, we print the article which has not only a message for the individual but also forms one more noble link that binds East and West.—EDS.]

Of all the schemes of life which man has devised for his own edification and guidance, the most practical is that which Buddha, as the inheritor and interpreter of the wisdom of the Upanishads, gave to the world. In it both religion and philosophy are resolved into ethics. The path of life, as Buddha mapped it out, is the path to Ideal Good. It is also the path to Ideal Truth. Knowledge of Reality, the goal of every thinker, is to be won, not by intellectual activity, but by a life-long effort to become real, to find one's real self. And each of us must work out his salvation for himself. There is no need for him to invoke the aid of the priest, the spiritual director, the theologian, the metaphysician. He must take himself in hand and be a lamp unto himself—a lamp which will shine more brightly, the more it is used and trusted. The life of self-control, self-sacrifice, self-development—the life, in plainer words, of unselfishness, of moral goodness—will enable him at last to overcome all the forces that war against the soul, and solve all the riddles that perplex the mind.

If we would understand Buddha's scheme of life, how it came to be, and what it stands for, we must go back to the Upanishads. What were the Upanishads? We of the West are apt to assume that there was no philosophical speculation in the world till Thales of Miletus in Ionia appeared on the scene, with his naïve suggestion that the one reality which underlies all phenomena is *water*. But centuries before the birth of Thales (494 B.C.) the sages of Ancient India had meditated on the great problems of life and had felt their way towards a solution of them, a comprehensive solution which, for imaginative insight and largeness of conception, has never been surpassed. But the solution was one which transcended the limits of formal exposition. " The aim of the Upanishads," says Professor Radhakrishnan,

" is not so much to reach philosophical truth as to bring peace and freedom to the human spirit. They represent free and bold attempts to find out the truth without any thought of a system. Notwithstanding the variety of authorship, and the period of time covered by them, we discern in them a unity of purpose, and a vivid sense of spiritual reality."*

If Professor Radhakrishnan is right—and as an exponent of Indian philosophy he speaks with unquestionable authority—the Upanishads were the outcome of a profound intuitional philosophy which stood apart from orthodox theology on one side, and metaphysical speculation on the other. An intellectual philosophy, whether it take the form of theology (the metaphysics of the people) or quasi-logical speculation (the metaphysics of the "Schools"), must needs elaborate itself into a system ; for a system alone possesses the finality which intellect imperatively demands, and without which it cannot have "consummation and rest." And the inevitable shallowness of a purely intellectual philosophy makes it possible for it to formulate its conclusions and present them to us as a system which offers intellectual satisfaction and demands intellectual assent. But an intuitional philosophy is content to be as unsystematic—and yet as sure of itself ; as indifferent to precision and formulation—and yet as dogmatic (in the true sense of the word) as is that kindred movement of the human spirit which we call poetry. Finality has no charm for it ; for vision has a certitude of its own which enables it to dispense with formal proof.

The unity of purpose which Professor Radhakrishnan discerns, and would have us discern, in the Upanishads reflects itself in a unity of method. The interest which the sages of the Upanishads took in the fundamental problems of existence was practical rather than speculative ; and this initial feature of their philosophy determined both their method and their aim.

Why do we want to understand the Universe ? So that we may order our own lives aright. This is why I, for one, want to understand it. I want to find out what the Universe means for me, the real Me, being well assured that what it means for my real Me, it means for every other Me. This is a valid reason for wishing to understand the Universe ; and the only valid reason ; and the only reason which can enable the attempt to understand it to achieve even a partial and provisional success. To make the attempt in a spirit of intellectual curiosity, to degrade the mystery of the Universe to the level of a cross-word puzzle, is to go astray at the very outset ; for to undertake the quest of Reality in that spirit involves an initial misunderstanding of the scope and purpose of one's undertaking and, correspondingly, an initial misconception of the test and measure of Reality. It is only in terms of moral and spiritual values, of what the ultimate facts of existence are worth to me, of what they demand from me, that the evaluation of the Universe can be attempted by me, with any hope, however faint and fleeting, of success.

* *The Philosophy of the Upanishads* by Professor Radhakrishnan.

It was in this spirit that the Rishis, the recluses of Ancient India, to whose meditations we owe the idealistic philosophy of the Upanishads, set forth on their great adventure. They were not metaphysicians. They worked in no spirit of intellectual curiosity. They wanted to find out what is real in the Universe, in order that they might find out what was real in themselves. And it was in themselves that they sought for what is ultimately real in the Universe. If they could not find it there, where could they hope to find it ?

Their method was that of *meditation*, a word which has depths of meaning that few of us Westerns have attempted to fathom. We are apt to think of meditation as a kind of day-dreaming, or, at best, as an intense mental concentration such as that of the mathematician who is absorbed in the solution of a difficult probelm. For the Rishis, as for all the great mystics of whatever race or creed, meditation was an intense spiritual activity, an exploration of self which is made possible by a forcible stilling of the surface waves of life so that the voice of the Silence can at last make itself heard. It begins as an attempt to get outside self into a higher reality. So far as its immediate aim is concerned, the attempt must needs miscarry ; for what seems to be outside self—the outward world, as we call it—is obviously less real (if there are degrees in reality) than the self or spirit which is able to contemplate it, and survey it, and study it, and question it, and make use of it, and even re-mould it to its heart's desire. Where, then, is Reality to be found ? In a world which meditation can unveil to us ; a world which is not outside self, but which lies beyond its familiar horizon. To explore that world is the work of the meditative spirit, a work in which there is no finality, for the boundaries of self recede for ever as we approach them, and its depths deepen for ever as we try to fathom them.

But this unknown self, this self which eludes our grasp by hiding itself, again and again, in its own infinitude, must be our *real* self, if there is any meaning in the idea of reality. It follows that the Ultimate Reality which we are in quest of, and which we speak of familiarly as God, is no other than the real self of man. Brahman and the Ātman, the innermost reality of the Universe and the real—or ideal—self of man, are one.

This is something more than the conclusion to a chain of metaphysical syllogisms. For the masters of meditation, for the great spiritual mystics, to whose goodly company the Rishis of Ancient India belong, it is an inalienable conviction, the outcome of a self-certifying experience, an experience which is too authoritative to be challenged and too vivid to be ignored. It is the last term, so to speak, in an experience which is common to all of us, the experience of self consciousness, the revelation of self to self. It is the height to which he carries that familiar experience, it is the unexplored region which it opens to him, that distinguishes the mystic from the ordinary "standardized man." What the Rishis discovered in their forests, the great mystics of every age, of every land, of every creed, have, one and all, found out for themselves. There has not been one of

them who could not say, with one of the Upanishads, "What that subtle essence is of which the whole universe is composed, that is the real, that is the self, that art thou;" or, with St. Catherine of Genoa, "My Me is God; nor do I know of any other Me except my God Himself;" or with Julian, the anchoress of Norwich, "When we verily and clearly see and know what our Self is, then shall we verily and clearly see and know our Lord God in the fulness of joy." The words which this or that mystic used when he spoke for himself might differ widely from these; but they would have the same general trend, the same assurance and the same fulness of meaning.

The identification of Brahman with the Ātman, of the soul or self of the world with the real self of man, is the central conception of the philosophy of the Upanishads. But how were the experiences of the Rishis to be made available for, or, better still, to be shared by, ordinary men? The ethical implications of their philosophy are obvious; for if the real self of man coincides with the innermost reality of the Universe, the finding of the real self is at once the destiny and the duty of man. But how is the finding of the real self to be undertaken by the "standardized man"? It was long before an effective answer was given to this question. Meanwhile a belief came into being which made it possible for such an answer to be given. "The hypothesis of rebirth," says Professor Radhakrishnan, "is formulated in this period." This is the only theory of the origin and destiny of the individual soul which fully safeguards the reality of the soul;* and its widespread acceptance by the people is one of the chief features which differentiate the religious faith of the East from that of the West. It is not given to many persons to make so much spiritual progress in one earth life as would enable them to reach an advanced stage in the process of self-realization. But rebirth, as Professor Radhakrishnan points out, "offers a succession of spiritual opportunities." How shall we best profit by those opportunities? For many generations this question remained unanswered. The practical deductions from the daring conceptions of the Upanishads were not drawn; and the light of their idealism grew dim. "In the post-Upanishad period," says Professor Radhakrishnan, "truth hardened into tradition; and morality stiffened into routine."

Then came Buddha.

Buddha believed in rebirth, and he accepted the teaching of the Upanishads at its highest spiritual level. How to bring the light of that teaching into our daily lives was the problem which he set himself

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* The West does not really believe in the soul. Such faith as it has in it is neither sure nor deep. Materialism denies the soul, or, at best, explains it away. Supernaturalism teaches that each individual soul—the soul of an idiot or criminal equally with the soul of a sage or a saint—is the direct and immediate creation of the Supernatural God; that earth is its only sphere of action, and its life on earth its only period of activity. The doctrine of rebirth, by throwing the life of the soul back into an unknown past and forward into an unknown future, and by regarding its successive earth-lives as links in a chain of spiritual causation, allows us to think of it as existing by grace of Nature and yet (in virtue of its apparently limitless potentialities) as real in its own right.

and which he duly solved. He saw that rebirth offers " a succession of spiritual opportunities "; but he also saw that if those opportunities are not made use of, rebirth may become a " whirlpool " in which the soul eddies round and round like a log of wood in a whirpool of water.

Must the return to earth go on for ever ? Is there no higher level of existence to which the soul may attain when it has learnt all the lessons which earth can teach it ? The Upanishads bid us aspire to the unimaginably high level of our own real, or ideal, selfhood. Surely, on its way to that goal, the soul will have broken all the ties which bind it to earth.

Buddha saw that there is a way of living, which, if faithfully followed, will enable the soul to attain to a stage of development in which there will be no return to earth. That stage may not be the highest of all, but if there are any higher it will prepare the way for them.

The way of living which Buddha prescribes is the way of self-transcendence through self-discipline and self-surrender ; the way—to speak plainly and simply—of living an unselfish life. It is open to each of us to walk in that path ; and he who elects to walk in it must walk in it by himself, and by his own inward light. Buddha has no use for legalism, for ceremonialism, for priestcraft, for theology, for metaphysical speculation. His disciple must lead an unselfish life. This is all that is asked of him ; but it is enough and more than enough to call all his powers and resources into play ; for self goes with us in all the efforts that we make to transcend it ; and the more unselfish is a man's life the higher does his standard of unselfishness rise. The disciple may have to return to earth again—and yet again ; but his way of living, if he will not swerve from it, will release him at last from " the whirlpool of rebirth," by delivering him from bondage to his own lower self.

What Buddha says to each of us is, in effect, as follows : If you would be happy, you must live aright. If you would live aright, you must be able to distinguish reality from illusion. If you would distinguish reality from illusion, you must attain to knowledge of Reality, another name for which is Wisdom. I can tell you where and how wisdom is to be found. But I cannot find it for you. You must find it for yourself. The Rishis in their forests found it by meditation. But meditation, as they practised it, is a gift of the Gods ; and, in its fulness, it is given to very few. Yet it is more than a gift of the Gods. It is also the natural reward of a selfless life. Even the Rishis owed their power to meditate, and their consequent vision of Reality, in part to the fact that they lived, and had long lived, selfless lives. Do as they did. Lead the selfless life. Recognize the unreality of what you call self—the separate self, imprisoned in its own individuality, content with its separateness, ready to indulge and enrich, and aggrandize itself, even at the expense of others.* Realize that this is not your true self, that this is not

* Buddha's apparent denial of the Ego is really the denial of *reality—not of existence*—to the individual, the separate, the self-centred self.

what you really are. Try to become what you really are. Control self, subdue it, develop it, expand it, transcend it. Little by little the wisdom that you seek will be given to you. With the expansion of self will come the expansion of consciousness ; and with the expansion of consciousness will come the higher and clearer vision, the knowledge of Reality. By the light which that knowledge sheds on the path of life you will walk in the path more surely ; and the light will become clearer and stronger as the path which it reveals takes you nearer to its inward source. In fine, you will gain wisdom by living wisely, by living a selfless life ; and the wiser you become the easier it will be for you to lead the selfless life. In all the ordinary affairs of life there is a ceaseless interplay of knowledge and action. It is the same in the main conduct of life. Grow in grace and you will grow in wisdom. Grow in wisdom and you will grow in grace. The power to meditate, as the saints and sages have meditated—the vision of Reality—will come to you in the fulness of time ; if not in this life, in the life which awaits you when you have severed the last of the ties which bind you to earth. Enter the Path, then, and walk in it ; you will find it is its own ever-increasing reward. Live your way into the heart of Reality ; and you will understand the Universe better than if you were to pore over its deepest problems for the rest of your days ; for you will find that, at the heart of Reality, Ideal Good and Ideal Truth are one, and that as they become one they lose themselves in Inward Peace.

This is a practical scheme of life ; of all schemes the most practical, and therefore, ideally, the most practicable. But what Buddhists have made of the teaching of Buddha (which has much in common with what Christians have made of the teaching of Christ) is a warning against expecting even the most practical of schemes to find early realization in practice. Yet, if any teacher can afford to wait for the seed which he sowed to fructify, Buddha can. The accessories of religion and morals are all perishable, and will all, sooner or later, be worn out by Time. Therefore the future belongs to the scheme of life which, like Buddha's, is largely independent of its accessories ; in other words, which is practical through and through. The practicality of a scheme of life varies directly with its latent idealism, with its faith in the power of the soul to respond, with disinterested devotion, to a high appeal. And this is the greatness of Buddhism that, when we strip it of all its accessories and get to the pure essence of it, we find that it is the interpretation, in terms of conduct and character, of the sublimely idealistic conception which dominates the Upanishads, the conception that " the innermost reality of universal nature is the same as one's innermost self,"* that Brahman and the Ātman are one.

EDMOND HOLMES.

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* *The Philosophy of the Upanishads* by Professor Radhakrishnan.

"WHY DO WE HUSTLE?"

[**Murray T. Quigg** is the Editor of *Law and Labour*, a New York publication which has rendered useful service in economic and social fields.

In this reflective and thought-provoking contribution, Mr. Quigg shows why and how among the westerners "their activity has become a quality of their bloodstream."

The proverbial hustle of the American is not devoid of virtue, and intense activity has certainly provided a more comfortable environment for physical life, and so for cultural pursuits. By labour, the early settlers and more recent emigrants built, and are building, for themselves a State which is certainly superior to any in Europe. As America, according to Theosophy, is the home of a new sub-race of people, older countries—especially India—will do well to watch and learn from the ingenuity displayed and the miracles produced there.

No historical record exists of how the early Aryans settled in and civilized India; the record of the early settlers in New England, to which the article refers, and the stupendous, almost sublime, efforts of those who streamed westward to California peopling vast tracts of land, make an epic.

India has much more to learn from the United States of America than from Europe, and also the American mind is more ready to assimilate the old-world truths of our Vedas, Upanishads and Puranas.—EDS.]

Ease and fellowship are common to the Elysian Fields, Heaven, Nirvana and the Happy Hunting Ground. It would seem that, East or West, cultured or aboriginal, the hope of man is to gain a status in which he may safely indulge himself in endless comtemplations. We are all conscious of the fact that it takes time to understand and appreciate the highest values, whether they be those of a work of art or of the Spirit itself. Why, then, is the westerner so incessantly busy and active? Why is he constantly occupied with externals?

Rabindranath Tagore in his essay on *The Relation of the Individual to the Universe* writes:

> The West seems to take pride in thinking that it is subduing nature; as if we are living in a hostile world where we have to wrest everything we want from an unwilling and alien arrangement of things. This sentiment is the product of the city-wall habit of training of mind.

And again:—

> The first invasion of India has its exact parallel in the invasion of America by the European settlers. They were also confronted with primeval forests and a fierce struggle with aboriginal races. But this struggle between man and man and man and nature lasts till the very end; they never come to any terms. In India the forests which were the habitation of barbarians became the sanctuary of sages, but in America these great living cathedrals of nature had no deeper significance.

These passages are typical of the comment which is made in contrasting the East and the West, and they are typical also in their oversight of the obvious. The nature which the first settlers of India enjoyed was not like that with which the first settlers of America had to contend. The northern boundaries of India are on the same

parallel with northern Florida and southern California. Save for differences of temperature due to differences of elevation, the forests of India may well form a comfortable and happy sanctuary of sages; but the men and women who stepped on Plymouth Rock on the 2nd of December encountered a fierce and hazardous environment. Their struggle with the forest was far more dangerous and exacting than their struggle with the aboriginal races. Indeed, had not the aborigines showed them how to plant and cultivate the ground, it is unlikely that this first stable settlement of Anglo-Saxon stock in the New World would have survived.

New England is a country of great charm and beauty, but to wrest a living from it, even the bare necessities of life, requires a constant struggle. The inhabitant must build his home of durable material which means that he must cut down heavy growth of forest or quarry rock. He must cultivate, sow and reap within about six months, all that he needs for himself and his family for the entire year. If rains delay his planting or droughts destroy the growth, he is hard put to it to survive the year. He needs the help of animals for his toil, and he must procure grain and fodder for them. He may fish in the streams or hunt in the forests but this is exacting work requiring the physique of a robust and active man. Early in the fall he must cut wood for his fire or mine coal and haul enough for a year's supply before the winter sets in, in its full majesty, for in the early spring the ground is too soft for hauling and later, when the thaw is out of the ground, he must get to work on his crops. While he toils in field or forest, his wife must spin or weave, preserve vegetables and fruits for the long winter, and cook heat-giving foods. Six days must they labour from sunrise to sunset and even so, be they not courageous and thrifty, they will be overtaken by storm or drought and their family and their little children will be thrown upon the mercy of other hard pressed families.

These were the facts of life for those who braved the forests and the great plains of America. If there are to be any sanctuaries for sages, they must be indoors, and they must be built and maintained by constant struggle with the environment for stone, heavy timber and coal. It was fortunate that those who brought civilization to North America came of people whose ancestors in the dim past had been physically hardened by struggle in the snow-laden forests of northern Europe and on the cold, bleak shores of the Baltic seas.

The peoples of northern Europe and America who have given significance to what is meant by the term "the West" are active because they must be active. Their activity has become a quality of their bloodstream. Beginning but three hundred years ago with a virgin continent of vast resources, free from the conventions and authority of Old World systems of ecclesiasticism and social order, the emigrants set up an order founded upon work. Of necessity survival depended on activity plus sound judgment in the application of activity to useful ends. The man who could hold up his end by

hard work was honoured in his community. The man who could not or would not do so was looked down upon. It is so to-day. Whatever a man's means may be, whether inherited or accumulated by some timely stroke of fortune, the men who do not apply themselves to some active pursuit are looked down upon and distrusted.

The material results of the westerner's activity are truly amazing. In some aspects they are magnificent, in others they are revolting, but they need no telling here. What, however, has this characteristic of activity done to the westerner himself ?

Activity such as the westerner's has developed at least three characteristics in him which are significant. These are curiosity, ability to co-operate and the desire to exercise power.

He is curious because, being in an unfriendly environment the more he learns about it, the more readily he can adapt it to his necessities and overcome its dangers. By observing it carefully and by devising instruments of measurement to gauge it, he can measure the forces of nature which are about him, adapt them to the performance of work and even, to some degree, forecast their behaviour. He need no longer start out in face of a heavy storm simply because it is yet beyond the physical horizon. He need no longer plant on the eve of a heavy rain.

Curiosity is sometimes confounded with mere speculation. The really curious man, however, does not wonder what might happen and wait to see. He goes forth to induce activity. He experiments under fixed conditions in which he can measure forces at work and calculate the result with a nicety. In the current of curiosity such as this—the by-product of western activity—we have developed a number of men whose curiosity is of a most searching kind. Their only interest is to see what happens, or what may be made to happen, and to record the result with the utmost fidelity. We call them pure scientists. We give them laboratories with most elaborate equipment and we supply them with whatever they say they need and ask them only to find out things for us. We do not even ask them what they will find out. They are simply to find out. It remains for others to apply their discoveries to some possible need or use.

The second important characteristic induced in the westerner by his activity is his ability to co-operate. Where heavy timbers are to be felled and carried long distances, the harvest of a year's supply to be garnered within a month, stone to be quarried and coal dug from the ground, if starvation, disease and death are not to ravage the community, men must truly help one another. Working together and dividing the result of the work is doubtless a matter of common experience the world over, but with us it is a matter of daily necessity, and from it grows our gift for the organisation of enterprise. Our best leadership has gone into it. Leadership follows the interests of combination. In centuries past, leadership went into the Church or the State, that is. it went into the organization of the religious

activity or the political and military activity of men. In the founding of a new country, where much work was necessary, and where religious freedom and freedom from fixed military obligation was the corner-stone of the political thought, this genius for organization has been directed to the business of supplying men's economic needs. It is for this reason that America is prosperous in terms of physical prosperity. It is not because of great natural resources, for there are great natural resources in Asia and in the southern hemisphere. It is not because of wars in Europe. It is because a high measure of co-operation was bred in the blood of our people, the environment has compelled co-operation and the leadership for co-operative enterprise has gone into business rather than into the Church, the State, or to some other activity.

The third important by-product of the westerner's activity is the desire for power. Again it has its origin in the conditions of life which it has pleased Nature to mete out to us. If we are to live at all, heavy weights must be moved, great energies must be released and directed. In handling power, two matters are of importance. If the power is human, the question of the organization of the work to be done and the point at which the power is to be applied is of great importance. But it is better still if the power can be secured by harnessing the forces of nature herself and applying this power directly to the task to be done. Thus we are interested in power as a force itself, and in power as a subject of control and leadership. At a given moment of time or place, there is available so much human power and available or procurable there so much mechanical power. How these are to be employed and who is to direct their employment is a matter of high concern. Power, therefore, is a matter of great interest and the exercise of power is both an object of envy and an ideal of attainment.

By virtue of curiosity, co-operation, the development of mechanical power and the interest in the control of both mechanical and human power, western civilization has accomplished within the past two hundred years or less, and notably within the past fifty years, most astonishing changes which will have a permanent effect upon the history of mankind. Notable, however, among these changes, because of their effect upon man's outlook and because of the issues to which they give rise, are the following four important results of the westerner's activity and the characteristics which accompany them :

First, the numbers of people on the face of the earth, notably the westerners themselves, have greatly increased, while the death rate has been lowered, thus increasing and conserving the total of adult human energy seeking sustenance and means of self-expression ;

Second, knowledge of the world has increased ; of its physical content and of man's means of control over natural forces ;

Third, work is now organized on a large scale and thereby there has been a multiplication of needs and uses and increased participation therein by the masses of the people; and

Fourth, as a result of these three, authority and privilege have been weakened, the amenities and opportunities of life have been placed within reach of an ever increasing number of persons. Thus, while Henry Ford is far wealthier than Croesus ever dreamed of being, his humblest employee enjoys contacts with the world and the use of the world's offerings to a far greater extent than did Croesus. The revolver and the hand grenade have placed the meanest yeoman upon an equal footing with the mightiest knight. The printed page and the public library have placed tools of understanding and appreciation within the reach of the humblest. Never before have all men enjoyed such equality of opportunity. Never before has the inherent wealth of the individual as he came from his mother's womb counted for so much, or the social or material position to which he was born counted for so little. This is the great achievement of western activity. It has laid the ground upon which the individual may rise free of the authority of classes, dogmas and superstitions.

By virtue of these changes which western characteristics have wrought within the past two hundred years, and especially the increase in population, the world is faced with three great conflicts:

First, the conflict between man and insect for dominion over the food supply;

Second, the conflict between persons of capacity and those of incapacity for dominion over the terms and conditions of the social order; and

Third, the conflict between races and cultures for dominion over bloodstreams and ideas.

The cultures of the world are coming in closer contact as a result largely of the activity of the westerner. In this closer contact there is great dread and great hope for all. We know, however, from sad experience that while the vices of different races are easily transmitted, their virtues develop in an alien culture very slowly. We can afford time for the good things of life, but the first lesson is generally the hardest. The first lesson, perhaps, on the subject of the westerner is that he has been living and still lives in a "hostile world" where he must "wrest everything from an unwilling and alien arrangement of things." This has been the basic condition of his life, and so the westerner is active because he must be active. He is curious, he is co-operative and he has a love of terrestrial power which he has applied for the liberation of the individual from political and intellectual restraints. His future may be largely determined by the force of these characteristics upon him and those with whom he comes in contact.

MURRAY T. QUIGG.

THE MERCHANTS OF OLD.

[**K. Ramachandran, B.A.,** is an Indian journalist, specially interested in ancient Aryan culture.

Vaishya-dharma protected and inspired the traders of old India, protected them against the sin of avarice, and inspired them to serve the people through the state.

This article deals with the subject and has a bearing on the economic aspect of ancient Hindu culture.—EDS.]

Ancient Indian Scriptures refer to the four Castes, of which the Vaishya, the merchant caste, is the third. This caste engaged itself in trade and the production of wealth.

Vratta, as trade was known in ancient India, was a special branch of learning and was the means of subsistence of the third Caste, and the Rāmāyaṇa and the Mahābhārata contain several references to this. According to the *Śukraniti* every man had to perform the functions of the forefathers of this Caste. Kauṭilya says that the three legitimate functions of the *Vaishyas* are *Kṛṣi* (agriculture), *paśupālya* (cattle-rearing) and *vāṇijya* (trade). With the increasing activities in the various fields of production trade expanded. Products had to be carried far and wide. As commercial activity grew, the merchants felt the need for corporate activity among themselves. *Śreṇis* or trade guilds came into existence, and each craft or trade was governed by its *śreṇi*. The merchants occupied a high position in society and the kings consulted the *śreṇis* on important undertakings. Trade, in general, was considered an honourable profession though a stigma was attached to particular branches, such as for instance, meal-selling.

A distinct feature of Indian policy was that it aimed at the promotion of social well-being. The Vedas say that the furthering of the common weal should be the object of every social institution. The Government framed laws to regulate trade so as to protect the people from exploitation by the merchants. The merchants, too, realised their responsibilities as part of the social fabric, though of course they were primarily solicitous of safeguarding their own interests. The laws of the state and the customs of the profession contributed to the evolution of a system which gave to merchants a code of conduct which became their *dharma*.

The ideals of trade form an interesting study. Are traders absolute servants of the people, or are they members of a department of activity to promote their own welfare by means feasible and convenient? As persons interested in their material prosperity, they engage themselves in business primarily for their own benefit. But the conditions of supply and demand are legally made to operate in favour of society by placing a limit on the avarice of traders. The former theory is expounded by John Ruskin. He says in his *Unto this Last* that the

merchant's function is to provide for the nation. It is no more his function to get profit for himself out of that provision than it is a clergyman's function to get his stipend. Like the doctor and the preacher he has a work to do irrespective of earning a fee. At a crisis in business he must be prepared to bear with suffering to himself and even be prepared to die for the nation. He has to apply all his sagacity for preserving the products he deals in and sell them in good time and at cheap price. These are highly humanitarian considerations and they were to some extent in practice in ancient India. But considerations of economics did and will operate, and Ruskin's ideals are rather difficult of practice.

In India, as early as the fifth century B.C., bargaining was a common feature of the trade. The seller, as is usual, wanted to get the best price for his article and the buyer to strike a good bargain. The cost price, the condition of the market, and competition helped to effect a compromise and settle a price reasonable for both. The Rāmāyana and the Buddhist Jātakas contain references to haggling.

The State tried to regulate the conditions in the market and prevent exploitation. The first set of purchasers usually fixed the price and the Controller of Prices checked enhancements over a prescribed maximum. In estimating the value of the article the Government Officer considered the utility, the rarity, the probable cost price, the freight and other aspects of business. A fair price was fixed and then a percentage was prescribed as the profit which alone could be earned by the seller. In the case of exports the maximum profit allowed was 5 per cent on local products, and 10 per cent on foreign products. The trades were regulated by the guilds; and details of their activities and constitution are traceable in the Mitākṣharā, the Mahābhārata, the Arthaśāṣtra and the Chāndogya Upaniṣad, among other works. The guilds had their own executive to enforce their rules and regulations. The merchants had their laws of partnership. If a trader was found guilty of fraud he was immediately expelled from the guild. If one was guilty of breach of contract, according to Yāgñavalkya, he was to be penalised by banishment. A partner's negligence in business was recompensed by his being denied the profits to his credit. But due consideration was given to loss in business resulting from causes beyond the partner's control. In deserving cases the guilds themselves started again in trade a merchant who failed, and thus revived his business.

The profession of merchants was regarded as important and certain qualifications were essential for it. Ruskin says "the merchant should understand to their very root the qualities of the thing he deals in and the means of obtaining or producing it." Indian literature lays down the same principles, and the Arthaśastra has ample reference to it. The merchants realised the value of training. The Vaishya had to study not only the qualities of the things he dealt in but also other aspects of business. A merchant should be able to correspond in negotiating the purchase and disposal of goods. He had to maintain accounts and also acquaint himself with commercial arithmetic.

In the market for the actual disposal of goods he had to be conversant with different languages and also be acquainted with coins tendered. Therefore, he underwent a course of training in *lekha* (correspondence), *gaṇāna* (accounts and commercial arithmetic) and *rūpa* (study of coins). In the literature of the times of Harsha it is said a merchant should be clever, active, familiar with coins, honest and enterprising.

As already stated, the Government appointed a Controller of Prices and Superintendent of the Market. The Controller of Prices punished even the slightest enhancement of prices over the prescribed maximum. The penalty was regulated and fines were fixed in proportion to the enhancement. In some case the fines were tyrannically heavy, being a hundred times that of the enhancement. Provision was made to prevent exploitation by means of false weights and measures. The measures were stamped and examined once in six months. The buyers were entitled to the exact quantity they paid for, and the merchant was to make up for any shortage in weight or wastage caused in weighment. For instance, it was prescribed that as butter adhered to the scales a thirty-second fraction of the quantity should be added as make-weight. According to the Arthaśastra, if a seller misrepresented the quality of an article, and passed an inferior article as superior, he was legally bound to pay the loss sustained by the buyer, namely, the difference in the prices for the two qualities. In addition, he had to pay a fine of 54 paṇas. Unhealthy speculation was banned. Conspiracy to raise prices was fined heavily, in some cases to the extent of a thousand paṇas. Adulteration and deceitful mixture were also penalised. The seller had to be very careful about the quality of the food he sold, and the sale of bad food was punished. Certain trades were considered disreputable and some, such as the sale of daggers, poison, slaves, etc., were prohibited under certain conditions.

While the merchants were indispensable for society, they also enriched social and cultural life. Certain temple inscriptions prove that the merchants set apart a proportion of their profits for charity. Many merchants undertook to repair temples.

Thus ancient Indian merchants observed a *dharma* of their own, which gave them a status in society and conduced to social well-being. It regulated trade on sound economic lines and protected the interests of society.

K. Ramachandran.

A STORY OF NANSEN'S.

[**Prof. Patrick Geddes** is famous for his achievements in town-planning ; though the value of his philosophical principles is not very widely recognized, the latter endeared him to numerous Indians who contacted him through his lectures and in practical civic work. He works by the sure light of analogy, of the law of correspondence, and has clear intuitive perceptions.

He narrates a very interesting story the moral of which, let us hope, will not be lost on missionaries ; and in these days of high political tension in India it has a message for all.—EDS.]

The magnificent career of Nansen and the grievous loss of him to the world while still but on the threshold of mature old age, are still being discussed. So a story is worth telling which he told the writer, more than forty years ago, on his visit to Edinburgh after his first and great triple feat which made him famous, alike as explorer, geographer, and athlete—his crossing of Greenland, over its vast deep ice-sheet. At the little east-coast village where his journey ended, he was greatly cheered to find almost a countryman—a Danish missionary, alone amongst the Eskimos. For not only did he hear from him the news of their home countries and beyond, but he was hospitably entertained, after his long privations, beside a small wood fire ; and even feasted, after so many months on pemmican and snow-water, with two or three cups of tea, and one fresh boiled egg—each found delicious beyond anything in memory or in hope ! After his host had made him tell his story of adventure and danger, Nansen drew him out in turn, and found him wholly discouraged, so thinking of giving up his task and returning home.

" How so ? " asked Nansen. " Eskimos are not bad fellows ; my companion has stuck to me faithfully ! "

" Ah yes," said the missionary, " but I know them better now, there is no living with them ! "

" But explain," said Nansen. " How can that be ? What's wrong ? "

" Well, when I came here, two years ago, nothing could seem more encouraging ! They listened to my teaching with such good-will that I was convinced I had converted most of them, so baptised them. I was confident of the help of a good many of them as Christian elders ; but what a disappointment now ! Though you have roughed it on this journey, you know very well that we Europeans cannot endure living in a little snow-hut with no ventilation, and heated by a lamp ; we need something of house-room, and a bit of fire ; and for food something beyond perpetual seal flesh and blubber. But now they have gone furious against me about this little store of driftwood ; they say I stole it from them, while I picked up every morsel for myself along the shore. Worse than that, I brought over a few fowls from Denmark when I was home lately, but—would you

believe it!—the very elders I most depended on, have broken into my little hen-house, and carried off all but the one whose egg you have just eaten. I see I can do nothing with these people, but just give up, and go home."

Later in the day, Nansen, who knew the Eskimo language, had a stroll through the village alone, and a talk with some of the elders who poured out to him their woes—nothing less than utter disgust with the missionary.

"How's that," said Nansen, "I'm sure he means well to you."

"Yes," they said, "we thought him as good as you can do, and we listened to his preaching, and we felt it was good, and believed it all! But now we know what a bad man he is."

Nansen, still puzzled, pressed them to explain.

"Why, first of all, he has stolen our driftwood."

"But he told me he gathered it all himself, along the shore."

"What a lie to tell you! Doesn't everybody who finds a bit of wood on the shore throw it up beyond tide and wave-mark; so every honest man knows his own, and would never take another's! And then, too, to burn *wood!* Wood! Wood that we use to frame our Kayaks, and hold up our summer tents, and make shafts for our harpoons, and every kind of use, even of little bits—who ever heard of burning wood—stealing and wasting too?"

"But he told me you stole his hens," said Nansen, "what about that?"

"Why," replied an Eskimo, "you surely know that when I catch a seal or get some fish, I share all round; and another day when I get nothing, my neighbour helps me and my wife and children. How else could we live? But when he brought over these birds, he tried to keep them all to himself—but we went and took them all but one, for we said: 'We must show him the law!'"

In these times of mutual misunderstanding among people of which we have in every day's papers increasing evidence, whether from India or Palestine, from French Cochin-China or nearer home, what contrast of different people's customs and laws, manners and morals, can be better worth thinking over than this simple story? Anthropologists of course can and do tell us many such, for the constant expansion of Western civilisation is ever providing them—but the tragedy is that so few of us, even of the best-meaning on either side, as yet either know or understand enough of the others to judge truly of their view-points and life-ways. Even then, co-adjustment is a hard matter; yet if sympathy and science can be brought together, the extremes—even of East and West—may meet, and their distinctive folk ways and cultures may be more nearly reconciled. Was it not through such union of generous heart, and understanding head, and effective hand, that Nansen himself matured to such a splendid career of social helpfulness—as, for instance, the League of Nations with his vast repatriation of prisoners, and his corresponding services towards the

Greeks expelled from Asia Minor? That much of the like reconciliatory service is possible, and at many friction points, the thinking and active anthropologist and sociologist plainly see, though left mourning that as yet so seldom the trader or the administrator can be got to listen and act accordingly.

P. GEDDES.

THE HIGHER HARMONY.

What the *true* occultist seeks, is not knowledge, or growth, or happiness, or power for himself; but having become *conscious* that the harmony of which he forms part is broken on the outer plane, he seeks the means to resolve that discord into a higher harmony.

This harmony is Theosophy—Divine or Universal Wisdom—the root whence have sprung all "religions," that is, all "bonds which unite men together," which is the true meaning of the word religion.

Therefore, Theosophy is not *a* "religion," but religion itself, the very binding of men together in one Universal Brotherhood.

—LUCIFER, Vol. I, p. 48.

THE COLOUR LINE.

[**J. D. Beresford** writes on a very difficult subject with a commendable insight and impartiality. In our February number Mr. A. J. Hoffman wrote of his South African experience; in the March issue Lord Olivier wrote on "Some Moral Aspects of the Colour Bar"; "Explorer," a well known journalist, presented some important thoughts on the subject in the April number; and now Mr. Beresford writes of his experience in France, and touches upon the problem in India.—EDS.]

It appears to be very difficult for anyone to discuss the problem of the "Colour Line" without prejudice. Underneath nearly all the articles I have read on this subject, I have found indications of a powerful bias in one direction or another, sometimes half-concealed, sometimes frankly admitted. Where the problem has a political significance, this prejudice may be taken for granted; for no political argument is free from it. But in this matter there is another powerful factor, instinctive and not within the conscious control of the writer; and if we wish to arrive at any true understanding of the difficulty, it is essential to make generous allowance for this inborn sense of repulsion.

The first point that must be made in this connection, however, is the necessity to insist upon one important distinction. It is manifestly absurd, though not at all unusual, to put all the coloured peoples in the same category. Yet no easy generalisation will cover the differences between the Australian aboriginal and the Maori, the head-hunting Dyaks and the Hawaiian, the Zulu and the Hottentot. Such races differ from one another as markedly as the Aryan from the Mongolian. And what differentiates them is not their colour, but their grade of intelligence, and their ethical and racial types, wherefore in any consideration of the colour question it is foolish to speak, though many people do so, as if colour alone were the single issue.

In America, for instance, and more particularly the Southern States, where this problem is a difficult and urgent one, we are dealing primarily with the type of the African negro. Even so we might make distinctions, for not all African negroes come from the same stock; but for present purposes we may confine ourselves temporarily to the more prognathous type—with a facial angle of from 70° to 80° according to the Frankfort scale—as being representative not so much of the general negro population as of the breed that begets such fierce antagonism, often rising to uncontrolled fury, in those of Caucasian origin.

Now in the many racial antagonisms and jealousies the underlying stimulus may be found in likeness rather than in difference. Racial hatreds are most frequently begotten from envy of the relatively more dominant peoples, more particularly if they are those of a neighbouring country. In the case we are now considering this element

does not enter. The Virginian has no fear that the negro will even become morally, politically or commercially too strong for him. His attitude must be likened to that of a man towards a dangerous animal rather than to that of one national representative to another.

And the underlying reason for this is so fundamental, that it would be folly to shirk it. Let us honestly face the fact that the negro type we are discussing is not of the same world-race as ourselves, but a survivor from an earlier age. It is a fact that accounts for, though it does not excuse, the common American saying that "the nigger is not a human being." The two stocks are so far differentiated that they cannot understand one another. And the negro type is so stubborn, so slowly adaptable, that after nearly two centuries it has been little influenced by those climatic and physical influences of the North American continent, which have worked so powerfully on the more sensitive Teutons, Latins and Slavs.

In my opinion there is but one cure for this primitive antagonism, and that is by the slow growth of wisdom. For I would remind readers of THE ARYAN PATH that the way of self-knowledge demands not only the mastery of desire but also the mastery of all those inborn distastes and repugnances which have their origin in animal instincts below the level of consciousness, however much they may be apparently rationalised by social custom and opinion. Self-knowledge and control cannot be won so long as we are slaves in whatever degree to a primitive impulse of disgust that we cannot conquer. But until the present world-race develops to a higher state of knowledge, this instinctive antagonism between the Ethiopian and the Caucasian will inevitably manifest itself now and again in such pitiable brutalities as those that mark the lynching of a negro by a white mob.

The case of the Indian of Aryan stock is obviously in quite another category. Here we are dealing not only with the same world-race but with those who are in some ways more closely allied to the Teutons of Central and Northern Europe than to the Latins. We English people have much more cause for fellowship with the educated Hindu, than with the white-skinned Greek or Armenian. There is, in short, no ethnological argument in this case against the fraternity and inter-marriage of Europeans and the Aryan peoples of India.

Unhappily neither personal predilections nor racial prejudices are governed by reason; and as the history and religion of Europe and Northern India during the last two thousand years have little in common, we begin in most cases by the unhappy assumption that East and West can find no meeting ground, and often end as we began. The untravelled and half-educated English man and woman, no matter to what class they belong, labour under this initial prejudice, and to a most regrettably large majority, "colour" is regarded as the sign of an inferior race. Moreover that crude instinct I referred to as expressing itself in a feeling of repulsion for the negro type, generally fastens upon colour as the distinguishing mark of its subject for distaste, and reason will not influence those who suffer from this, or any other form of "phobia."

But having stated my premises with as little bias as may be, I find myself on more uncertain ground, writing with a greater tendency to prejudice, when I come to consider this question in its relation to the English occupation of India. For in this connection my sympathies are not with the country of my birth, and there is a danger of being betrayed into unfairness.

For one pregnant cause of trouble in India is, I infer, due to the same attitude of the English which I have so often seen and resented in France. I use the instance as an illustration because I can write with authority only of that which I have seen and experienced. But I am told by those who have had a lifelong personal knowledge of the Indian situation that the parallel is a very close one. Indeed, how could it be otherwise since the English character will manifest the same traits whether in contact with the peoples of India or those of France.

My chief accusation, then, against the representative English man or woman tourist in France—there are happily some splendid exceptions—is the blind, unreasoning assumption, made from the outset, that they are dealing with an inferior race. They come over under the misapprehension that the French bourgeois or peasant, is dishonest and a liar ; and do not trouble to hide their suspicions. They are prepared to treat all " foreigners " as cheats and, since if you treat a man as a cheat he is the more lil ely to cheat you, believe themselves justified by experience. Beyond this, and I am writing of experience since the war, their air of tolerant condescensior, their unconcealed contempt for the French language and for those who have no other, can only produce a powerful resentment in the minds of those for whom this contempt is openly displayed.

When I was living in the South of France, this English attitude was far less noticeable. Along the Northern Mediterranean border, from Marseilles to Genoa, the winter visitors are a cosmopolitan crowd, life is carried on almost solely with a view to the enjoyment of eating, drinking, dancing, gambling, playing games and general entertainment, and a large percentage of the native population regards the visitors mainly as a source of livelihood, panders to their foibles, accepts their airs of superiority with a shrug of the shoulders, and laughs at them behind their backs without rancour.

In the North it is different. Brittany and Normandy are so much nearer England, and the English people who visit there are not so rich as those who seek the Riviera. So that it is in the North that the dislike of English people is most noticeable. Yet I believe that it might be overcome in a generation if my fellow-countrymen and women would put off their arrogance and treat the French peasants and bourgeois as their equals.

Let me take one small instance out of my experience. I went with my family to a small pension in Brittany and was warned by a compatriot that the proprietor and his wife were dishonest, grasping people who would certainly cheat us if we gave them the opportunity.

In fact, he himself was so determined not to be robbed, that two or three days after our arrival he had a violent dispute with the proprietor and left at an hour's notice with his wife and children.

Yet that same proprietor and his wife treated me and my family throughout our stay with the greatest consideration and generosity. So far from attempting to rob us they failed to charge me for recognised extras, such as our English meal of tea, and refused payment when I pointed out the omission. When we left at the end of a fortnight to move into a furnished villa for the winter, they helped us in every possible way, lent us linen, and the proprietor himself went out of his way to help us with our emménagement. And this, although there was then no further prospect of our being of any profit to him.

I do not wish to claim any credit for the part I and my family played in this instance. We had been living in France then for three years and knew by experience that French people of this pension proprietor's class expected and deserved to be treated on a level of perfect equality, which level is, indeed, the only happy one for ordinary intercourse, any assumption either of superiority or inferiority raising an immediate barrier between mind and mind.

And if there is to be any solution of the colour problem in India, it can be attained by no other means than by this practical application of the ideal of fraternity. It is, I am quite aware, the white races that are chiefly at fault, although I do not deny that there is a strong prejudice also on the other side. The cultured Hindu who has been treated with arrogance and contempt by his intellectual inferiors will inevitably suffer annoyance and resentment. But those, at least, who profess and would willingly practise the principles of Universal Brotherhood, would quickly overcome their feeling of antagonism, if they were treated as fellow pilgrims. With the white races and particularly the English, the way of reconciliation is not so easy.

The problem is exaggerated, moreover, in the case under discussion, by the fact that the worst traits of the English character in this connection, insularity, arrogance, narrow-mindedness, self-complacence, are most prominent in that military caste which the average Hindu who has never left his native country probably regards as representing the British nation. Members of the Indian Civil Service are a shade less objectionable, perhaps, but their attitude, also, as I have heard it expressed in their own words, is that "you can't treat the Babu as an ordinary human being." There have been and are exceptions in both services, but the majority of men and women who go out to India, go prepared to regard themselves as representatives of a superior race. It is lamentable, but whether there is any cure for it other than the slow process of spiritual development, I do not know. Certainly there is none by the way of war and rebellion, which throughout the history of the world have never failed to aggravate the original grievance and confirm both parties in their own opinion.

J. D. Beresford.

AMERICAN INDIANS AND ARCHÆOLOGY.

[**Dr. Ralph Van Deman Magoffin, LL.D.,** is the President of the famous Archæological Institute of America. He is also the head of the Department of Classics of the New York University. He is the author of *The History and Topography of Praeneste.*

This article will interest Theosophists especially, as it shows the advance made by modern knowledge towards the ancient teachings.—EDS.]

It has been only within recent years that the American Indian has become an object of archæological research.

Museums and farm-houses in the United States east of the Allegheny mountains are full of Indian arrow-heads which have been turned up by the plough. Unexplainable but man-made potholes are to be seen in the rocks in many of the rivers in the east. In the south-east many mounds made by aboriginal people have been dug into. The skeletal remains, the rude pottery, the necklaces and many objects of feminine adornment made of shell, of pearls, of obsidian, and even occasionally of turquoise, have excited the admiration and stirred the curiosity of those who found them.

It was, however, not until the westward drive of white civilization had populated the entire area of the United States that the possibility came for first an off-hand, and then for a scientific, study of the objects left by the American aborigines. The widespread discovery of thousands of conical and animal-shaped burial and defence mounds, coupled with the fact that living Indians, when questioned, had no satisfactory explanation for them, brought about a general belief that the Mound Builders were not Indians, but a second, or at least a different, aboriginal race. The researches in the fields of American anthropology, ethnology, and archæology, however, have now authenticated the growing theory that the Mound Builders were American Indians. Archæologists are now able to trace with more than approximate certainty the ancient trade routes along which went over all the land the abalone shell of the California coast, the turquoise of the New Mexico mountains, the copper of the Lake Superior region, the mussel pearls of Alabama, Georgia, and Florida, the pipe stone of the central States, and the best obsidian and flint for spear and arrow-heads.

The widespread proof of commercial dealings among the widely scattered aborigines and the general Mongoloid type of the Indians now living in the same localities where had lived the persons who might logically be supposed to have been their ancestors, tended more and more to establish the hypothesis that all the American aborigines were Indians.

The different colours, or pigmentation, of living Indians kept for a time the general certainty from solidifying. But satisfaction came with the seemingly proved statements of scientists that the three

prevailing shades of colour in the living Indians had developed through many centuries, due to habitat in part, but due in the main to the resultant effects from a preponderance of a certain diet. One group of Indians had lived mostly on the berries and seafood of the seashores, another on the wild game of the forests, and the third group on the cereals which they had learned to raise on the plains.

Coincidently with the interest in the artifacts left by these aborigines arose also the absorbing question: Whence came these American Indians? The theory that they had sprung from the soil, were autochthones, that is to say, could not stand the white light of science. The theory that they were the descendants of a remnant of one of the "lost tribes of Israel" gained a small and diminishing credence. The theory that they were the sons and daughters of peoples of the far eastern Pacific islands who had been blown by chance across the ocean to South America, offered too many difficulties to obtain any belief.

One theory only remained. They were Asiatic people who had migrated definitely across the easy island bridge that extended from northeastern Asia to Alaska. This theory seemed tenable from two excellent points of view. First, the possibility of arrival offered few difficulties, and secondly, the Mongoloid features and the undercast tinge of Mongolian yellow in Indians both living and dead, added confirmatory reasons. Now, if indubitable proof could be found of the trek southward from Alaska, the question could be settled. These proofs have been found, although they have been clearly established only within the past two decades.* But now, both by the discovered remains of things left by the slowly southward moving

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* Students of Theosophy were given this information nearly half a century ago. Below we print an extract from an article which, says H. P. Blavatsky, "was written from the words of a MASTER," adding ironically "a rather doubtful authority for the materialists and the sceptics." This was first published in *The Theosophist* of October 1883:

"Until the appearance of a map published at Bâsle in 1522, wherein the name of America appears for the first time, the *latter was believed to be part of India;* and strange to him who does not follow the mysterious working of the human mind and its unconscious approximations to hidden truths—even the aborigines of the new continent, the Red-skinned tribes, the "Mongoloids" of Mr. Huxley, were named Indians. Names now attributed to chance: elastic word that! Strange coincidence, indeed, to him who does not know—science refusing yet to sanction the wild hypothesis—that there was a time when the Indian peninsula was at one end of the line, and South America at the other, connected by a belt of islands and continents. The India of the prehistoric ages was not only within the region at the sources of the Oxus and Jaxartes, but there was even in the days of history and within its memory, an upper, a lower, and a western India: and still earlier, it was doubly connected with the two Americas. The lands of the ancestors of those whom Ammianus Marcellinus calls the "Brahmans of Upper India" stretched from Kashmir far into the (now) deserts of Schamo. A pedestrian from the north might then have reached—hardly wetting his feet—the Alaskan Peninsula, through Manchooria, across the *future* Gulf of Tartary, the Kurile and Aleutian Islands; while another traveller furnished with a canoe and starting from the south, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America."—EDS.

groups, and by the objects of like character still found in use in Alaska, Canada, and the northwestern States among the descendants of those groups who dropped out of the trek, the connection has been made. It is quite clear along what river valleys and over what easier mountain gradients, these Asiatic immigrants spread over the now Dominion of Canada and the United States east of the Rocky Mountains. A natural and correct deduction, however, was that the majority moved southward, west of the Rockies. It caused no undue surprise therefore when the habitations of the American Indians were discovered in such great numbers in the cliffs and on the mesas of the American southwestern States. Information began to increase with the beginning, fifty years ago or more, of the work of scientists from the Government's Smithsonian Institution among the Pueblo Indians, and of the collection by European museum experts of the dress and accoutrements of the rapidly vanishing Indians. The materials above ground were easily gathered, but it was some time before interest was aroused in the antiquity of the aborigines. That came about partly from the growing desire to discover whether the early inhabitants of America dated anywhere near the time of the early peoples of the Mediterranean regions, partly from the increasing certainties about the high state of civilization among the Incas of Peru and the Aztec, Mixtec, and Maya of Central America and Mexico, and partly from the finds of pottery which seemed to warrant a belief in a considerable antiquity.

Of all the methods in finding the exact chronology of ancient peoples that of comparative ceramics is the most certain. Dated written or inscribed monuments are absolute, but in all countries the making of weapons, of pottery, and of certain household utensils, antedate the introduction of the written or inscribed word. Now, the earliest date in America, fixed with absolute inscribed certainty is some years before Christ, and is inscribed upon a Mayan stela of stone. Another petroglyph for which a date of some 600 B.C. is claimed, has not been scientifically accredited as yet, but it probably will be, and it is not at all unlikely that some of the other as yet undeciphered Mayan stele inscriptions will yield still earlier dates. But what is quite certain is that a stage of civilization which has produced monuments of an artistic and literary character such as those in Yucatan and Guatemala, presupposes absolutely many preceding centuries of the life and growth of a people. Although a date as early as 10,000 years B.C. has been claimed for the beginning of civilization in central America, it has not yet been proved ; but it is not impossible that it will be proved.

The aborigines of Peru, as is known from very recent discoveries of artifacts and pottery, may claim a very decent antiquity, and from the fact that they are farther south than the early peoples of central America, might be supposed to have reached their future home the earliest of all American immigrant aborigines. The less fertile character of their country—although they may have found gold and other metals as early—must certainly have delayed the progress of

their culture in comparison with that of a people who settled in a country rich in agricultural possibilities. The Maya meet the latter condition in the territory which they chose for their home. The lush luxuriance of vegetable growth in the swampy land of central America to-day, furnishes all the necessary proof of the rank fertility needful for the rapid advance in civilization of an early, settling people. Comparative proof can now be adduced for that fact from the archæological discoveries in India, Mesopotamia, and Egypt of the rapid advance—comparatively speaking—of the culture of peoples who settled in warm river valleys on a fertile soil.

Not enough work has yet been done in Peru or in Central America on comparative ceramics to warrant any definite statements as to how many hundreds or thousands of years the civilizations in those countries antedated the Christian era. But in the south-western United States facts are more abundant.

New Mexico, Arizona, Utah, southern Colorado, and California are full of the dwellings and tombs of the aborigines. By the depth, thickness, and number of inhabited or burial strata it is now possible to make close approximations to the dates of basket and pottery making Indians. It is evident that the first incomers into the American South-west chose for their habitations the likeliest spots where the proximity of natural caves in the rock, of water, and of clear land would make living the easiest. We know how they tamed wild grasses and roots and slowly developed several cereals and tuberous edibles. In widely separated groups they began to live in comparative comfort. They soon discovered good clay for making bowls and pots for household use. They discovered turquoise from which such lovely ornaments could be made that the opportunity soon arose to extend it to a marketable commodity, especially with their more distant neighbours to the south. They found and then learned to flake and chip the flints and the obsidian of their hills and mountains into hide-scrapers, cutlery, and weapons. Their fame began to spread.

As time went on, their wilder and less comfortably placed kinpeople began to invade them. The small community house was enlarged to what amounted to a fortress. But time, and the stress of defence against forays, have always tended to enervate and to lessen in numbers a settled people. Centuries however passed before these Indians of the plains and valleys found it first advisable and then necessary to seek homes in places that offered a more secure protection. The majority of them betook themselves to the flat tops of their isolated hills or mesas (from the Latin word *mensa*, meaning *table*). There they built their community houses into towns to which we give the name *Pueblos*. They farmed the valleys below when they dared, but planted also on the tops of their mesas. Others betook themselves to natural shelters in the faces of sheer cliffs, where by enlarging rifts or caves and then building up the openings with strong outside house walls, they established themselves in the very wonderful Cliff Dwellings which in such great numbers are the wonder of the present-day tourist, especially to south-western Colorado.

It seems warranted to set a date for these cliff dwellings and mesa pueblos as a thousand or fifteen hundred years ago. It is, however, quite too unscientifically easy to say that the slow progress of early civilization among these southwestern American Indians must guarantee two or three thousand years of previous life in the vicinity. It is here that the science of ceramics comes into play.

Since the multitudinous discoveries and excavations of sites in Egypt, Palestine, Crete, and Mesopotamia which have produced such quantities of pottery and sherds, and the results of comparative dating that have been made with the help of exactly dated inscriptions, hieroglyphics, and cuneiform glyphs, with the aid of geology in dating stratifications, with the comparison of types of pottery-making and painting with cross measurements of different techniques already dated by historical, inscriptional, or geological proof—it has now become scientifically possible to date with a close approximation of exactitude the life of a settled community, by the stratification of its pottery.

Much credit is due to many scholars from different institutions for this work, but possibly the greatest share of it belongs to the School of American Research founded at Santa Fé by the Archæological Institute of America. The members of the staff and the students of that School have found, collected, tabulated, and dated thousands of pottery sherds and containers. It was not until lately however that this has been accomplished. Excavations have been extended to the earliest of the small pueblos which antedated the mesa and the cliff dwellings. In many of them series of clay containers have been found at different levels. The scientific possibilities of fairly exact dating of ceramics, as already established in the Old World, have made it possible to assign both very early and late dates to pottery by its forms, its texture, and its technique of decoration. There have been, however, several gaps in the chronology, for which lack of sufficient excavation probably accounted. To the lasting honour of the lately deceased and greatly lamented Wesley Bradfield, the expert ceramist of the School of American Research, be it said that in his last work in the Mimbres valley in southwestern New Mexico he found series of pottery which closed the gap. His last work was to set up proof that the different dateable series of Pueblo pottery carried the time of the making of the earliest pieces thus far known in America back to approximately four thousand years ago.

Ralph Van Deman Magoffin.

THE SYMBOL OF THE LOTUS.

[**G. T. Shastri** has already described the Symbol of "The Path" and of "The Serpent" in our January and March numbers.

Those who are desirous of studying the many aspects of this symbol will do well to turn to H. P. Blavatsky's *Secret Doctrine* Vol. I, pp. 379-86.—EDS.]

The modern traveller who ascends the Nile from Cairo to Assûam without glimpsing a single specimen of the Lotus may conclude that the flower which played such an important part in the religious and artistic life of the ancient Egyptians must have vanished with their civilization. But such is not the case. Of the three varieties of Lotus which flourished so abundantly in the days of Herodotus, only the rose-coloured has disappeared. Blue and white Lotuses still star the unfrequented waterways of the Delta, and the ditches and stagnant pools in the neighbourhood of Rosetta and Damietta still slumber peacefully beneath a colourful blanket of the sacred blossoms. The white Egyptian Lotus opens her starry eyes as the shadows begin to lengthen, and in the deep silence of the tropical night keeps her silent tryst with the moon—ever called the "lover of the Lotus." But her sister-Lotus, blue as the sky above her, is a lover of the day and attunes her daily habits to the rising and setting of the sun.

Lest it be thought that the Lotus is an idle lady, seducing all men with her beauty but yielding naught of practical value, let it be understood that she once furnished the staff of life to those who asked for it. Lily-loaves made of Lotus-seeds appeared on the tables of the Egyptian Kings of the IVth Dynasty, and are found even at the present day.

The method by which Lotus-seeds are turned into bread is very interesting. The seeds of the flower are sowed by being enclosed in balls of clay and thrown into the water. After the roots have sprouted and the stalk has journeyed upward, the blossom appears on the surface of the water. Later the seeds are removed and dried, and bread is made from them. The method of sowing the seeds and the food resulting from them may serve to explain a puzzling text in the Christian Scriptures: "Cast thy bread upon the waters: for thou shalt find it after many days."

The exquisite simplicity of the Lotus-blossom gives it a peculiar esthetic value which the ancient Egyptians were not slow to recognize. There seems to have been no period in Egyptian history when this flower was not used for decorative purposes. It appeared on prehistoric pottery even before the IVth Dynasty, one of its earliest delineations having been found at Koptos. Although the applications of the Lotus-motive are numberless, they nevertheless follow certain traditional lines, so that the art-forms of the later period differ but slightly from those of the most archaic days.

In the Temple of Karnak, the Lotus is exquisitely adapted to the capitals of some of the granite columns of Tehutmes, and appears again in bas-relief on a square column of Thothmes III. These pillars, only one remove from the Doric columns of the Greeks, furnish one of the many proofs of Herodotus' statement that Greece inherited her art from Egypt. Professor Alan Marquand—whose voice in matters of Greek archæology is second to none—is convinced that the Corinthian columns of the Greeks owe their origin to the Egyptian Lotus.

In the temples and tombs of ancient Egypt, the Lotus appears as an offering upon the altars and as an oblation to the *manes* of the dead. Garlands and necklaces were fashioned from the blossoms, and wreaths of Lotuses were laid on unwrapped corpses. Some of these wreaths were found in the coffins of Rameses II, Amenhotep I and others, and are most probably the "Egyptian wreaths" of Pliny and Plutarch and the "Lotus garlands" of Atheneus.

The Lotus was so highly reverenced by the Egyptians that not a monument in the Valley of the Nile, not a single papyrus failed to place it in a position of honour. It adorned the capitals of the Egyptian pillars, decorated the thrones and head-dresses of the ancient King-Initiates, and appeared in close association with the creative gods and goddesses of every period.

The god Khoom, who represented the Great Deep or Primordial Space, and Thoth, the god of Wisdom, are both pictured as sitting upon a Lotus. Isis, the immaculate Virgin-Mother of the Egyptians, who symbolized both mystical and material Nature, appears with a Lotus in one hand and a *crux-ansata* in the other. Osiris is shown in the papyrus of Hunefer with a Lotus growing from a pool at his feet, and is pictured upon the wall of the Temple of Dar-el-Medeenah with four genii standing upon a fully opened Lotus blossom. Horus, the son of Isis and Osiris, is said to have sprung from the Lotus of the Celestial Nile, and in the Museum at Cairo there is a lovely image of him rising from the bosom of the heavenly flower. In Chapter LXIII of the *Ritual of the Dead*, called "Transformation into the Lotus" the god exclaims :

> I am the pure Lotus, emerging from the Luminous One.....I carry the message of Horus. I am the pure Lotus which comes from the Solar Fields.

The constant association of the Lotus with all the gods and goddesses connected with creation gives a clear indication of the meaning of this symbol. It was a flower sacred to Nature, and was used to symbolize the Universe in its abstract and concrete forms. Whenever it appears, it signifies the emanation of the objective from the subjective, the eternal thought of the ever-invisible Deity passing from the abstract to the concrete or visible.

It would be impossible to imagine a more graphic description of the Universe emerging from the waters of Chaos than that contained within this lovely flower. The Lotus is the product of Fire (or heat) and Water. In every philosophical and religious system Fire stands

for the active, male, generative principle, while Water represents the passive female principle from which everything in the universe has sprung.

The Lotus grows upon the surface of the water, extending its roots down into the mud beneath and expanding its perfect blossom into the blue above. In like manner does the universe itself exist. Cradled in the bosom of Infinite Space, its roots are embedded in the slime of matter while its fully opened blossom expands within the light of Spirit. So also is the life of man, for man is one with the universe, and both follow the same line of development. Like the Lotus, each human soul is temporarily rooted in the mud of material existence, while the expanding bud of his spiritual nature unfolds into the perfect blossom of Wisdom.

The seed of the Lotus contains within itself a perfect miniature of the plant to be. Each embryonic leaf is delicately folded within the womb of the Lotus seed, patiently awaiting the hour of its expansion. Thus did all the spiritual prototypes of existing things once rest within the womb of subjectivity before they assumed concrete shape and visible form. In the words of an ancient Commentary :

> Like the Lotus, whose external shape assumes gradually the form of the model within itself, so did the form of man in the beginning evolve from within without.

Some of the loveliest legends in the world are found among the Hindu stories of creation which revolve around the Lotus as a central figure. In that period of cosmic quiescence before the hour of creation has struck, the Heavenly Lotus of the Universe is said to rest passively upon the bosom of Space, still unfructified by the Fire of creative energy, the ideal forms folded like embryonic Lotus-leaves within the seed of Eternal Ideation. During this period, Vishnû, the *ideal* creator of the universe, floats upon the Waters of Space reclining upon a Lotus blossom. Lakshmi, the female aspect of Vishnû, is likewise shown as floating on a Lotus, and during the churning of the Ocean of Space she springs from the froth like Venus-Aphrodite, borne upon a Lotus and holding a Lotus in her hand.

> Then seated on a Lotus,
> Beauty's bright goddess, peerless Srî, arose
> Out of the waves.....

The ideal Universe appears as a Lotus growing out of Vishnû's navel, and from this Lotus Brahmā, the architect, comes forth. Although Brahmā is considered as the *practical* creator of the Universe, he is never pictured as a Being outside and above his creation. Brahmā and the Universe are one Being. Brahmā *is* the Universe, and every atom in Cosmos is part and parcel of Brahmā.

Although Gautama Buddha has never been deified by those who follow his teachings, the Lotus is not absent from his pictured and sculptured representations. In his case, the Lotus stands for the Universe as he conceived it, and shows that he was among those who have been able to wrest the secrets of the Universe from the grim Sphinx of life. Gautama's birth was announced to his mother

by Bodhisat, who appeared before her couch with a Lotus in his hand. This same idea appears in pictures of the Annunciation, where the Archangel Gabriel appears to the Virgin Mary holding a spray of water-lilies. The Christian dogma of resurrection is a branch engrafted upon an even older tree than the Buddhistic. The Egyptian frog-goddess Hiquet, who is particularly connected with the doctrine of resurrection, sits upon a Lotus, and the church lamps of the early Christians were made in the shape of a frog enshrined in a Lotus, and were engraved with the words: "I am the Resurrection and the Life."

There is still another kind of Lotus than those we have been considering. This is the Zisyphus which, when eaten, makes a man forget his fatherland and all those dear to him. Tennyson's poem "The Lotus Eaters" tells the tale of those who, after eating the Lotus, were content to bask in the deceptive light of earth-life and so completely lost the memory of their true spiritual home.

The *real* Lotus of the ancients stimulated this memory and directed their thoughts toward the spiritual source of their being. The fragrance of this sacred flower lingers to this day, permeating the atmosphere of thought with its redolence and quickening the spiritual senses of those who have not yet forgotten.

G. T. SHASTRI.

There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech:

The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

THE IDYLL OF THE WHITE LOTUS.

THE LARGER PATRIOTISM.

[**Hon. Robert Crosser** represents the State of Ohio in the Congress of the United States of America. His short article contains some very Theosophical ideas, and if such become more current in political circles, so that they are acted upon and not only spoken of, the cause of Universal Brotherhood would be greatly benefited.—EDS.]

Patriotism is usually defined as love of country. That statement, however, conveys no clear meaning.

Certainly the love of country which we call patriotism does not mean the love of that portion of the Earth's surface which has been subjected to the authority which one recognizes as his government.

If love of such a part of the Earth itself were to constitute patriotism, then if one's government should abandon any territory, that act would diminish patriotism or love of country to a like degree. If love of country means love of that part of the Earth in the possession of one's government, then if that government should annex the whole of an enemy's land, the people of the annexing country would be required to extend their patriotism to include the newly acquired land, or in other words, would be compelled to love what theretofore they had been taught to hate.

The more recent and generally accepted explanation of what is meant by "love of country" or "patriotism" is that it consists of love of the people within the territorial limits of the government to which one owes allegiance—that is, "love of countrymen." But this also is an unsound and far from laudable conception of patriotism.

The logic of such a notion of patriotism necessitates the hating of those in territory, the possession of which may have been relinquished by one's own government either willingly or unwillingly, although immediately prior to such relinquishment, it was regarded as one's duty to love them. When this doctrine is carefully analysed it will be seen that it is merely an effort to justify the promotion of what erroneously may be considered as the self-interest of the group, called nation, to which one belongs, however unfair such a course may be to the rest of mankind. If, regardless of the rights of other men, the apparent degree of material advantage to one's group or nation is the justification for the conventional notion of patriotism, or love of countrymen, then, regardless of injustice to the people of the rest of his country, one should uphold the contention of the people of his own city because his advantage in common with them may be seemingly greater than his interest in common with the people of the country as a whole. If degree of apparent self-interest be the justification for one's devotion, then one should uphold his family, right or wrong, when its interests seemingly conflict with those of the rest of the community. Finally, if anyone's self-interest should conflict

with the desires of the rest of the family, then however right may be the rest of the family, we must uphold his position when he says : " Myself, right or wrong !"

The fact is that patriotism is devotion to principle—the principle of justice—which upon analysis will be found to include such other principles as freedom and equality.

But principle is not a finite thing. It is not confined to locality nor to a person or persons. It is infinite. Justice is a vital quality or attribute of the Life-Force which sustains and actuates all that really exists. This power is named by religionists, God ; by metaphysicians, Infinite Mind ; and by so-called material scientists, Cause.

Since, therefore, justice is an active quality of Nature, it is the law of her action, and there can be no true thinking which is not in harmony with the activity of this Law.

Man has not a separate mind. He is not an entity independent of what seems to be other beings or life. All men make one Infinite Mind and are governed by it. Men can really live only in harmony with the law of this collectivity—One Mind. To live truly, therefore, man must live, think and act in terms of the whole of life. He must realize his at-one-ment with all life. Only by so doing can he experience true understanding. This is the principle of enlightenment and progress. This is the principle of Brotherhood which must not be trampled under foot by a spurious patriotism stated in the language : " My group, my crowd, right or wrong."

This is the principle of the Unity of Life. This is the basis of the Larger Patriotism.

ROBERT CROSSER.

BLAKE'S AFFINITIES WITH ORIENTAL THOUGHT.

[**John Gould Fletcher,** traveller and author, is liked and admired by many for his books, and by not a few for one of his recreations—metaphysics, To his credit stand many volumes, the first of which was published in 1913. *Fire and Wine*, and the last, *Two Frontiers*, in 1929.

When Charles Wilkins, with the help of Warren Hastings, published the *Gita* in 1785, little did either suspect what peculiar force of influence they were letting loose on the western world in the last quarter of the eighteenth century. Warren Hastings described the *Gita* to Nathaniel Smith, Chairman of the East India Co. in London, as "a very curious specimen of the literature, the mythology, and morality of the ancient Hindoos." To struggling western aspirants for soul insight and celestial vision, however, it must have appealed differently —a source of inspiration and a lasting solace.

It certainly came as a help to William Blake, as the article shows.—EDS.]

Readers of Professor Saurat's recent book *Blake and Modern Thought* will realise that in making the attempt to relate William Blake's ideas to sources in early Gnosticism, the Hebrew Kabbalah, and still further East, Professor Saurat has not only expanded our knowledge of Blake, but has given us a new point of view upon his thought. Hitherto, one of the chief difficulties in appreciating Blake has been that, throughout his life, he seems to have used his symbols somewhat inconsistently, and to have held two entirely different views of life which he strove to combine. For example, up to the end of his life, Blake asserted that the Old Testament was an inspired document. In his "Vision of the Last Judgment," written as late as 1810, he says that the Hebrew Bible and the Gospel of Jesus are not Allegory, but "Eternal Vision of all that exists," while the Greek myths are mere fable, or allegory—inspired by the muses who are the daughters of Memory, not the muses who are daughters of Inspiration. But at the same time while Blake was writing this, he was giving us, in his Urizen, a perfect picture of the Jehovah of the Old Testament—and a horrible picture it is. The trouble with Blake is that he went to a great deal of trouble to try and prove for others' benefit that he was after all, a Christian, whereas the fact remains that he was not a Christian in the ordinary sense, and if a Christian at all, he was a Christian of an altogether different cast from any Christian either before him or since. The primary dogma of the Old Testament—the dogma of original sin—was a dogma that he did not accept in its orthodox form. He did not believe that human nature was irretrievably fallen by its own disobedience to God—so fallen that only the sacrifice of the son of God on the Cross could redeem it. He believed rather that "Thou art a man, God is no more; thy own Humanity learn to adore"—a doctrine which is utterly destructive of all Judaism and of Christianity as well. It was in fact because he wavered constantly between two contrary beliefs, first, that life is

altogether evil and that all we need do is to get rid of the "delusions of the great goddess Nature" and perish, and second that life is good, and that humanity, in the person of Urthona, is its real saviour, that makes the prophetic books of Blake such difficult reading. He never seems to know which side to accept; he believes in absolute forgiveness of sins and yet he also believes that sin is ordained by God: "to be an error and to be cast out, is part of God's design." Unless Blake literally believed in the version of the Lord's Prayer which he wrote at the end of his life and in which Almighty God is identified with Satan, and we are recommended "to let His Judgment be forgiveness, that he may be consumed on his own throne," there is actually no reconciliation of the contradictory ways in which he handles his symbology, nor of the inherent contradiction in his own metaphysic.

Professor Saurat's hint that Blake may have been in some way modelling his prophetic books upon the Hindu epics, is valuable, precisely for this reason, that it enables us to enjoy the Prophetic Books without troubling our heads too far about these contradictions—which if we start to do, I fear that we will arrive somewhere else than at the new Jerusalem Blake meant us to fetch up at. We are much more likely to get somewhere near the Lake of Udan Adan if we attempt to derive a complete, logical system from Blake—his general meaning is clear enough, but his "minute particulars" have a habit of dodging about in a most disconcerting way. I don't know just how many detailed accounts of the Fall and the Last Judgment Blake gave in his lifetime, but I venture to say that almost every one of them differs in some respects from the others. The fact is that we find in Blake a body of material continually in process of recasting, development, evolution.

There is much indeed in that mythology that recalls Blake's "Four Zoas." Just as Prakriti in developed Hinduism has two forms: Daiviprakriti, or source of thought and inspiration, and Mula-prakriti, or neuter matter, or root of matter, so Urizen, the most developed form of Blake's myth has two forms: he is the King of Light and at the same time a demonic tyrant. It is worth noting also that he calls the mundane Shell into being, just as Brahma-purusha does. Still more striking is the affinity of Los with Shiva—who is alternately destroyer and regenerator. Shiva has his dwelling, we are told, in a golden palace, on Mount Meru, somewhere beyond the Himalaya, on a spot that is both centre and summit of the earth. Just so is Los equally the builder of the golden city of Golgonorza, where, like Shiva, he is the master of all the arts, and in the Four Zoas he is also made the great destroyer of the world:

> **Terrified at non-existence**
> **For such they deemed the death of the body, Los his vegetable hands**
> **Outstretched; his right hand, branching out in fibrous strength**
> **Seized the sun, his left hand, like dark roots, covered the moon**
> **And tore them down, cracking the heavens across from immense to immense.**

Luvah and Tharmas, the other two chief gods of the Blakean pantheon, have no specific counterparts in the Hindu cosmology, but they resemble strongly two gods of the older Vedic system: Agni and Varuna—the god of the fire and that of the waters. But by an even more striking parallel, Blake gave to all these figures female counterparts, a feature that certainly makes us feel sure that he must have somewhere heard or read about the Indian conception of Shaktis—perhaps as Professor Saurat suggests from such a book as Sonnerat's *Voyage to the East Indies*, published in 1788.

Now it is worth noting that during the time when Blake was writing, an immense interest was being taken in all branches of Indian literature generally. Blake with his theory that all religions are one, was exactly the sort of man who would be interested in translations from Indian literature, permeated as that literature is with religious concepts. Though there is no proof that he read any of Sir William Jones's pioneer translations which appeared during his lifetime, yet there is no doubt that Blake had some contact with the man who was Sir William Jones's (1746-94) successor, Sir Charles Wilkins (1794-1836), the first translator of the Indian *Bhagavad-Gita*.

In Blake's famous Descriptive Catalogue, printed in 1809, of his pictures on exhibition, Number X. appears, as "The Bramins—A Drawing."

> The subject is, Mr. Wilkin translating the Geeta, an ideal design suggested by the first publication of that part of the Hindoo Scriptures translated by Mr. Wilkin. I understand that my costume is incorrect but in this, I plead the authority of the Ancients, who often deviated from the habits to preserve the manners, as in the instance of the Laocoön, who, though a priest, is represented naked.

This plain reference is practically ignored by Professor Saurat. His superior knowledge of French literature apparently leaves him overlooking the fact that the Mr. Wilkin of this passage was a real person—Charles Wilkins, made Sir Charles in 1833—who in 1785 translated the *Bhagavad-Gita*, the "Lord's Song," from Sanskrit into English. Whether Blake had read this, I do not know. At all events, some of his most important ideas are very strongly akin to it, as we shall see.

One of the chief features of Blake's work is, as everyone knows, his attack on morality. Blake felt that people should be judged not by what good or bad they had done, but by their belief or unbelief; he believed in justification by faith as strongly as any Protestant. Later in Blake's life, in his description of the "Vision of the Last Judgment," he returns to the charge.

> Satan thinks that Sin is displeasing to God; he ought to know that nothing is displeasing to God but Unbelief and the eating of the Tree of Knowledge of Good and Evil. The Combats of Good and Evil is eating of the Tree of Knowledge. The Combats of Truth and Error is eating the Tree of Life. Men are admitted into Heaven not because they have curbed or governed their passions, or have no passions, but because they have cultivated their understandings. The fool shall not enter into Heaven, let him be ever so holy.

In other words, in Blake's view, heaven is the reward of enlightenment, not of virtue—to know the truth fully is to enter heaven, and to "cast off fools continually from your company and receive wise men into your company continually" is the Last Judgment.

This is precisely the view of the *Bhagavad-Gita*. The poem is a long dialogue between Prince Arjuna and his Divine Teacher Krishna, acting as his charioteer. They drive to the battlefield, where Arjuna's enemies, who happen also to be his near kinsmen, are assembled. Arjuna feels that he cannot fight these kinsmen. Though his quarrel be ever so just, he thinks that to slay those nearest and dearest to him, who are fighting on the other side, is wrong. He lets his weapon fall, and refuses to go on with the battle. Then Krishna shows him first of all that he is mistaken in supposing that either death or slaying exists. In the quotations that follows, I may say incidentally, I have used Charles Wilkins's original version, which Blake may have seen, in preference to later translations:—

> As the soul in this mortal frame findeth infancy, youth, and old age; so in some later frame, it will find the like. One who is confirmed in this belief is not disturbed by anything that may come to pass. The sensibility of the faculties giveth heat and cold, pleasure and pain, which come and go, and are transient and inconstant. Bear them with patience, O son of Bharat; for the wise man whom these disturb not, and to whom pleasure and pain are the same, is formed for immortality.

Here we have precisely Blake's doctrines of the states through which man passes, and of the deceit which the senses practise on us when we take them literally. In the view of the *Bhagavad-Gita*, only God is eternal and does not alter:—

> The man who believeth that it is the soul who killeth, and he who thinketh that the soul may be destroyed, are both alike deceived, for it neither killeth, nor is it killed. It is not a thing of which a man may say it hath been, it is about to be, or is to be hereafter; for it is a thing without birth; it is ancient, constant and eternal and is not to be destroyed in this, its mortal frame.

Readers of the footnotes which Wilkins appended to his translation of the *Bhagavad-Gita* may note that this universal soul which is indestructible, and therefore the same thing as God, is described by Wilkins as being "represented under the figure of Maha-Pooroosh, the great man, or prime progenitor; who in conjunction with Prakreetee, nature or first principle, under the emblem of a female, engendered the world by means of his Maya, or supernatural power." Thus we find in the *Bhagavad-Gita* the same figure as Blake's Albion, the Ancient Man, or the Adam Kadmon of the Kabbalists. None can find this ancient man—this eternal quality of the universe—in the Hindu poet's opinion, who is in any way bound up with the three earthly qualities which are called Sattwa, Rajas and Tamas, that is to say, truth, passion and darkness. In other words "a truth that's told with bad intent, beats all the lies you can invent," the way of passion is the way of self-destruction, and the way of darkness (or of doubt) is condemned just as strongly by the author of the *Bhagavad-Gita* as by Blake:—

> A riddle or a cricket's cry
> Is to doubt a full reply.

It may be noted here that the word Tamas, which is used in the *Bhagavad-Gita* to describe the particular state, or quality, of mental darkness, has been supposed, I think by Mr. Foster Damon, to have given to Blake the name of his Zoa, Tharmas. I do not think this is exactly the case. I feel sure somehow that Tharmas is simply the word Thames slightly disguised. But this is by the way.

To go on with the *Bhagavad-Gita's* argument. The only way man may attain to a divine state is not by morality of any sort, but by wisdom. "As the natural fire, O Arjoon, reduceth the wood to ashes, so may the fire of wisdom reduce all moral actions to ashes." And further "The Almighty createth neither the powers nor the deeds of mankind ; nor the application of the fruits of action ; nature prevaileth. The Almighty receiveth neither the virtues nor the vices of anyone." We surely cannot find anywhere than that a plainer statement of just what Blake believed in all his mature works. And this, be it remembered, appeared in 1785, before any of those mature works were written.

According to the *Bhagavad-Gita*, this wisdom is to be attained in one of two ways. One can either withdraw from the world and become a pure contemplative recluse, or continue to take part in the world, but remain detached from one's own actions, and indifferent to their results :—

> Let the motive be in the deed, not in the event. Be not one whose motive for actions is hope of reward. Let not thy life be spent in inaction. Depend upon application, perform thy duty, abandon all thought of the consequence, and make the event equal whether it terminate in good or evil. The action stands at a distance inferior to the application of wisdom. Seek an asylum then in wisdom alone ; for the miserable and the unhappy are so on account of the event of things. Men who are endued with true wisdom are unmindful of good or evil in this world. Study then to obtain this application of thy understanding, for such application in business is a precious art. Wise men who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth and go to the regions of eternal happiness.

Here we have almost the whole of Blake's own dominant characteristics : his feeling that the artist must practise his craft continually ; his indifference to worldly success, shown in such a poem as "I Rose Up At Dawn of Day"; his belief that understanding is much more important than either good or evil actions ; his valuing of great men according to their works ; his feeling that Death is a release from life. The only difference between the Hindu singer and the English poet-painter is that Blake is more of the creative and prophetic type—he gives us the "end of a golden string"—whereas the Indian poet is didactic, more reasoned-out, more—as Blake would say—"abstract." Blake has too much image-making creativity in his composition to reach the dispassionate heights of his great predecessor. But both reach the same conclusion—and whether Blake read Wilkins's translation carefully or not—this fact is very suggestive. It proves that the possibility exists that Eastern and Western views of life may be brought into contact, a possibility that must now at this moment again become actuality, *if we are going to avoid another catastrophe to civilisation on an even greater scale than that of the late War.*

The sum total of the *Bhagavad-Gita's* argument may be stated in this way :—Each class of man has a dharma, a code of social religious work incumbent on it. On the other hand, the paramount duty of the individual man is to save his own soul, to bring his own conditioned self and individual existence into harmony with the Supreme Self, the unchangeable Ancient of Days, the "Supreme Male," who rules all things ; and the way to that harmony lies through realization of the distinction between Self and not-Self, soul and matter and through devotion to the supreme, *bhakti*. This enlightenment can be reached either by the *sannyasin*, or recluse, who casts off all worldly ties and meditates alone in the wilderness on the nature of the Soul and Matter, or by the ordinary man, who under the "rule of works" performs all his social and religious duties purely for the love of God, and without bothering about the results that may accrue from them. This, according to the *Bhagavad-Gita*, is the most natural and convenient way ; we may be sure it was also Blake's way.

JOHN GOULD FLETCHER.

It is not very long since the inhabitants of India were considered by many, as creatures scarce elevated above the degree of savage life ; nor, I fear, is that prejudice yet wholly eradicated, though surely abated. Every instance which brings their real character home to observation will impress us with a more generous sense of feeling for their natural rights, and teach us to estimate them by the measure of our own. But such instances can only be obtained in their writings : and these will survive when the British dominion in India shall have long ceased to exist, and when the sources which it once yielded of wealth and power are lost to remembrance.

—From a letter of Warren Hastings to Nathaniel Smith, Chairman of the Board of Directors of the East India Company, dated 4th October, 1784.

IS SOCIAL WORK THE SOLUTION ?

[**John Hamilton Wright** speaks from first hand experience as a social servant. He is also a research scholar of many years standing. While his deductions are derived from U. S. A. conditions, they are equally applicable to other countries. One of his deductions is very Theosophical, namely, "that bettering physical conditions alone will not make men either good or happy." With regard to this point, and also to the necessity for personal interest in charity, we read in *The Key to Theosophy* (p. 193), by H. P. Blavatsky:

> "The Theosophical ideas of charity mean *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs. We Theosophists do not believe in giving money (N. B., if we had it) through other people's hands or organisations. We believe in giving to the money a thousandfold greater power and effectiveness by our personal contact and sympathy with those who need it. We believe in relieving the starvation of the soul, as much if not more than the emptiness of the stomach; for gratitude does more good to the man who feels it, than to him for whom it is felt."
>
> —EDS.]

Out of the increasing complexity of our Western civilization has arisen a host of problems of human misery and maladjustment which cry aloud for solution. These problems are by no means new, but the present massing of individuals in our large cities makes them apparent on a scale that prohibits ignoring them or attempting to gloss them over. Notwithstanding the vaunted triumphs of man over nature, the discoveries which have increased the physical comfort and well-being of millions, and our exhaustive economic and sociological research, widespread poverty and wretchedness are eloquent of the defective adaptation of man to his environment or of the latter to the needs of man. The difference, in this respect, between America, with its highest *per capita* income in the world, and India, with its overworked and underfed population, is one of degree, not of kind.

No normal human being likes to see suffering. It pricks him in spite of himself with an uneasy sense of responsibility that he should attempt to alleviate it. As the number of cases of need have increased, the socially sensitive have seized with relief upon the idea of subsidizing efforts to better conditions by proxy. From a cash contribution to a specific charity which appeals to them, many in America have taken the next step to a blanket cheque to all the recognized charitable enterprises sponsored by the community chest. A few strokes of the pen once a year and one's duty by society is done. One need no longer be harrowed by sights of wretchedness. The victims of misfortune who come to one's attention may be referred to the appropriate agency and their cases dismissed from mind with a clear conscience.

But are we any nearer the solution of the problem of human suffering through our cold vicarious charity, with its scientific methods, than we were with the old direct giving when the heart was touched ?

A quantitative measurement of the results of social work is exceedingly difficult, inasmuch as they are largely intangible, but figures are lacking for even such obvious gauges as whether the ratio of submarginal families to the total number of families in a given community is rising or declining. An index, subject to certain qualifications, to be sure, is offered by the rapidly mounting costs of caring for the submarginal group, as indicated by the appeals for more and ever more support from the community.

The increase in the number of American cities on the community chest plan in the five years 1922-27 explains in part the rise in the amount contributed to community chests from $23,000,000 to $64,000,000 in that period. The latter figure is reported to represent only 40 per cent of the budgets of the agencies financed by community funds. In Cincinnati alone the total amount raised for social service jumped from $675,000 in 1914 to $1,767,000 ten years later. What is there to show for this tremendous outlay ?

The enumeration of all services performed by their employees over certain periods is featured by most family case work societies, but this does not tell us whether social work really pays. The poulticing of boils may afford the sufferer temporary relief without getting at the condition that causes the eruption.

A better gauge is offered by the results of dealing with specific families, so far as the social worker is able to evaluate them. The outcome of the attempt to determine the net results in a group of selected families under care in an American city of about 250,000 population, reported in *The Survey* for January 15, 1928, is suggestive. Fifty-four current cases, chosen as outstanding examples of services rendered, were analysed and the present condition of the families compared with their condition when they came to the agency's attention.

The services rendered were quite numerous and varied, including physical and mental examinations, hospital and other institutional care, change of housing conditions, securing of employment, the obtaining of mothers' pensions, the prosecution of support actions, the provision of recreational opportunities, and the furnishing of Thanksgiving and Christmas baskets. The families had been known to the agency on an average of four years but were classified as active cases for an average of less than two years. They had received material relief to the value of $12,827 while under the agency's care.

An impartial consideration of the results led to the following conclusion :

Condition of family apparently improved	..	24 cases.
,, ,, ,, ,, unimproved	..	25 ,,
,, ,, ,, ,, worse than before	..	5 ,,

The results of analysing fifty current consecutive case records in the same agency's regular files made a slightly better showing, but in fourteen of these the condition of the family was reported

apparently unimproved and in thirteen more the record was too vague to justify a conclusion, showing less than half for which an improvement could be claimed.

In one respect organized charity certainly has advanced in the last few years, but it is best stated as a negative gain. Terrible mistakes the most conscientious social worker still is liable to make, a danger which ever attends arbitrary interference with the course of others' lives, but charity organization societies no longer wreak the widespread havoc they once did with indiscriminate pauperizing of applicants for alms. While the budgets of such societies have grown in many cases by leaps and bounds, they have shown a consistent reduction in the proportion of their funds going for direct material relief, and an increase in allotment to salaries of trained workers for an increasing variety of services.

Some of the evils contributing to human misery and affecting great blocks of the people, such as an inadequate wage scale, bad housing conditions, and a large amount of unemployment, have their rise in the pressure of population upon the means of subsistence or in other forces quite outside the social worker's range of effective influence. Palliative measures may relieve at best but a fraction of the people affected by these conditions, and that sometimes at the expense of other members of the group who else might have had the opportunity for employment or for a better dwelling which was preëmpted for a client of the agency.

What better housing, health, and employment regulation can do for the mass, social work can do for a limited number of individuals in preventing or relieving suffering or social maladjustment. There is no gainsaying that organized social work does relieve or prevent human misery in numerous specific cases. Society cannot escape its responsibility towards the mentally and physically incompetent. A large share of human wretchedness, however, is directly traceable to a wrong attitude towards life, arising out of a misunderstanding of one's own nature and obligations to others.

It has come to be recognised by most thoughtful social workers that bettering physical conditions alone will not make men either good or happy. Helping a man to help himself, and strengthening individual character, are prominent among the announced aims of social workers to-day, however much belied in practice. Their tangible labours, however, are directed largely at untangling the meshes of untoward circumstance in which the family is involved and for which it has sought help. Grappling, in the family's behalf, with its specific problems may solve the particular difficulties which confront them, but offers no assurance for the future. If the character of the individuals remains unchanged new problems are but too likely to lead to new complications and new appeals for help.

The outstanding cases offered by social agencies in justification of their existence, and they are few indeed in proportion to the total number served, involve most frequently people of sterling qualities and some ability who have fallen on misfortune through no immediate

fault of their own. The respectable and hard-working father, stricken with blindness, is sent to a school for the blind and restored to his family able, as he had always been eager, to contribute materially to their support. A widowed mother whose earnings with her best efforts cannot be stretched to provide adequately for a large family is given help pending the securing of a mother's pension or until the older children reach the age where they can help.

This minority responds gratifyingly to the help given, but who can question that it would have been better, even for them, if their relatives or other individuals had rallied to their aid. Personal assistance and encouragement would have brought the same results physically, and would have benefited the recipients further by inspiring gratitude, which it is difficult to feel towards an impersonal charity organisation society or a community chest.

And how much more their benefactors would have benefited from personal exertion in their behalf, personal sympathy, forethought, and assistance in their troubles or needs ! It is such ties of service and gratitude that strengthen the bond between man and man and hasten the day when the realization of human brotherhood will dispose all to acts of justice, charity, and mercy, and relegate organized charity to a place in the history of man's unfolding social consciousness.

JOHN HAMILTON WRIGHT.

None know more keenly and definitely than Theosophists that good works are necessary; only these cannot be rightly accomplished without knowledge. Schemes for Universal Brotherhood, and the redemption of mankind, might be given out plentifully by the great adepts of life, and would be mere dead-letter utterances while individuals remain ignorant, and unable to grasp the great meaning of their teachers.

—H. P. BLAVATSKY in *Lucifer*, I p. 169.

TORTURED BY KURDISTAN WITCHES.

[**Sirdar Ikbal Ali Shah**, the Afghan explorer and writer, has lately come into prominence in England as author and lecturer. His wanderings have taken him off the beaten track into many of the unvisited places of Asia.

The experience narrated in this article with the seemingly curious demand for human blood and human hair will not surprise any genuine student of Occultism. Though magic is supposed to be dead, it flourishes both in inspiring as in terrifying forms all over the East; in the West undesirable magical practices are taking birth in strange places—in beauty parlours, in the development of personal magnetism and fascination, in ameturish hypnotism, etc. Eastern black magic might scornfully laugh at these Western jejune attempts, but personal desires form the soul of evil magic, and if the West does not heed the advice soon there will be "Eastern magicians" doing a roaring trade, and what is worse, enslaving their chelas' souls into the bargain.

We draw our readers' attention to *Isis Unveiled*, II 629-633, where Madame Blavatsky writes about the warlike tribes of Kurdistan and narrates a thrilling experience of her own among them.—EDS.]

It was only recently that I rather stupidly resolved to cross Kurdistan on horseback from the neighbourhood of Lake Van to Diarbekr. There was an ugly range of mountains to negotiate, but passes were frequent, and on the whole I was optimistic about winning through without much difficulty. But I did not know what was coming to me.

I had ridden perhaps about twenty miles across the low, sandy flats south of Lake Van when I found myself almost beneath the shadows of the mountains—and without either of my servants. As a matter of fact I was scarcely surprised at this, as the day before Abdul, my faithful dragoman, had hinted at such a possibility. But the excuse he gave for a possible withdrawal made me laugh so consumedly that I lost the gist of his further remarks.

"Effendi," he whispered solemnly, "beware the mountains of Kurdistan, for there lurk the witches who hold men by magic spells and steal their wits away."

And now I found myself at late afternoon in a pass of the gloomy heights, alone, and with a distinctly eerie feeling playing through my hair and down my spine. I rode slowly, glancing fearfully from one side to another. Of what was I afraid? I could not tell. I only knew I was afraid, and wretchedly afraid, like a child in a darkened room.

Suddenly my horse's foot slipped, and I felt myself sinking. Down we went into an artificial pit dug in the ground where we floundered. The beast lashed out in its panic, and nearly brained me, but I succeeded in quieting it. I found we had fallen into a dug-out or trap some eight feet deep. Could I pull my steed upright? I might mount on his back and make my way out in that fashion. But an effort convinced me that that was impossible, as he had broken the near hind leg.

I was considering the wisdom of shooting off my rifle to attract assistance when I became conscious of a number of strange and dreadful faces grinning down upon me with unholy glee. That they were women was evident, but their wild eyes and matted hair gave them rather the appearance of evil spirits in that gloomy and desolate place.

"Halloo," I hailed them in my best Kurdish: "What in the name of Sheitan does this mean? Get me out of this at once, or I'll report you to the police when I arrive at Diarbekr."

They remained silent, but after an interval one of them threw a rope down. This I tied round my middle, and was hauled out of the pit, by no means gently. My first act was to shoot my horse from above. I had scarcely done so, when I found myself seized by rough hands, my cartridge-belts and revolvers were stripped from me, and the rope which had been the means of my deliverance was triced round about me so quickly that I found myself helpless.

I was marched to the lee of a great spur, in the shadow of which sat a veiled woman. My captors halted me abruptly.

"So," I remarked jocularly, "I suppose I am in the power of the witches of Kurdistan?"

"Insolence will not serve you," replied the veiled lady in fluent Persian. "Something is required of you—and if you do not agree, it may go hard with you."

"Indeed," I replied jauntily, "and what can I do for you?"

"We want some of your blood—a man's blood," she said, or almost chanted in a gruesome tone, "also your hair and beard."

"Well," I ejaculated, "I'll be hanged.. ..."

"You'll be hanged if you *don't*," she sneered, "Zuleika, bring the knife and the shears."

I resolved to put a bold face on the incident. "Look here," I said, "I suppose you want bits of me for your absurd incantations. You should be ashamed of your grovelling superstitions. I don't mind paying you a reasonable ransom. But blood and hair! Certainly not."

"That matter is out of your hands," she hissed vindictively. In a second I was thrown to the ground and a deep incision was made in my left arm. I felt the blood trickle from a vein, heard it drop into some vessel held to receive it. I struggled, but all to no purpose. I only bled the more freely. Rough fingers seized my hair, my beard, and tore great strands therefrom. Then I felt my arm being bound up in a perfunctory manner. The whole business was over before I could realise it, and the weird women had flitted away, leaving me weak and disfigured but unbound in the shadow of the spur.

How long I lay there I cannot well say. I was conscious of nightfall, but, later, through loss of blood, I fainted again and again. At last, when I came to myself, it was morning. I dragged myself into a sitting posture and looked about me. There was not a soul in sight.

Painfully, little by little, I crawled on all fours to the mouth of the pass. In the distance I could see a couple of horsemen, my deserting servitors. I gave a weak halloo and waved my handkerchief. Slowly, cautiously, they rode towards me. When at last they came up with me I was much too exhausted to rate them as they soundly deserved.

Hoisting me on one of their horses and chattering volubly, they took me by a detour to the nearest village, a poor enough place, where I lay in the grip of fever and exhaustion for nearly a week. At the end of this time I made my way to Diarbekr, and reported my mishap to the Chief of Police there. He shook his head.

"I am sorry, Effendi," he said with a deprecating smile, "but I can do nothing—nothing at all. The people simply would not stand it. To them the witches are sacred folk not to be meddled with."

And with that I had perforce to be content. Oh, the attractions of Kurdistan as a holiday resort! But what those she-demons did with my "remains," heaven only knows. I have heard that they use the blood of a man to raise demons. Well, mine must have attracted a bunch of angry devils indeed.

IKBAL ALI SHAH.

WHERE TO BEGIN?

[**B. M.** is an old-world man living by his old-world methods in our era. We are fortunate in having secured a few reports of his talks to his intimate friends. The Bhagavad-Gita is the book he has mastered through long years of study and meditation; but further, having lived according to its tenets more successfully than is generally possible, his thoughts breathe a peculiar fragrance. The papers have been translated from the vernacular; it should be understood that they are not literal translations, and the translator has adhered more to ideas and principles than to words. Although B. M. knows English, his inspiration becomes impeded in employing that medium of expression and so he prefers not to use it. We think our readers will find real inspiration in this series.—EDS.]

> "But those who seek this sacred ambrosia—the religion of immortality—even as I have explained it, full of faith, intent on me above all others, and united to devotion, are my most beloved."
>
> —*Bhagavad-Gita*, XII. 20.

The greatest virtue of the *Gita* is its practicality; even for the man of the modern age of gold and electricity it offers something which can be practised.

In its compact completeness the *Gita* proves of even greater value to the aspirant who desires to live up to his ideals. Unlike the Zoroastrian Gathas, or even the Sermon on the Mount, it is not fragmentary. The only other message of early eras as compact but not as complete is Lao Tzu's *Tao Teh Ching*. Christian Church authorities know, and many among them admit, that Christendom cannot live according to the tenets of the Sermon on the Mount without destroying itself. The main reason for this is that an equally convincing programme for the higher life such as the Sermon gives is not available in the Bible for less strong souls: it is the Sermon or nothing, and so it has naturally resulted in mostly nothing. Scepticism of Science is born of experiences which have been and are real to the consciousness of scientists. In the Church there is hardly anything except belief for the ordinary intelligent mind,—which that mind rightly rejects. This will be presently the case with all India—Hindu and Muslim alike. As western education spreads and western institutions are adopted, religious dogmatism, blind belief, credulity and superstition are bound to receive rude but deserved shocks. Our only hope is that in their shattering, spiritual knowledge, faith rooted in such knowledge, open-minded enquiry into soul-life and soul-problems and the tenets of old-world philosophies will not die out, as happened in Europe and America. The transition period from the death of creeds to the birth of spiritual life may become prolonged and harmful to India if materialism and scepticism about soul-verities come to the forefront. The remedy lies in the popularizing of the teachings of the *Gita*, which, as we have pointed out before, is for all Indians. When creeds are discarded, there must be something to take their place, and we do not know of any Indian Message so potent and powerful as that of the *Gita*. Because of its sound logic, its consistency, its thorough

reasonableness, it appeals to the mind of man; because of its deep spirituality it touches the intuitive heart of man; because of its vigour and practicality, it energizes man to right action in his individual as in his public life.

In the twelfth discourse will be found the different stages of the uphill path of Soul-life. The most strenuous as the most simple are described. It is the chapter on Bhakti-Yoga, and the Devotion to be practised makes the practitioner the disciple and friend of Shri Krishna, and the follower of the Religion of Immortality. All who practise their respective disciplines as herein explained are beloved of the Mahatma. After the variety of steps, suited to different stages of human evolution, is given a superb description of the man successful in his efforts : he has risen above the pairs of opposites, and is unexpecting and unsolicitous about the results of things, has acquired control over his speech, and is free from the attachments of home, country or race. He has attained that Freedom which speaks not, but is at the service of his fellows every hour of the day.

What are these steps and stages ?

In verses 7 to 12 these steps and stages are described : –(1) He who having united himself to his own Higher Self acts as that Self and in his lower nature is not affected by the outside universe, and thus is free from the bondage of Karma. (2) He who with the aid of his Manas (Thinking mind) and Buddhi (Intuitive discrimination), both influenced and energized by Wisdom, endeavours to penetrate the Atman, the Self, and reaches the vicinity of the first stage of the emancipated Dhyani. (3) He who is not able to use his higher attention and image-making faculty, first requisites for the preceding stage, regularly attempts by practice to feel and come in contact with the Higher Self with the assistance of his ordinary intelligence and knowledge. (4) He who is not capable of such purification and concentration of the third stage becomes intent on the performance of only a certain class of deeds which are dana—charity, tapas—mortification, and yajña –sacrifice, exclusive of all else. (5) But the mere mortal is not able even to do this which gives him a sure refuge, unbeknown to himself, in the Higher Self, and so he is told to do all he has to do, but with self-control, and renouncing the fruits of all his actions.

Each one among us has to find out on what step on the ladder of spiritual life he stands, of what he is capable. Certain things are natural and easy to us, and the steps in advance require strenuous endeavour. If it be asked : what about someone who is not able to begin the practice of self-control and renunciation of the fruits of action? The answer is : It is not that he is not able, but that he is not prepared to commence living spiritually. In the 12th verse Krishna says that renunciation—tyaga—prescribed for the 5th or the starting stage is superior to all else, for from it results peace and tranquillity—Shanti. This because whatever the stage, the doing of deeds, the wearing of bodies, the discharge of obligations to man and Nature, are strongly and repeatedly advocated. Even the Mahatma Krishna is engaged in action all the time.

No man is denied his right to Wisdom and Immortality and for each the way begins where he is, where he actually stands—at home, in the market-place, East or West. And so it is said in the *Voice of the Silence*:

No warrior volunteering fight in the fierce strife between the living and the dead (the immortal Higher Ego and the lower personal ego) not one recruit can ever be refused the right to enter on the Path that leads towards the field of Battle.

For, either he shall win, or he shall fall.

Yea, if he conquers, Nirvana shall be his. Before he casts his shadow off his mortal coil, that pregnant cause of anguish and illimitable pain—in him will men a great and holy Buddha honour.

And if he falls, even then he does not fall in vain; the enemies he slew in the last battle will not return to life in the next birth that will be his.

But if thou would'st Nirvana reach, or cast the prize away, let not the fruit of action and inaction be thy motive, O thou of dauntless heart.

Know that the Bodhisattva who Liberation changes for Renunciation to don the miseries of "Secret Life" is called "Thrice Honoured," O thou candidate for woe throughout the cycles.

B. M.

CONTACTING THE INVISIBLE.

III. MEDIUMS, PSYCHICS AND RELIGIONS.

[This third instalment of a carefully prepared statement on the important and practical subject of the influence of the invisible, contrasts the mediums and the psychics. No one interested in religions should omit to study the contents of this contribution.—EDS.]

The religious instinct is a basic factor in human conduct, for it is common to all mankind. Its most potent manifestation is Psychism. Although allied to Mediumship, the differences are as great as the similitude. Although the materials for study and comparison of these two phases of inter-communication are abundantly provided by both, one may search in vain in the one as in the other for any coherent understanding of the phenomena presented. No more than the Medium is the Psychic able to explain either his peculiar gift or the nature of the influences exercised on him.

Mediumship pure and simple is exceedingly limited in its field; its communications are almost wholly personal, and hence it is barren of the elements of definite continuity. Moreover, its practitioners are in nearly every case physically and nervously deranged; addiction to it rapidly wears down the moral and intellectual fibre of the medium, so that all force of character is gradually dissipated.

In Psychism, however, there is, more often than not, a heightening of the intellectual and moral nature, even though verging on what would be accounted insanity, were it not coupled with ideas generally reverenced by mankind. Mediumship shows a greater and greater dispersion of thought in the practitioner, while in Psychism there is always an intense concentration of the whole nature in a particular channel. The Medium has no mission; the Psychic always has, and by none is this mission more seriously regarded than by the Psychic himself. In fact, he is consecrated to it, regards himself as the direct agent of divine Authority, brooks no questioning of the authenticity of the relation established.

The medium is always in more or less of a trance or cataleptic condition during the production of his messages or other phenomena; preserves little or no recollection of what occurs; cannot be depended upon for any particular phenomena, or indeed for any manifestations at all at any given *séance*; is always accompanied by a "control" or "controls," that is, a "familiar spirit" which manipulates the performance. The Psychic or Sensitive, whether clairvoyant or clairaudient, is always more or less conscious of what takes place; is able to produce his communications more or less at will; does not require the physical concomitants of ordinary mediumship; usually receives his chief "inspirations" when alone. The genuine Psychic submits himself to a given regimen of discipline and conduct, and is in all leading cases imbued with an increased energy and force of

character by his experiences. The examples of Psychism are numberless and many of its practitioners have exercised a power over their followers, an influence over succeeding generations, well-nigh incalculable.

Mediumship, if not positively immoral, is in all cases certainly unmoral, for men of any and every shade of moral infirmity become mediums. Since in every case passivity and a large degree of unconsciousness are necessary to successful mediumship, no Medium is strengthened intellectually and morally, regardless of the nature of his communications. Many, if not most, Mediums do deteriorate. Psychism requires a rigid moral practice of a nature consonant with the communications received, and demands a like conservation of energy to make the communications effective on the minds of others.

Psychism has been the governing factor in all religions and the originator of all religious sects. To limit for present purposes an otherwise unlimited record, Psychism is the same potent influence to-day as in all former times. Omitting the founders of the various large divisions of sectarian Christianity, made respectable by time and numbers, there have been astonishing communications from psychics in modern days. Once the accessible facts are studied it would seem impossible for any ordinarily intelligent and honest man to apply the epithets of fraud and hallucination to these psychics or to their communications. It suffices nothing merely to label such extraordinary specimens of the possibilities latent in human beings, and those who are content with such scepticism are, to say the least, no nearer understanding than those who are content blindly to believe in them, or to surrender to their manifestations. What is even more astonishing than blind scepticism and blind faith, is the indifference with which the wordly-wise leaders of mankind have uniformly treated this scientifically unexplored domain. The mysteries of physical nature are as nothing compared to the mysteries of human nature. Religion exercises a firmer hold and a vastly greater influence on humanity than any and all sciences, any and all governments, any and all the purely social, intellectual, and other racial movements—exercises this hold and influence here and now, for all these other cycles of activity are dependent on the religious ideas of mankind. It is not too much to say that nothing survives except as it is rooted in the soil of the religious instinct. Men ignore this instinct, or succumb to it, but no study of it is made for what it is—the greatest psychological mystery of all time.

It should be observed that the break-up of any old established religion does not mean the death of the religious instinct. The dissolution of the old and the establishment of a new religion or sect are accompanied by the same phenomenal outbursts—Mediumship and Psychism. As these cease in the old they appear as precursors of the new. Every new religion and every new sect appear, from the standpoint of the older crops, to be unreasonable, unmoral or immoral, and their originators and converts to be unbalanced where not insane, actuated by sinister motives where not deluded and

hallucinated. This may be true enough, but it is forgotten or ignored that the signs and portents of the new were also the portents and signs of the old in *their* beginnings ; that every argument against the new claimant is equally valid as against the established faith, and conversely that the same phenomena which originally secured the tenure of the old faith now attest the sanctity of the new.

To the "inspired" leaders and their devoted adherents, the communications of Mrs. Eddy and Joseph Smith in America, of "the Bab" in Persia, of Ramakrishna and Vivekananda in India, are as holy, as consecrated, as genuinely messages from another and higher world as the messages of Mohammed or Jesus, Buddha or Krishna. They are no more to be ignored or scoffed at by "orthodox" sectarians than the life and messages of George Fox, of John Calvin, of countless other founders of sects in the West and in the East. The plain truth is that no believer in *any* religion, let alone any sect, has the faintest moral or logical right to impeach or deride any other, no matter how absurd or bizarre. And why not? Because they all rest on the same phenomenal basis, all adduce and employ the same facts and factors, all alike are open to the same objections. What applies to one applies to all the rest.

What is needed by the world at large, and what must be undertaken for himself by each new investigator of the subject, is an examination, not of any particular "revealer" and his messages, but of the fundamental nature of Psychism itself. By all too many men Mediumship and Psychism are identified with the world Spiritual. Fundamentally, the average man lives in this world and believes in "the other world." For him there are only two worlds: the world of the living and the world of "Spirits." On this naïve basis, it is an unassailable logic which regards as "spiritual" any and every manifestation which does not have its origin in the world of the living: since mediumistic and psychic phenomena and phenomenal communications when and where genuine do not originate with living men, they must come from "Spirits." Equally, it is common belief that just as in this world there are good and bad men and influences, so in the other world there are good and bad "Spirits." Inevitably, to each Medium or Psychic *his* "Spirits" are the good, his messages the genuine.

Considered merely from the standpoint of their effects on living man, this human instinct and logic with their concomitants of Mediumship and Psychism have been the governing factors in racial evolution—of all its good and of all its evil. When weighed for their potential influence on the destiny of the human Soul after death, they become simply immeasurable. All the more reason, then, that the thoughtful man should overlook no possible criterion by which to determine his own choice and course among the countless varieties of Psychism.

Was Krishna, was Buddha, Jesus, H. P. Blavatsky, a Medium or Psychic? Were *their* phenomena of the same nature as the psychological experiences of the countless founders of religious sects?

Were *their* Messages delivered under the same auspices, to be accepted or rejected on the same basis, as those provided by the Psychism and the Creeds of religion and religious sects ?

To admit the *bona fides* of these many Psychics, the actuality phenomenal or otherwise of their multitudinous messages, does not imply the necessity of also accepting the wisdom of these teachers or the verisimilitude of their teachings. *What the careful student must face is another fact—that unless criteria exist independently of any and all purported teachers and teachings, superior to them all, and accessible to the humblest as to the highest man, there is no real choice possible, no real path through the confusions of this world, let alone the other.* It is self-evident that no teaching is presented as false or erroneous, whatever it may be in fact ; that whatever teaching is accepted is adopted because it is believed to be true.

What is needed by the world and by the individual seeker after the Mysteries is not more "truth," revealed or otherwise, but a common and infallible standard by which to determine the actual nature inherent in any and all experiences, mundane or super-mundane. A teaching may be never so true, but if it appears as false to any man, its benefits are lost to him. A teaching may be never so false, but if it appears as true to any man, he will adopt it, give his life for it, suffer endlessly for his mistake—here, we know, and hereafter it must be, if there be a Hereafter.

What are those Fundamentals by which a man may weigh in the same scales his own faith and experiences as well as those of any and all others ? *There* must be the true Occultism.

[The last instalment will be on "The Path of Theosophy."]

WHAT MAKES A CITY'S PERSONALITY.

[**Helen Bryant** is one of the young English writers whose illusive and delicate prose has increasingly been seen of late in the leading London dailies. She is also entering the magazines as a short-story writer. Educated in England and France, she has travelled in Italy and the United States.

In her article Miss Bryant speculates, and naturally cannot come to definitions and decisions. There is feeling and instinctual perception but not knowledge. This is not surprising, for the rationale of this feeling will be found in one of the ten principal tenets of the Esoteric Philosophy, with which, perhaps, Miss Bryant is not familiar, *viz*: "All things that ever were, that are, or that will be, having their record upon the astral light or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known." Thoughts, feelings, words, deeds of citizens registered in the astral light of any city are drawn back to it as reflections under the unerring law of magnetic attractions. Each person, permanent citizen or passing traveller, is impressed, literally and actually by the astral light, each drawing chiefly to himself that which is consubstantial with his own nature and constitution. But let it not be supposed that this implies fatalism; for as H. P. Blavatsky points out; "Humanity, in its units, can overpower and master its effects: but only by the holiness of their lives and by producing good causes." (*Secret Doctrine* II, 512).

In a future number we will publish another study of the same subject from Miss Bryant—"The Reincarnation of Cities."—EDS.]

"Which city," asks a character in *The Sea-gull*, "did you like best?" And the answer is: "Genoa. The life in the streets is so wonderful there ..... you wander aimlessly zig-zagging about among the crowds.....you live with it, are psychologically at one with it, and begin almost to believe that a world-soul is really possible....."

A world-soul, perhaps: a city-soul, assuredly. Not only in Genoa, but wherever a collection of people has been magically fused into an entity with a personality of its own.

What makes the personality of a city? Not its history, for often we feel it most strongly in a city to which we come for the first time, knowing nothing of it. With cities as with people, it is not what we know, but what we feel, that is important; that is to say, not their history, but their character.

And we read their character through their people, as we read people through their works and actions. The streets and buildings of a city are only its features, the face on which its character is printed by its people.

Thus, though two or more cities may look superficially alike, or may stand at much the same point on the path of progress, their personalities may be as different as the character of any two or three people picked at random from the same climate, race, and age. Take the three metropolises of London, Paris and New York—how enormously different they are! London, the man's city, solid, stolid, lovable, dignified: Paris, essentially feminine with its aura of frills and frivolity, of laughter that springs from wit and wine, of beauty born

of exquisite taste rather than intensity or simplicity or the pervading melancholy of a Nordic race : and New York.....But how shall one define New York ? That city of contrasts, that strange city with its feverish streets and its roofs of silence : with its generous recognition of talent, beauty, culture, and its incredible blindness to these same things : with its prodigality of help to potential youth, its implacability to failure, its unexpected Samaritanisms to those who fall by the way. Its contrasts cry out against each other : on the one hand speed and noise violently outrage silence and meditation, on the other these very gifts are offered. Upon its skyscraper roofs, between earth and stars, one can be divorced from mundane realities and bathed in mystery even more completely than in the quiet of London. For London's is a friendly quiet : warm, unquestioning, uncritical, never aloof. It envelops one so that there seems to be always a trusty friend at one's elbow. To be alone in London is not to be stripped stark of companionship : companionship is instinct in every misty street. Walk through the most deserted thoroughfares—the " city," say, on a Sunday night—and friendly ghosts will accompany you. Voices echoing down an alley, music from some homely room, perfumes of tea and rubber and wine, a crane upreared from a tangle of girders, beautiful and lyric, stabbing the sky—in such sights, scents, sounds, are spirits which are inenarrably London.

We have called London the man's city, and Paris the woman's—an implication that cities take unto themselves not only personalities, but genders. Perhaps it is fancy, but to us the cities of Italy seem almost all feminine, while—strangely enough in that Land of Women—American cities are utterly masculine. Detroit, Milwaukee, Chicago, Buffalo—there is nothing of the woman in these. They seem to have been built ruthlessly by men as means to an end ; and though perhaps that end was the vision of dreamers, these cities are in no way the fabrics of a dream.

In the older civilizations of Europe and the East, cities grew slowly out of the very hearts and lives of the people : they were wrought with an infinitude of labour and love: into them, consciously or unconsciously, jewel after jewel was set, while a spirit grew up in them and pervaded them, and they became entities, almost they became alive. The cities of the New World are tools in the shaping of the destiny of a nation, but most of them are not entities—not yet.....

The personality of a city is a strange thing. It can be so powerful that one can be almost afraid of it. Many a person has said of Venice : " It's too beautiful—I daren't live there." It can be so strong that one feels a mad desire to go out and give oneself to the city and so be done with it—but that is impossible. The giving or taking of a city is a slow process, for it entails the same interchange of soul as takes place in the forming of a perfect friendship.

And this soul, this spirit with which, if we love it enough, we may merge our own, what is it? Not the city itself, not its people, not the history they have forged : not the magnets which have drawn them together in a certain place, not even the beauty of that place or of

the city which subsequently they have created—though undoubtedly such beauty plays its part. It is rather the spiritual essence of the city's inhabitants, compounded of that which is finest in them, in their beliefs, their ideals, their aims. And since it is thus compounded, this fine essence in which a myriad atoms of humanity can merge what is true and beautiful in themselves and thus find unity, the personality of a city offers something which is at once more restful and more enduring than most human friendships. Once accomplished, only one wound can come of it, the hurt of separation. Human relationships are subject to more numerous and cruel stresses. To be at one with a city is to know peace.

HELEN BRYANT.

It is on the indestructable tablets of the astral light that is stamped the impression of every thought we think, and every act we perform ; and the future events—effects of long-forgotten causes—are already delineated as a vivid picture for the eye of the seer and prophet to follow. Memory—the despair of the materialist, the enigma of the psychologist, the sphinx of science—is to the student of old philosophies merely a name to express that power which man unconsciously exerts, and shares with many of the inferior animals—to look with inner sight into the astral light and there behold the images of past sensations and incidents. Instead of searching the cerebral ganglia for "micrographs of the living and the dead, of scenes that we have visited, of incidents in which we have borne a a part," they went to the vast repository where the records of every man's life as well as every pulsation of the visible cosmos are stored up for all Eternity!

—H. P. BLAVATSKY *in Isis Unveiled*, I. pp. 178-9.

NAVARĀTRI.

[**N. Kasturi Iyer, M.A., B.L.,** is already known to our readers.—EDS.]

Hindu sages, while recognising and rejecting the phenomenal world as but a string of zeroes, posit as the basis of the series of evanescent nothingnesses the One, the Integer, the Absolute, which lends them a relative value and authenticity. The Brahman is beyond all dualities, beyond language and intellect, unknowable in space and time, unknowable through cause and effect. This wonderful phantasmagoria of Life is, however, a subjective projection, born of ignorance and capable of being annihilated when its real nature is grasped. "As soon as She is recognised, Māyā flies away." And Brahman, alone, is seen in all effulgence. This cosmic energy or Sakti, creating and destroying name and form, ceaselessly modifying itself into multitudinous manifestations, is, therefore, both Tempter and Liberator, Grace and Terror, Executioner and Saviour, Kāli and Jagaddhātri. Siva is the Transcendent, and Sakti the Immanent, aspect of the one Brahman who is Sivasakti. As the Sage Mēdhas declares in the *Mārkandeya Purāṇa :*

> It is the inscrutable power of Mahā Māyā, which knits human souls together by the bond of love and brings about attachment between each other. She is the creative energy of the Universe and is the cause of its preservation. Go, worship and propitiate her.

The Navarātri is consecrated to the worship of this all-pervading Energy of the Universe in various aspects and through significant rituals.

During the Nine Nights, according to the *Mārkandeya Purāṇa* Kāli, the Mother, was engaged in combat with the demons and dark spirits, the chief of whom was Mahishāsura, the embodiment, in buffalo form, of physical passion. The *Saptashati* or "Seven Hundred Slokas" relate, with dramatic and simple directness, the overpowering of the world by demoniacal forces; the creation of Mahāmāyā ("a mass of light proceeded from the bodies of all the Gods and conglomerated in an effulgent lustre which revealed the glorious form of a woman reaching over the three worlds"); her battles with Madhu and Kaitabha, Sumbha and Nisumbha, Chanda and Munda. These Slokas are read and repeated with fervour and feeling throughout the nine days in most Hindu homes. "For all alike," as Sister Nivedita writes, "there is but one object of contemplation, the wars that were in heaven; one hope and one alone, the conquest of the demons by the gods."

Nowhere, however, is mythology permitted to smother mysticism, for wherever Durga is praised, she is revered as permeating every activity and function of Life. She dwells as "the sense in the heart of the wise, as faith in mankind, as modesty in the superior castes." She is "the essence of the substance of the various sciences." She plays in the form of mind and intellect and memory, of power and

splendour and prosperity, of repose and delusion and shadow, of appetite and gratification, of joy and wisdom. She is terrible only to the lust-ridden and the inert. He who conserves his child nature is blessed by her caress, as the Universal Mother. As Sri Krishna says in the *Gita*, "*Pitāhamasya Jagato mātā dhātā pitāmahah*," "I am the father of the Universe ; I am its mother, its protector, its grandsire."

The Durga Puja, of which the recital of the *Saptashati* forms an integral part, is the national festival of Bengal, an epitome of the Shākta side of her culture. There, the mother is revered in three forms. She is Durga, the Divine Energy, making and destroying, defeated and again conquering, indifferent to personal desires. She is Kāli, the Dark Mother of Mystery, wielder of Destruction, receiver of Sacrifice, whose benediction is Death and Regeneration. Finally she is Jagaddhātri, the tenderness at the heart of Nature which shines in good women, and from which come forth the Madonnas of the World. In her social aspect, Durga has come to be installed as the daughter of the household, the little wedded girl, returning from her lord's home for a three days' stay among the clinging memories of childhood. Her arrival, stay and eventual departure have formed the theme of exquisitely poignant songs from Bengali devotees. Again, in Bengal, on the day when she leaves her home, " bijoya " greetings of reunion pass and repass from man to man, long nurtured quarrels being forgotten in the fraternal embrace. For " are not all bonds of kindred renewed and sanctified at the feet of the Divine Visitant " ?

In other parts of India, also, beneficent aspects of Sakti are worshipped, such as Saraswati, the Sakti of Brahma the Creator, and Lakshmi, the Sakti of Vishnu the Preserver.

Saraswati is knowledge and knowledge is creative. Hence on the eighth day called Durgāshtami or Vīrāshtami implements of culture, swords and spears, writing utensils and books—every little tool of hand and brain—are consecrated with prayers that her blessings might infill them. Such is the wise and virile adaptability of Hinduism that to-day not only old Sanskrit manuscripts are used, but also printed books, including Persian, English and German.

Lakshmi, the Goddess of Fortune, of Wealth, and the three Cosmic Impulses, is also offered special puja on the ninth day. The horse, the palanquin, the umbrella, the sword and other insignia of royalty and authority are venerated, and even supercilious cars can be seen rolling along the roads on Mahanavami bearing the garlands and sandal paste of homage to Srī or Glory.

In honour of both the Goddesses, the girls of every family arrange in competitive enthusiasm groups of toys, manufactured and decorated by their own hands, for the delectation of neighbours and friends. Special gifts and offerings are made to maidens as representatives of Sakti.*

* In Gujerat and Kathiawar, the "garba dance," with lighted lamps, is held as part of the universal rejoicing at the arrival of the Mother into every home.

The tenth day is the day of victory over the demon and is known as Vijaya Dasami. No day is more auspicious for the initiation of human endeavour. Little tots of four years are introduced into the mysterious wonderland of symbolised thought; children of seven years, palpitating with excitement, are privileged for the first time to handle the tools of their ancestral craft. Hence the day is also called Vidyādasami—the tenth day of Knowledge. It is also a day reminiscent of the inauguration of many a mighty campaign in Indian mythology and history. It was on this day that the immortal Pandavas, after their successful completion of the vow of exile, came out as protectors of the cow—the symbol of prosperity—and of Dharma—the Law—and resumed the use of their celestial weapon from the sacred Sami Tree (*Acacia Ferugenia*). Sri Rama set out on his expedition to slay the Rakshasas (demons) on that day; and Sivaji, the King of the Marathas but servant of Bhāvani, led his intrepid horsemen, after the monsoon, on this very day, to exercise suzerainty over the four quarters.

Even to-day the Maharajas of Mysore, Travancore and Baroda proceed in regal splendour with all the Mangalas or auspicious accompaniments outside the bounds of their capital cities, and re-enact the triumphal deeds of the heroes of the *Mahabharata* through the rites of Sīmōllangḥana (Crossing the Boundary) and Samī-Puja. The Sami, used during Vedic rites for generating fire through rotational friction, is a tree "impregnated with fire," and hence was considered by the Pandavas as able to increase the effectiveness of destructive weapons of war. But behind the romance repeated year after year glimmers the significance of the loss of the spiritual kingdom, which has to be regained by more potent weapons than those of the flesh, weapons that can only be wielded by the hand that itself is the vehicle of the developed, disciplined and purified will. The Raja is felt by the popular mind not as a transient individual, but as the symbol of rulership: the function of ruling is reflected in every citizen's Free Will which must rule over all faculties and instruments, and, these subdued, become the channel of the Omnipotent Will which is creative. It is significant that one of the terms for the attainment of Supreme Bliss is Swarajya-Siddhi, the achievement of self-Government, or rule of the self by the Self.

The Navarātri is thus universally observed in India as a festival of culture, of moral victory, of communion with the Energy which permeates and plays in the phenomenal universe.

N. Kasturi.

THE POETRY OF CHINA.

[**Philip Henderson** contributed to our April number an article on "The Spirit of Indian Poetry." He now gives us the benefit of his critical literary judgment on Chinese Poetry. The awakening in the West of a discerning interest in the literature of the East is a very hopeful factor which must inevitably contribute to a better understanding between the two.—EDS.]

When the poetry of China was first introduced to English readers by Arthur Waley it was as though a flower had sprung to life in our hearts. And it spread its cool and gentle pallor through our minds, and we became aware of a new and delicate rhythm in life, an intangible rhythm as of the air.

Beside such a pure spirit of poetry western writers seem clumsy. Even with the finest production of the West there is always present a sense of strain, of striving after accomplishment. But in the Chinese poetry, wherever one looks, either at the Book of Odes or at the work of the great T'ang poets, there is always the same effortless and exquisite accomplishment. These poets have opened our eyes again to the beauty of natural objects, to the beauty and significance of the affairs of ordinary life, not by any elaborate pantheistic theory, but simply because they are able to see the simple light of beauty in things and able to say so without high-sounding metaphor.

> Steady the smoke of the half-deserted village,
> A dog barks somewhere in the deep lanes,
> A cock crows at the top of the mulberry tree.
> At gate and courtyard—no murmur of the world's dust:
> In the empty rooms—no leisure and deep stillness.

At the first line they disarm criticism. At once we see that they have no desire to be what they are not. They have no false conception of heroism and indeed they have no wish to show themselves as in any way heroic. The complete absence of egotism in these poems allows us to respond directly to the idea expressed, unhindered by the irrelevant personality of the poet. Spontaneous as a sigh, here are the qualities of the soul finding natural expression rather than a hardly striven for and hardly won lyrical release of the type that makes so much western poetry distorted and unnatural in sentiment.

> ....my soul is not fashioned like other mens.'
> To drive in their rut I might perhaps learn:
> To be untrue to myself would only lead to muddle.
>
> *T'ao Ch'ien, translated by Arthur Waley.*

We do not call these poems philosophical. Yet why should they not be so called? We cannot lay down laws as to what is important in life and what is unimportant, for values change from generations to generation. There is no particular "outlook," as we know it, here, yet the poet moves us as deeply when he writes of cutting flowers, or making tea, or sitting at ease, as when death, absence or unrequited love is his theme. And so powerfully realised

is each simple thing that it remains poetry even in translation. It is as though all creation to the poet was as music, the rhythm of the universe in everything, balance, proportion and a sweet sanity. Anguish is bitter at the death of a loved-one, yet how keen the delight of flowers, the cool wind and dreaming of past happiness! Only there is no sentimentality in this literature. Never for a moment is vision blurred. They know that dreaming of past happiness means waking to loneliness in the morning.

> **At night you came and took my hand and we wandered together in my dream;**
> **When I woke in the morning there was no one to stop the tears that fell on my handkerchief.**
>
> *Po Chüi.*

They have arrived at this tranquillity of perfect self-possession by looking steadfastly within, by quiet meditation, by passivity, so that their minds might become as mirrors of the world and that calm and cessation of conflict beyond the world. In tranquillity they have sought the Way and in tranquillity they have been rewarded. When the world was hostile and stupid they had their own inner world of which they were sole lords. Retiring from their duties as administrators, they opened their poetry books, practised caligraphy or painting. And the value of their poetry to us is that in it are to be found not the ideals of a dead past, but that which we all desire for the future—ideals at once simple and subtle and clear.

That the Chinese poets were painters as well was an additional reason for the textural harmony of their compositions. Whoever has stood in front of a Chinese painting of one of the earlier periods and has felt the soft suffusion of light and shade as it has been so miraculously caught by the brush and conveyed to the silk, the transparent shadows and the pervading and exquisite harmony, will be able also to form an idea of Chinese poetry. The same spirit informs both. In both can be seen the world in its native beauty, yet a vision of the world in the rare atmosphere beyond conflict.

PHILIP HENDERSON.

IN THE WORLD OF BOOKS.

CLEMENCEAU ON INDIA*.

[**Dr. Mulk Raj Anand**, an Honours B.A., and gold medallist in philosophy (1925) of the Punjab University, who edited there the *Durbar* of the Chief Khalsa Diwan, is now resident in London. He took his Ph. D. of London University in 1929 with a thesis on Locke, Hume and Bertrand Russell. He is a contributor to English and American periodicals. To us it is appropriate that the prodigious work of an Occidental displaying such indebtedness to Eastern lore as does Clemenceau in that work of his which is a whole life-time matured, should be reviewed by an Oriental who of choice is settled in a Western land.

An extract from his book will enlighten our Indian readers on the point of view of Clemenceau about the Indian mind and Indian philosophy :—

> "I do not know why I so boldly sum up in a few words the aspects and the development of Hindu thought. The subject fascinates me and leads me on. ..... I cannot set forth here the doctrine, or the doctrines, of the Vedanta. That doctrine is nothing less than a knowledge of the Vedanta, according to the traditional interpretation of the Upanishads and of the Vedanta Sutras. Revelation or tradition—much fault has been found with the words, for when we go back to the origin of the two ideas they express, they become almost confounded in sense.
>
> "Under the title: 'Introduction to Vedantic Philosophy,' Max Müller has given us an excellent exposition of the subject in three lectures. Any one will profit by reading them. The chief danger lies in the fact that the eminent philologist is determined to find his personal god in the books of India. Now, the divinity of those books seems closely to resemble that of Spinoza, an eminent Asiatic, who instinctively re-lived the thought of India, just as, according to the legend, Pascal automatically re-lived the thoughts of Euclid. ..... With the Vedanta of Sankara and the Sankya of Kapila, India has kept the advantage of having the loftiest metaphysics, which some day, perhaps, will be recognised as having anticipated the conclusions of knowledge based on universally admitted science.....If the first hints of science and of generalization about the earth and about mankind really come to us from Chaldea, and perhaps also from Egypt, it was incontestably India that knew how to bind the luminous sheaves of investigation into radiant torches of dreams—lures to generalization under the spell of which we still remain. In spite of all the systematic training which ontology has given us, the marvellous suppleness of the Indian mind has never been excelled."
>
> —Vol. I. 404/412 EDS.]

Were it not that I know Clemenceau made his last testament of truth sitting in the wilderness of his den, before an audience composed of the dead corpses of white paper sheets (which he has miraculously brought back to life), I should like to imagine him roaring out his last words of wisdom to human beings in the Chamber of Deputies in the manner of his own hero Demosthenes. By him he was so inspired that he paid him the homage of an impassioned little volume

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* "*In the Evening of My Thought*" By Georges Clemenceau. Translated by C. M. Thompson and J. Heard, Jr., Two Volumes. (Constable and Company Ltd., London, 30*s.* net.)

three years before writing *In the Evening of my Thought*. But why should I imagine him speaking to the Chamber of Deputies ? Are not people in political arenas often carried away by their tongues into uttering false heroics? Clemenceau would perhaps have told us a lie if he had delivered his oration in the Chamber, or what is worse than a lie,—half the truth, and that is not the way in which the battles of philosophic truth ought to be fought.

I can imagine him sitting by his writing table in the tall dark sanctum of his study in the little cottage at La Vendée, the fond retreat of his last days. Bloodshot eyes, shaded into a melancholy gloom by his thick eyebrows, reflect the loneliness of his spirit. His short, sudden gasps for breath indicate the bitterness of his soul as it struggled in the stormy sea of life. An ironic smile on his thin lower lip, refusing to tremble with anger and hate at the thought of his misery, hard cheeks and fixed chin, express his determination to fight for truth, as he had always fought for other causes in the morning of his life, to supply food to his famished soul.

He was ready to emancipate the world from the vile lies, the despicable hypocrisies, the narrow dogmas which it cherished so much. Nicknamed " the Tiger," he could not have looked very unlike a tiger as he sat down to roar out four hundred thousand words of beautifully ecstatic, majestic and masterly rhetoric for the benefit of his soul.

What is the truth Clemenceau has told us? The answer to this question is simple. Away with ideas, metaphor and imagery, embrace the hard and stern facts of the universe with science.

It seems to me that he had been preparing to tell us this truth from the very beginning of his eventful career. Born in the early half of the nineteenth century, he found himself in the throes of a philosophic revolution in France. There, the scientific spirit was making a strong headway. Cousin and Taine had just brought over the empirical philosophy of Britain into France. So, when Clemenceau graduated in medicine at the Sorbonne, he was at once carried off his feet by the sensationalism of the then living prophet of empirical philosophy, John Stuart Mill. Putting Mill's *Auguste Comte and Positivism* in his pocket to translate, he set off to America to study on the spot the application of Mill's progressive ideas to democratic practice. Liberty, government of the people by the people, he shouted when he came back to France, and he fought with all the vigour and intensity of bold speech and fiery writing against conventions social, religious and political. With the help of the scientific method he had learnt from Mill, Clemenceau tried to destroy existing schemes. Since he could not shatter them he denied them. He pulled down ministry after ministry in the Chamber without ever accepting offers to form one himself. Mill had unfortunately given him a highly developed critical sense, but no positive theory which he could substitute in the place of what he destroyed. It was only when he became the premier of France during the latter portion of the war and led the Allies from strategy to strategy to victory with his " indomitable will to victory,"

that he put together a few positive beliefs with regard to war and peace which took shape in the Treaty of Versailles. For his constructive philosophical beliefs he went to India because he believed that India had solved the riddle of the Sphinx. But even during his search for wisdom in the East his critical faculties were not in abeyance, so that what he learned he criticised, sometimes kindly, sometimes adversely. And although the system expounded in *In the Evening of my Thought* owes its inspiration to the Hindu philosophy, that inspiration is interpreted by Clemenceau in his own characteristic way, and is then applied to the vast material which physics, chemistry, biology, anthropology, cosmology, astronomy, physiology, metaphysics,' epistemology and other Western sciences afforded him.

"Whence are we born, where do we live, and whither do we go?" is the problem which the authors of the Upanishads put to themselves. "What.....is life? To have lived and died?.....What is it to be born?" asks Clemenceau. And he answers: "Birth is the continuation of an ordained interplay of energies in perpetual flux and change." Life "is the sensation of an imaginary permanence amid the elusive whirl of things." Death is "to continue forever eternally changing forms." The universe, according to him, is deterministic and mechanistic. Material energy is its ultimate essence. Man is free. But his freedom is to be interpreted as his unconsciousness of the primordial fact that his organism determines his activities. Evolution governs man, animal, plant and substance alike. The struggle for existence, the necessary corollary of evolution, prevails everywhere. Our much cherished values, good, evil, truth, beauty, etc., are purely relative. Even knowledge is relative. It is indeed open to doubt, because we cannot know the universe from without, being forever enclosed within its boundaries. As a matter of fact we ought not to try to know it from without. We ought to aspire to know its elements. The task of comprehending it may be protracted and difficult in this way but it is the sure path. We should go on acquiring knowledge and yet be hungry for it. The presuppositions of science do not admit of argument, for science has no presuppositions. Scientists, therefore, need not be questioned as to whether the universe is coherent or incoherent. The generalisations of religion are the product of dreams and hallucinations. The ideals which speculative metaphysics keeps on building up are the last attempts of drowning men to clutch a straw in order to keep afloat while they are being tossed and buffeted by the waves on the heavy sea of existence. Metaphysics is really the consequential disabuse of terminology expressly invented for the purpose. Systems built on the insecure foundations of imagination, Clemenceau thinks with almost Humian scepticism, shun the daylight, while science standing on the firm rock of reason invites criticism and contradiction. Take courage, men, who plod your weary way researching, researching, researching in the laboratories, "accept the unpleasant guidance of approximate truths which are ever under revision," then perhaps you will become capable of "vibrating in unison with the elements," Clemenceau seems to exhort us.

A noble ideal ! An ideal fit to be embraced if we would be intellectually honest. And Clemenceau brings to its exposition the testimony of the oldest philosophy in the world. He goes namely to the storehouse of metaphysical learning in the poetic philosophic utterances of the Upanishads and surprisingly enough finds that, although dating back to hoary antiquity, they supply a rational explanation of the universe in which the foremost of our modern scientists will discover positions akin to their own. Clemenceau's debt to Hindu thought is immense, and he confesses to it in numerous references to India in both his prodigious volumes. But who cannot find corroborative evidence for his particular belief or beliefs in those mines of golden thoughts ? By slight tricks of phrase one can interpret the meaning of old Hindu poets each in his totally different way. Clemenceau does not refer to the passage in which ultimate reality is described in the Upanishads, but I will quote it here in order to show how differently it has been construed by different commentators. The passage I have in mind occurs in the *Kaṭha Upanishad*. It runs :

> Beyond the senses there are objects ; beyond the objects there is the mind ; beyond the mind there is the intellect ; beyond the intellect there is the great self. Beyond the great one there is the highest undeveloped ; beyond the undeveloped there is the person, the all pervading characterless. Whatsoever knows him is liberated and attains immortality.

The Vedantists laid down that the great undeveloped is Maya avidya, or sakti (illusion, ignorance, or power), the fictitious energy which joined with the highest self (atman, purusha) constitutes Isvara, the cosmic soul, the cause of all existent entities.

It is obvious that Clemenceau did not believe in this particular view. The Absolute of the Vedanta was for him the ghost of what was once full-blooded reality. He believed rather in the interpretation of the Sankhyas who regarded the great undeveloped as the primary material principles (pradhana, prakriti) coexisting with purusha from eternity. And with the Sankhyas, too, he looked upon the *Upanishads* as containing the germs of a philosophy according to which knowledge is relative, good and evil and all the other values are relative, and according to which man is free. For his other multifarious beliefs he dug into other systems of Hindu thought, such as the Epic philosophy, Buddhism and the monism of the *Bhagavad Gita*. But throughout he went with a firm purpose to borrow only that which suited his own broad standpoint ; and selecting the features that fitted into his scheme, left the rest intact. Intuitive beliefs he argued are and will remain necessarily vague. Mysticism is a good thing for lazy people who have a fatalistic contempt of struggling for truth. For himself he would rather choose the process of intellectual analysis. He would seek logical proofs for every particle of the knowledge of reality gained by man. The generality of mankind, however, are inclined to prefer the easy-going method of belief.

Those who seek emotional peace, order, uniformity, truth, in the inspirations of poetry, mysticism, religion, will not turn to Clemenceau. He is for the stubborn realist who can go doggedly and persistently

searching for truth even though he knows he will never find it. He is not for the man who cannot face an ideal, who cannot free himself from the shackles of slavery to his environments, who is for ever groping in the dark abysses of existence. But he is honest. Where Science is concerned he can lead from darkness to reasonable light. If his voice is sad, if it is like the groaning of a lonely, bitter, disillusioned man, it is also courageous, it attains true nobility and majesty.

MULK RAJ ANAND.

Songs of Love and Death. BY MANMOHAN GHOSE. (Basil Blackwood, Oxford. 6*s*.).

This book has an admirable preface by Laurence Binyon, who was both at school and university with the poet. Manmohan Ghose, an elder brother of Aurabindo Ghose, was transplanted to England at the age of seven years, and there received his education. He won an open scholarship at Christ Church, Oxford, in 1887. He left England in 1894, unable to find a post there, to take up professorial duties in India. He died in 1924. His published work was very slender. In 1890, he produced at Oxford along with Stephen Phillips, Laurence Binyon and Arthur Cripps, a small volume entitled *Primavera*, and in 1898 his *Love Songs and Elegies* formed one of Mr. Elkin Mathew's "Shilling Garland" series.

His entire education in England made a deep impression on the poet that was not to be effaced. Mr. Binyon says :

> Is it not something for pride also that England could be to this Indian a nursing-mother of imagination and the dear home of the Muses. Yet with the English people, I fancy that the orientalism of a Flecker or a Lafcadio Hearn finds much readier sympathy than the romantic admiration of England that inspired Manmohan Ghose.

In 1890, Oscar Wilde wrote of his verses thus :

> His verses show us how quiet and subtle are the intellectual sympathies of the oriental mind and suggest how close is the bond of union that may some day bind India to us by other methods than those of commerce and military strength.

But a heavy price had to be paid as a link in the chain that binds the two countries. Manmohan's life was full of tragedy—and this undoubtedly accounts for the vein of melancholy that runs through his poetry. Brought up in England, accustomed entirely to western ways, he returned to India—his native land. In a letter written during the War to Mr. Binyon he says :

> For years not a friendly step has crossed my threshold. With English people in India there can only be a nodding acquaintance or official connection, and with Indians my purely English upbringing and breeding puts me out of harmony ; denationalised, that is their word for me.

This is pure tragedy—an alien in both countries, and, added to this, ten years of agony watching by the sickbed of his beloved wife.

Just as Rabindranath Tagore has interpreted the East to the West, Mr. Binyon feels that Manmohan may be an interpreter of the West to the East, and he says : " I do not think that an Indian reader would feel him as a foreign poet, for all his western tastes and illusions."

The most important poem is " Immortal Eve," throughout the whole of which a mystic note is interwoven, but throughout which also a very human note is sounded :

Her eyes were not of amethyst,
Her teeth were not of pearl.
Human all over, laughing, crying,
Shrewd, simple,—just a girl.

In the " Orphic Mysteries " is included a delightful poem—" The Black Swallow-tail Butterfly."

Beautiful dancer upon the wind of the life in thy fluttering wings,
O mingle of breeze and sunlight, whose glancing gaiety sings
Of the heavenly life, and my soul on the verge of invisible things !

We cannot, however, feel but regretful that the poet, if his mission —albeit unconsciously to himself—were to interpret the West to the East, did not write in Bengali. But Bengali had to be re-learnt on his return to India, and even in language he was estranged from his native land. How much further that estrangement went must be left for every reader to decide for himself.

T. L. C.

The Meaning of Culture. By JOHN COWPER POWYS. (W. W. Norton and Co., New York. $3.00.)

In these days when there are too many books, it is refreshing to find there are still writers who can both think deeply and express their thoughts attractively. Here is one who, like Browning's Abt Vogler, throws up monuments in mental and emotional architecture in that magic process of creating a cosmos out of chaos. The book is divided into two parts—first, a consideration and analysis of what is culture, and then a study of its application to the chaotic conditions of modern life. In life there is a personal pilgrimage of culture. It is a slow refining process of working one's self out, while environments continue to influence inherent growth. It is difficult to attempt to define so impalpable a process. But Mr. Powys's felicitous expression is useful when he talks of culture as that which " is left over after you have forgotten all you have definitely set out to learn". Culture then is a residue after all superficial growth is evaporated in the process of refinement, an indestructible part of the Self, and is therefore eternal—enduring as Truth, beautiful as Light. This suggests the great fact that though education can vitally contribute to culture, true culture is something more than mere education, for it is what a man *is*, not just an acquired mental garment to cloak and hide the deformity of his growth and expansion. Culture is thus different from pedantry or philistinism, it chafes at dogmatic control or restraint, and; though to some extent inchoate and often inarticulate, it has a facility for combining extreme opposites and creating an understanding, a humanism, and a sympathy that are deep.

There is a continuous interaction between personality and individuality, two constituents of the inner man. Though education, knowledge and experience forming that personality indirectly colour the soul within, it is the immortal and permanent individuality that mainly affects human personality which is under education in the school of life. If, as Mr. Powys suggests, culture is a bent of the mind, it follows that the senses from outside and the soul from within affect the process of thought that is responsible for the accrual and expression of the residual culture.

In human culture, we find a working substitute for religion itself: it is something that can "calm us and steady us" in our intelligent enjoyment of "the magic of life, so overlaid and vulgarised by modern conditions." These two words "calm" and "steady" are worthy of note, for they suggest the peace and the poise which are necessary for quiet, deep introspection and vision. Through culture and its simplifying effect on existence, Mr. Powys offers a guide to happiness to his "fellow-wrestlers in the stark arena of life," but he does not emphasise enough the glory of effort, and the satisfaction which is obtained from the doing of right for its own sake. Cultured love is possible when "deep might call unto deep," while in other human relations, culture implies "an earth-deep humility."

Here then is a book to be enjoyed. Its words are as well-chosen as its thoughts are profound. If ever a writer can provoke thought by thought, Mr. Powys can do it. It is "an attempt to isolate the mysterious human creation known by the name of culture from other. . . . .achievements of the human mind." It lays emphasis on the conditions of modern life where chances of attaining culture are both "ameliorated" and "menaced" by our industrial system.

S. V.

West African Secret Societies. Their Organisations, Officials and Teaching. By CAPTAIN F. W. BUTT-THOMPSON. (H. F. & G. Witherby, London. 21*s*. net).

Something of the magic and mystery of Western Africa can be placed in facts about the many Secret Societies of that unfathomable land which was old when Europe was unborn. For the most part, Capt. F. W. Butt-Thompson confines himself to facts in this most thorough-paced treatise of his on West African Secret Societies. He declares:

> Magic is older than religion, it is as old as the world and its African exponents keep inviolate secrets that date back to creational times. . . . The magicians and wizards often come down from special families long connected with the craft, in which from father to son, or from mother to daughter, the secrets are handed down.

This recalls the famous item of *Isis Unveiled* about those secret rules of practice transmitted from generation to generation with a more or less wide range of psychical phenomena as the result.

Over seventy mystic and religious Secret Societies in the territory stretching from Sierra Leone on the West to Angola on the East approximate in organisation and purpose the Pythagoreans, Gnostics, Jewish Kabalists and Essenes, the Bayern Illuminata and Prussian Rosicrucians. Throughout, the Path of Initiation of the ages comes inevitably to mind. Step by step, as with the Okonko of Nigeria and the Muhammedan Masubori, the probationer passes through ordeals progressive in menace and terror to life and mind from the first grade to the tenth. Each one achieved gives a member certain functions in carrying out the Society's law, some higher power and morality to the final climax in its completeness. Anyone who has passed through all the grades—which few do—becomes an Elder, revered, honoured, obeyed. He receives a new name. He is able to understand and reply to after-death spirits. He has passed through the valley of the shadow, been wounded, bruised, sore, terrorised in a body weak from ordeals, slain, to return resurrected from the old life. Body disciplined to bear incredible fatigue, will strengthened to endure pain in silence, courage and fortitude brought out, ability to keep secrets tested, before the real mysteries are imparted and he is a magician. An esoteric language is his. Only those who have reached the highest grade are privileged to use it in its entirety "handed down in a tongue so old as to be practically forgotten in the present day."

The heads of ten Societies from Sierra Leone to the Congo are held to be embodiments of the gods, their sacred office overshadowing the personality. Some live and die alone in a privacy hardly ever broken, the secret of their very identity known but to a few.

Along the Upper Volta and in Nigeria the Swastika is in everyday use, that most mystic symbol pregnant with occult meaning to be found to-day in India, China, Mongolia, as in ancient Peru, Egypt Chaldea, Germania. Many of the Societies know something of the meaning hidden in numbers as in the use of three, for example, along the entire West Coast across central and south-east Africa to Rhodesia, and the use of seven on the Congo. A volume will not suffice to exhaust the abundant comparisons on almost every other page which must occur to the student of H. P. Blavatsky's *Isis Unveiled* and the *Secret Doctrine*.

A. H.

CORRESPONDENCE.

Looking Towards 1975.

Mr. J. D. Beresford, in his article in your August number, suggests that Amenhotep IV. may have been the deliverer of "what may have been the first great message given to the present race of mankind". We are told "that this Egyptian Pharaoh made no great renunciation. He did not so much preach his new doctrine as impose it upon a people by a mandate against which there was no appeal." He made an "unprecedented endeavour to change the religion of a nation from Polytheism to Monotheism by a royal decree."

It would seem that these very facts, if they be correct, invalidate any claim that might be urged in favour of Amenhotep as one of the great spiritual teachers. All the great teachers, from the early Indian sages down to 1875 when Madame Blavatsky delivered her message, have made the great inner renunciation — this Amenhotep may have done — *but they have never imposed their will on others.* They have been merely signposts pointing out the spiritual way, but have ever left man free to follow or not to follow that path exactly as he pleases.

No true Occultist may impose his will on any human being, therefore Amenhotep's endeavours to do so—endeavours that were completely frustrated in the next reign—run contrary to a fundamental law that man can only win his Immortality through his own self-induced and self-devised efforts. It is because the great teachers have inspired to self-effort that their results live to the present day, while Amenhotep's influence has been forgotten for some 3,000 years.

Bombay. F. E.

Is the "Gita" Unique?

In your July number Mr. G. V. Ketkar writes of the *Bhagavad-Gita* and rightly calls it "a book of life for the guidance of humanity," but adds that as such "it is incomparable." I am a devotee of the *Gita* and personally to me it is "incomparable," but can the *Gita* be that necessarily to all? I know worthy people who equally dogmatise about other "incomparable" books. One lady swears by *Light on the Path*; another, a man, says "Memorize the *Voice of the Silence*, don't bother about anything else." Like Mr. Ketkar I belong to Poona and know a Maratha friend who says "Why not be swadeshi? *Jñaneshvari* is good enough for any Maratha". No doubt your other readers can refer to other gems.

It is not only to soften such final dicta that I appeal, but to say that in my experience the *Gita* itself has spoken more forcefully to me when I took to its further study the Light received from the above

quoted books, but more than any other from *Tao Teh King* of China. Our spiritual vision deepens through a *comparative* study of the *ideas* in such books. As an example, the doctrine of the Pairs of Opposites revealed in the *Gita* is better understood from its treatment by the Chinese sage.

Poona. B. N. G.

Colour and Sound.

A musical instrument which manufactures its tones from beams of light has recently been developed in the laboratories of the Massachusetts Institute of Technology. The instrument was constructed by Professors Hardy and Brown of the department of physics for Duval R. Goldthwaite, who conceived the idea. In the apparatus, a photo-electric cell receives the interrupted light impulses and converts them into electrical currents which are fed into a loud-speaker. The heart of the instrument is a glass disc upon which there are a number of concentric sound-tracks. The disc is rapidly rotated before a lamp and the beam of light is impinged on the photo cell by closing the switches under the keys in the keyboard. In addition to the ordinary tones, others are produced by this synthetic treatment which are ordinarily inaudible to the average ear.

The close connection between sound and colour is by no means a new discovery. It was well known to the Aryans of the *pre-Mahabharata* period, as a little investigation will prove. As a result of the abundant data furnished by linguistic research, philologists have unearthed some very suggestive facts. For one thing, all the words denoting *sound* and *light* are found to be derived from the same root. Professor Ovseniko Koulikovsky has shown that the Sanskrit verbal root *ARC* is used to denote two meanings—"to sing" and "to shine." The substantive *rc* and *arka*, derived from the root *ARC* are likewise used to signify a song or hymn and brilliancy, ray, sun. In the *Vedas* the words denoting "sound" and "light" are always closely associated, and in the Book of *Kiu-ti* it is said that "sound is seen before it is heard."

The myths of many ancient peoples also contain pregnant hints as to the indissoluble connection between sound and light. As will be remembered, the sun-gods and radiant deities—such as Dawn, Aurora, the Sun, Phœbus and Apollo—are always connected in some manner with music and singing.

Mr. Goldthwaite's new instrument is only one of the many present-day illustrations of the never-ending law of cycles—a law which is again bringing back some of the knowledge which has been buried for ages.

New York. L. P.

Who is Our True Guru?

In these days India is passing through a crisis which is as spiritual as it is national. The opening pages in the March issue of The Aryan Path have brought into a bolder relief this spiritual aspect of the political awakening in India. Therein we read: "It may be, very often is, religious to follow a person by believing in him; it is never spiritual. This thought is of paramount importance." As I was trying to realise the full significance of the thought, I remembered the story of Uma and Indra in the *Kena Upanishad*. This Upanishad points out that the Atman is attained only by the Atman, that self-realisation is an ideal to be reached without any external help. The Goddess-Teacher Uma only *suggested* the Path to Indra. She would not, in fact, could not, *lead* him to Truth. This story, however, in no sense, minimises the importance of Great Spiritual Teachers, as Hertel, the Orientalist, seems to have gathered. To me, the *Kena Upanishad* simply suggests through that story that "The March of the Soul like that of the body is an exercise; the glow of health results. The *Ojas*, luminosity, of the progressing Soul throws its radiance on the path of Life." The true Guru of every Soul, marching on *the Path* is this *Ojas*, this light of the Soul's own making, this glow of its inner spiritual health.

Baroda. Vāsistha.

Birth Prevention.

In your issue of August (p. 543) you refer to the League of National Life which is formed to "combat the theory and practice of contraception." This League has been able to secure powerful arguments for its object from the writings of prominent Doctors. As early as 1916 the Professor of Gynecology of John Hopkin's Medical School, Baltimore, wrote: "There is no right or decent way of controlling birth but by total abstinence." In 1930 the Professor of Physiology at Guy's Hospital (University of London) wrote to the *Nursing Times*:

> There is a true morality, one which may be called physiological or natural morality; a standard which has remained the same from the first beginning of life, the same in all places, the same at all times and among all forms of life . . . The modern crusade of "birth control" is not based on biological principles . . . Reproduction is the fundamental characteristic of life; repression and the failure to recognize physiological needs have degraded man and woman below the beasts of the field.

Despite such opinions, Birth Control clinics are in existence, and as late as March of this year, Mrs. Lella Secor Florence, of the Cambridge Birth Control Clinic, remarks in *Birth Control on Trial* that "there has been almost no scientific research into this important subject. No substantial contribution to the technique of birth control has been made in fifty years." Is this because Scientists know that even they cannot fight successfully against the inexorable decrees of Nature?

Bombay. L. T.

ENDS AND SAYINGS.

"_____*ends of verse*
And sayings of philosophers."

HUDIBRAS.

The *New York Tribune* of May 5th, 1930, comments upon the ideas of God which American children receive from the Sunday School and Church services which they attend. Dr. Angus Hector MacLean has been conducting a series of tests among Protestant children, the results of which were recently released at Teachers' College, Columbia University. The results show that the average Sunday School attendant holds ideas about God, prayer and heaven which would put to shame the naïve thought of the negro race as shown in that remarkable play "Green Pastures." Eighty per cent of the children questioned are shown to believe in a personal God, in miracles and angels, and only eight per cent held an opposite point of view. Most of the children consider God as a person living in the sky, wearing long white robes, to be found only in *our* church. One answer to the question "Where is God?" provided the information that "He is not in the stores on Ninth Avenue"! Those who scout the personal God are unable to give any suggestion of the impersonal nature of the Deity.

Prayer among children seems to be the rule and is usually the result of the insistence of parents, although some children confess that they like to "talk with God" in prayer, especially when they are in trouble. He is a partial God also, some children expressing the opinion that He loves only *white* people and favours the poor above the rich. He seems to be a God of vengeance to the average child mind; "He gets even with people by having things happen to them."

According to Dr. MacLean, the Sunday School is to blame for these erroneous concepts, inaccuracies and illogical methods of thought. The children's responses, he says, show a striking parallel with the ideas expressed in religious literature and in church services, and he feels that it is high time for a new religious literature to appear which will do away with such "ignorant beliefs" as these. Surely, it is overdue for America to sweep away the Sunday School so dangerous to the morals of the young.

It is interesting to read in the *Spectator* of June 28th, a reference to the ancient Hindu Mantram—the Gayatri—that is told to, and repeated by, every Brahman boy when he receives the sacred thread. Mr. F. Yeats Brown starts his article thus:

> The Brahmins have a prayer to Savitur, the true Sun, whose "longed-for glory" they desire to inspire their lives. It is the oldest prayer known to man. To-day Dr. Saleeby is bringing us back to the wisdom of the Vedas, of Akh-naton, of Hippocrates, and of the Black-bellied Tarantula.

Dr. Saleeby, well known eugenist and Chairman of the Sunlight League, has arranged his dwelling so that the maximum amount of sunlight may be enjoyed. By the rational light of physical science, he knows the physical value not only of the " visible octave of light," but also of the ultra-violet and infra-red rays.

The light of instinct teaches the black-bellied tarantula to bask in the sun ; and when she has a family to bring up

> she lifts the wallet containing her eggs to the light of life, turning it carefully this way and that, so that every side may be warmed, and repeating the process every day for a month, with exquisite patience. Then, when the young are incubated, she carries them on her back for seven months, giving them feasts of energy from the sun as their only sustenance.

Many are the lessons which we might learn from studying the instincts of animals. Hippocrates tells us : " We see what indicated the way to man to find relief for all his physical ailings. It is the instinct of the earlier races, when cold reason had not as yet obscured man's inner vision . . . Its indication must never be disdained, for it is to instinct alone that we owe our first remedies."

Madame Blavatsky defines Instinct in *Isis Unveiled* (I, 425) as " the universal endowment of nature by the Spirit of the Deity itself," and with regard to the Sun she says in *The Secret Doctrine* (I, 479) :

> The Sun is matter, and the Sun is Spirit. Our ancestors—the " heathen,"—along with their modern successors, the Parsis—were, and are, wise enough in their generation to see in it the symbol of Divinity, and at the same time to sense within, concealed by the physical Symbol, the bright God of Spiritual and terrestrial Light.

In view of the above our readers will do well to start reading THE ARYAN PATH each month with the aspiration that we may behold the face of the True Sun, the " longed for glory," that is told of in the Vedas. For this purpose we print it every month.

Henshaw Ward, after reading " twenty books of experts on God," by Protestant, Catholic, Jew, scientist, philosopher, minister, all Western and very modern, be it noted, has been moved to write a delightfully satirical article on " The Disappearance of God " in which he cites them all. It appears in the June number of *Scribner's Magazine.* According to the article, it is the believer and not the infidel who is talking deity out of existence. Just as the great mountain of belief in Hell melted away, so may this idea go the same way. Mr. Ward quotes Prof. H. J. Laski that it is no longer possible to accept the Christian theology as a system of belief or the Christian ethic, as a guide of life; he derides both the Rev. Harry Emerson Fosdick's advice to rely on specialists in religion for guidance, and Prof. Alexander's thesis: " God as actually possessing deity does not exist, but is an ideal, tending towards deity, which does exist " ; and adds that the God that used to hear his prayers is being nebulized out of

existence by the Holmeses and Ameses and Millikans. An Oriental maxim is recalled "If you believe in the gods they exist; if you do not believe in them, they do not exist."

> We do not know what a man means in 1930 if he says he believes in God. If he is a university professor or a noted physicist or a humble psychologist, it is likely that he means this: "I believe in the kind of God that is described by Professors Ames and Smith, the symbolic God." Such men are very tender with the sacred emotions that cling to the old religion. For every enemy of God in these days there are a thousand tender-hearted men who hope to conserve the values of religion by using the word "God" to mean what it does not mean to me.

And now, we should much like to see an article by Mr. Ward taking up the same theme after consideration of twenty Eastern books on God from the ancient schools or their modern heirs. Instead of discovering widely varying and confusingly different ideas, he will find but one, iterated and reiterated constantly and eternally. It has remained unchanged through the centuries and generation after generation of men have found themselves the wiser, their minds the keener, their lives the sweeter, for constant brooding over it to *realise* its meaning. Says *The Secret Doctrine* (I. p. 341):

> No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all—in their exoteric form very often, in their hidden spirit invariably—is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE.

What is the basis of conduct? Sir Herbert Samuel tells us in the July *Journal of Philosophic Studies* that it is twofold—self-interest and sympathy. "Both are primary elements in human nature." We may be good from several motives, the author tells us. In effect we may be good either because it pays us to be so, or we are frightened into it by public opinion, law-courts, religious punishments; perhaps we have developed a moral conscience and are good by preference, because bad disgusts us. Anyone can think out for himself dozens of motives for being good; it may be some, having an intuition of the Law of Brotherhood, desire to do well by their fellow-beings, and to live according to Christ's precept: "Thou shalt love thy neighbour as thyself."

Plato is quoted as saying: "The greatest penalty of evil doing is to grow into the likeness of bad men," and this is very truth. Sir Herbert quotes also with approval from the *Psalms* that "Evil follows the sinner," and from the *Dhammapada*, where it is written:

"If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage . . . If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him."

In short, Sir Herbert, although he rejects Huxley's "fixed order of nature" which punishes wrong-doing with suffering, seems to admit that good will follow good and evil will follow evil. But, alas, like too many western thinkers, he is either ignorant of—which we cannot credit—or he designedly neglects, as not useful to his purpose, the eastern doctrines of Karma and Reincarnation, with results that sometimes spell confusion, where an understanding of these Laws would have made the position perfectly clear. As an instance, take the following:

> **Individuals prosper, no doubt, in spite of bad character, but not indefinitely. And if the prosperity outlasts one life, it seldom attends the family in a second generation.**

The only way, it would seem, to get out of the difficulty of the wicked man flourishing like a green bay tree, is to visit the sins of the father on the children, according to Jehovah's idea of justice. But the law of Karma is *not* spasmodic in its working, and there *is* reincarnation, so that man does not acquire vicariously the virtues or sins of another. The basis of good conduct may be twofold but the basis of Spiritual conduct can only be Altruism, an altruism engendered, developed, and perfected by knowledge. The Buddha was such an altruist, and quotations made from a spiritual philosopher as He was, or from Plato, should be made in relation to the rest of Their teaching which certainly included these fundamental truths—Reincarnation and Karma.

Dr. John Hodgson Bradley, Jr., of the University of South California, writes interestingly about cyclical recurrences in Nature in an article on "The Delusion of Progress," (*Scientific Monthly*, May 1930). He shows "the cyclical recurrence of certain phenomena," e.g., day and night, summer and winter, the phases of the moon. He traces the growth of the concept of cycles in the history of astronomy, in the periodicity of the elements, in the phenomenon of nutrition in biology, in the recapitulation of biologic history, and in the rise and fall of races which "too have their stages of youth, maturity, old age and death. The only difference is that the racial cycles may be very long and the individual cycle is usually too short."

> **After tracing the cyclical recurrences, Dr. Bradley concludes—that the desire to get somewhere is deep rooted in the human heart and progress is a word often on the lips of civilized men. But it is a word of numberless meanings, because it refers to changes which may seem desirable to some but not to others. The concept of progress is underlain by that other concept of destination. Man wants ends for his struggles, hopes and fears, where he fancies he will find peace. But these are anthropomorphic conceptions born of desire. Nature has an entirely different point of view, and nature is still the ultimate ruler of her children.**

> In all things, which even remotely touch the lives of men, she is infinite and limitless. She has imposed a cyclical pattern upon the Universe whereunder all things are charged to go forever but never to arrive. It avails man little to fret. He had much better travel his curve in the spirit of little children on a merry go-round who enjoy the ride though it takes them nowhere."

As an academician, Dr. Bradley has demonstrated the supremacy of the law which works everywhere and always. His account mainly deals with the material universe and thus contacts only the effect side of the Law. But, as he does not expound or describe " the nature of the Law which is at once the Deity and the Universe," his conclusions are partial. To students of Ancient Science, this Universal Law is but another fundamental, wherein it asserts that Man is the master of his own fate, the guide and the moulder of his own destiny, who does not depend on any outside help or gift " save those won by his own Ego through personal effort and merit throughout a long series of metampsychosis and reincarnations " (*S.D.* Vol. 1. 17.), Man realizing his religion of responsibility, working under the cyclic law evolves from rank to rank of power and usefulness and gains complete self-consciousness when he perceives the unity that underlies all diversity, the one in the many. Then Nature becomes the " material ally, pupil and servant " of the perfected human will. Though he is probably not aware of it, most of Dr. Bradley's statements bring out the universality of the Second Fundamental Proposition of *The Secret Doctrine* which affirms:

> The Eternity of the Universe *in toto* as a boundless plane; periodically " the playground of numberless Universes incessantly manifesting and disappearing," called " the manifesting stars," and the " sparks of Eternity." " The Eternity of the Pilgrim " is like a wink of the Eye of Self-Existence (Book of Dzyan). " The appearance and disappearance of the Worlds is like a regular tidal ebb of flux and reflux."
>
> This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux or reflux, ebb and flow which physical science has observed and recorded in all departments of nature. An alternation, such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.

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卐

Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

THE ARYAN PATH

VOL. I. OCTOBER, 1930. No. 10

The Editors hold themselves responsible for unsigned articles only. They are not necessarily in agreement with the views of their contributors to whom they leave free expression of opinion.

AT THE ROUND TABLE.

Of late a most hopeful sign is visible in our midst. Men of differing views evince a desire to get together to eliminate their differences. Passive tolerance of the opposing view is giving place to an active desire to understand it. Thus, as recorded in our August number (pp. 540-541) men of science court the aid of philosophers, and the latter feel the need of a world-wide organization to combat the "unsatisfactory and dangerous position with respect to religion, philosophy and science." The different churches of Christendom, with perhaps the sole exception of the Roman, seem to be earnestly desirous of finding a common platform. Even among members of the various Theosophical organizations some attempt is being made to produce unity and harmony. In their ranks divisions would never have occurred, if all concerned, regarding themselves as students, as pupil-teachers at best, had remained faithful to the immemorial Teachings of their philosophy learnt from H. P. Blavatsky, and to the programme given them by their Masters through her. Even in political arena this spirit is in evidence : the Round Table Conference of Indians and Britons to discuss the political future of India is an example.

The Round Table is a symbol of a great ideal ; it is also a precedent of spiritual significance and historic value. None of us need despair about the differences and the antagonisms which exist, provided

we do not stand in the way of respectful and sincere attention to all sides and views. With whatever glory romance invests King Arthur and his Knights, according to chronicles, they squabbled and fought until the Round Table was erected. Layamon, elaborating Wace's description, tells of how the Knights fought on a certain Yuletide day, and how the slaughter ensued, whereupon King Arthur took summary vengeance—"slaying all the kinsfolk of the man who started the fight, and cutting off the noses of his women-folk". After this the King evolved the idea of the Round Table to which all Knights came, as equals, to deliberate and work out a plan of lasting peace.

The Round Table is a symbol; it is more than a mere phrase. A meditation on the symbol always yields some inspiration. At any Round Table real help is given by those who evaluate correctly the nature of the symbol. Whatever the subject discussed there certain fundamentals belong to that Ideal, and in them is enshrined the potency which makes or mars its work. Here an attempt is made to consider these fundamentals, common to all Round Tables.

There are four eternal basic principles of the Universe which affect all things and creatures; they also belong to man, the small universe, and affect the whole of his life and all his actions. Making a practical application we find them emerging as follows in reference to the Round Table Ideal:—

I. Purpose is the Spirit—Ātman: In political language, terms of reference as to the actual purpose of a conference must be clear and definite; confusion proves fatal; evasion and equivocation are germs of future differences and strifes. Philosophers themselves are at cross purpose, the moment they lose sight of the fact that an impartite principle unites all diversity. When the Spirit, which unifies all, is overlooked in any discussion, or at any time in the discussion, confusion results. Just as "all things whatsoever in Nature are comprehended in the One" (*Gītā*, XIII, 30), so there must be a heart-perception of those who sit at the Round Table about the Spirit of the gathering which is inherent in its purpose. How? By noting, the already existing common basis subsisting between all who foregather. Any advance, any further evolution, must start from that. The active aspect of the purpose is the desire to find a solution. "Desire arose in the first cause" (Rigveda, X, 129) ere evolution started. So the desire to attain a goal must form part of the purpose which starts any Round Table gathering. Terms of reference are impersonal; desire to reach a goal is in the Ego, the Individual, the Jīva-Ātmā, the Knight of the Round Table.

II. Tolerance is the Buddhi, the Discerning Power, the pure and compassionate reason, the first and foremost of the shaktis or forces necessary to enlighten the proceedings, to give shape to the deliberations and to reach the goal. Its passive aspect expresses itself in the attitude—"my opponent is

welcome to his views ; I have mine ; let him go his way and I will go mine". But this will not do for the Knights of the Round Table who come together for lasting peace. The active aspect of tolerance is that wisdom which puts away, for the time being at least, its own cherished views, and even convictions, so that the truth underlying the opposing view may be learnt. Not only must all views be welcome at a Round Table meeting, but each of them must be judiciously examined by every one present. Another factor—the attitude of give and take, the sense of the fitness of things, of essentials and non-essentials in compromise ; this is intimately associated with the third principle of—

III. Knowledge about the subject-matter of a conference is its Manas—Mind. Delusion and illusion (moha-māyā) can only be destroyed by Wisdom—Jñānam. It is necessary to elucidate thoroughly *all* that is involved in the subject under discussion ; to study dispassionately and find all the facts of the case. Weaknesses arising from mere personal positions must be abandoned ; true precedents must be found for guidance ; adaptability to use such guidance must be practised. The highest title of the Buddha is Tathāgata—He who is like His Predecessors. In this concept, all Knights of the Round Table should find the strength which comes from the illumination of right ideas, impersonal principles, unselfish motives. How shall a man be sure of his own motives and principles, unless he checks them by the knowledge of the Great Knights who have led human feet to the heights of perfection ?

IV. All these three are embodied in a Vehicle—Vāhana ; they incarnate in a body, which lasts for a time—the period of the conference. The body will be disorganized, if not visibly then invisibly, the moment the above named three principles are not adhered to. Kāma-passion, Krodha-anger, Lobha-greed, natural to all mortals, will envelop the Knights like smoke surrounds fire (*Gītā*, III, 38) and unless precaution is taken, body pollution will result. Personal notions intrude on impersonal principles, mar the work of the Round Table and the Knights depart to councils of war. The record of the meeting must be like the Book of Nature, the Karmic Mirror which reflects with faithful exactitude the words and deeds of the Knights; for it becomes the basis of discussion for the future legitimate and harmonious development of the original purpose.

On such foundations alone can be raised a temple to real Unity and ordered Progress. Wish to lead on the one hand, wounded vanity on the other, must be watched. The true Knight of the Round Table should labour to be an impersonal force, careless of praise or blame, and take for his motto—" Peace with all who love Truth in sincerity".

WHAT THE WEST CAN LEARN IN AND FROM THE EAST.

[**Upton Close** is a well-known writer, one of those very few who have shouldered the responsibility of acting as ambassadors of peace and goodwill between the East and the West.

He has travelled in every Asiatic country, including Siberia. He was Investigating Officer for the United States Government in Shantung in 1916-19, adviser to Chinese students during the revolution of 1919, and Chief of Foreign Affairs under Wu-Pu-Fu in 1922. Many delightful and informative volumes do credit to his pen.

In this article every Westerner in the Orient, and especially in India, will find practical help. Our Indian readers will do well particularly to note his remarks on the Motherland.—Eds.]

As my conception of what the West can learn in and from the East is fundamentally from what I learned in and from the East, I can most profitably make this little article personal.

I went "East" an exaggerated product of the West in its hyperbolic form—the frontier of America. I was born among Red Indians and lumber-camps in the most productive primeval forest in the world, and saw in my youth the site grow into a series of little towns all competing desperately to become the "big city". Mechanization was reaching its peak and I shared the enthusiasm over each clever new device, over the automobile and the wireless. I imbibed the fervour of the "booster" spirit. I shared what Tagore has ironically called "the amazing ecstasy of record breaking" and unquestionably accepted the slogans "bigger and better" and "progress" in exploitation of the earth's surface and products as representing the highest effort of the highest breed of men.

Fortunately there was a dark but surpassing beauty in that country, and a soul in the child to which it spoke, and I think the first doubt regarding the creed of my environment, later to flower under the Orient's teaching into understanding, was cast by the horror men left in their wake as they reaped the forest. When I found the lines in Lao-tze and the Chinese poets which taught that the tree has as much right to exist as the man, both being manifestations of the same creation, the understanding that Nature may not exist solely for exploitation by the two-legged phenomenon came partly out of an adolescent prescience.

Relief from the worship of things in such communities came automatically in fanatical devotion to some mentally limited cult of Christianity—mine, inherited from a brave, overburdened and disappointed mother, being the teaching that the earth was utterly sinful and to be shortly destroyed and recreated into a material paradise for the elect who had lived faithfully under the hardships and obloquy

of their embraced creed. It was as its youthful apostle that I went, right out of a denominational school, into the tolerant society of China. For many such persons there is no hope, as those who have met a certain type in the mission community in Asia know. I was favoured with an heredity of internationalism and travel, and the prejudice-killing experience of roughing it among people of every mental shade and background from Atlantic to Pacific while a self-supporting boy.

Ten years of mental and spiritual growth were spent in Pacific Asia. It was in mid-life that I went to India, and the spiritual wealth of the East climaxed for me in this order.

The first great change wrought in this young Westerner was the revamping of the religio-moral-philosophical theorism of his life—for these are never separated in the young. The mere matter of contact with a different society which to his surprise he found not primitive but to contain, in spite of overpopulation and undersanitation, delightful human companionship, and indisputable beauty in art, manners and human souls taught him that all standards and values are relative and historical, not immutable fiats of God. In other words he learned that God and Law are the sum of innumerable items of human good constantly being added to. The inevitable corollary of this discovery was the disappearance of arrogance. He became willing to learn as well as to teach. Yet he did not lose his feeling of his right to teach things which his new friends had overlooked, as do some sentimentally unbalanced Westerners who come in contact with the more mature civilizations.

The young man had in his blood the two extremes of Western culture: from his French maternal ancestors the attitude that life is an end in itself, and from his Scotch progenitors the dour but stern conviction that life is only an end to something else, here or hereafter. He had left the logical West believing that this schism within himself must be fought to a conclusion even should the struggle destroy him. It was the unlogical and human wisdom of the East which taught him that opposites can exist side by side, that in all nature they do exist side by side, and that his varying tendencies need not at once be brought to a unity. He learned that problems which cannot be solved might well be left until, unawares, they had solved themselves. The East literally saved his emotional life. It might do as much for Western nations and societies, could they grasp its wisdom.

The courtesy of the East at first struck the young Yankee as ridiculous or at least patronizingly quaint. His West had brought him up to believe that manhood and honesty consisted in reducing all relations to abrupt directness and a rough familiarity which was felt to be indicative of equality. As he became included in the fine manners of his new environment he began to see the conception of the preservation of human dignity lying behind these formalities. Eventually he understood that robbing a fellow of respect might be a greater sin than lying. Yet he wondered if frankness could not be attained without rudeness.

He had been trained to "keep going". To give the impression of being overwhelmingly busy was thought "smart" where he came from. It took him longer to learn that true greatness gives the impression of restfulness than some other things. He had grown up to believe that leisure was sinful. The East taught him that leisure was made for man as well as work, and that man is made for both. He came to understand that eggs which hatch into worthwhile creatures must be nested over.

Closely allied to the sense of leisure came the development of the sense of pleasure. He began to discover that the West, which believed only itself developed, while fascinated with mechanical toys had overlooked the senses given to every normal man. He learned the delight of the development of delicate shades of taste in tea drinkings; he found a colour appreciation of which he had never dreamt and which brought him as definite a thrill as going up in an airplane; he found body grace which was almost an unknown art in his land existing from dancers to coolies and waiters; he found the human nose cultivated—scents having names, poor people buying incense with as much feeling of satisfaction as in buying food. He found that a two-penny fan was not a fan unless it was made in some beautiful shape or bore a few beautiful lines or colours. He discovered artisans who enjoyed their creation as much as their wages, and found that men could live in beauty in spite of pathetic paucity in material things. Above all he found people—although in this very East rapidly becoming fewer in number—still able to take recreation in the original sense of the term instead of merely to seek amusement. The first implies a oneness with nature and art; the second implies an artificial exhilaration. He saw Japanese gather around a lotus pond at dawn to hear the pop of the opening buds as they greet the sun; he joined autumn-leaf and moon viewing parties and saw thousands of families spend a tenth of their monthly income and two nights of hard travel for the joy of a day of quiet ecstasy in the forest. He wished to go back to his West to tell it that these *things could be learned in the East provided they were learned quickly before the East had entirely unlearned them, fascinated with machines.*

It required some years for the mellowing of mind within him to reach to his pride of race, arrogance of nationalism, and fervour of patriotism. When he came to examine the first he found that it no longer existed; the second seemed a rudiment of an earlier age, as unnecessary and burdensome to mankind to-day as feudalism; the third must be made compatible, it seemed, with consideration to the other man's interests and viewpoint.

By this time the Westerner was on the way to maturity of mind as well as years. His experience in genial, tolerant, agnostic China had created in him a scepticism regarding the religious outlook, and his increasing contact with the avidity for machines and power and the trust in materialism of the young generation of Asiatics was making him tolerantly sardonic. It was then he went to India. He found greater sordidness, deeper superstition, more unbalanced copyism

than ever, but there are all things in India. In India he found also the greatest souls, the most civilized minds he had met. He glimpsed that combination of scientific thought with the religious attitude, the sense of oneness with and reverence for the universe and patience toward and trust in the unfolding of its phenomena which means true liberation.

There are two "Wests": The West of faith in religious formulæ inherited from the era of Martin Luther, and the West of faith in evolutionary materialism brought in by the scientific age. A strange amalgamation of the two exists in most Westerners of to-day's generation. The key to the Western man's mind is the conception that he individually is the centre of the world, and that all movement proceeds from his conscious and ambitious efforts. This is not without its constructive hint and I hold that the East has much to learn from the West as well as the reverse. The driving power of the Western man is his haunting sense that he must remedy the something that is wrong, and the history of his culture thus far has been first a trusting in his own activity combined with religious creed, then a trusting in his own activity combined with scientific formulæ. Now it tends, as outstandingly evidenced in Russia, to be a trusting in his own activity combined with social-economic doctrines. The Western man, with a few great exceptions, has not yet found the power in himself, rather than in his activity, to repair his world. The East, in full cognizance of its deficiencies—and the deficiencies of the East are more obvious than those of the West—can point him on the path.

UPTON CLOSE.

[The article which follows in a way supplements the above, and a reflection on their joint message is invited.—EDS.]

WHAT CAN INDIA CONTRIBUTE?

[**N. B. Parulekar, Ph. D.,** tries to answer what sometimes is a serious enquiry, but more often a sarcastic challenge. His answer is not clear cut, nor definite; but that is natural, for Mr. Parulekar is a thoughful man who has observed the Western world judiciously; also, his patriotism refuses merely to indulge in catch-phrases and is strong enough to give him insight into the limitations and possibilities of his countrymen; so, not hesitation but prudence guides him here.

Readers may be recommended to go to his original article and our introduction to it in the February number of this journal, to really value the arguments herein presented.—EDS.]

In a way what follows is a sequel to an editorial query attached to my previous article in THE ARYAN PATH of February entitled "What Hurts Liberalism in Europe." Therein I tried to indicate some of the more serious handicaps placed in the way of liberal initiative in present day Europe. At the same time I could not help observing that one comes across groups of forward-looking people, almost in every country in Europe, who are anxious to build a better scheme of life and are eagerly looking to India for some decisive guidance and new direction for the future. Very pertinently the Editors put the question in their Preface to the article, asking what India might have really to contribute to an enquiring world at this particular juncture. The same question has occurred to me over and over again and I have put it also to my friends in Europe, America and India. Though it may be somewhat too early to give a definite answer, yet I believe the time has come when certain possibilities may well be suggested.

In the beginning, it is necessary to disassociate oneself from a class of people, who are naïvely optimistic, and who can be divided into two groups. One of them believes very ardently in the past greatness of India and points out that this country was enjoying a high state of civilized existence, when others were yet in barbarism. The ancient history of India, its culture, and the remarkable contributions of some of the great ancient thinkers, form the basis of their argument that, with so much in the past, what India needs now most is mainly a number of able interpreters who can unfold the ancient wisdom for our guidance. This type is to be found not only among the orthodox but also among some of the "modernised" men. The second group of people believe just the contrary. According to them everything being wrong with us, the only way out lies in adapting ourselves to the manners and the modes of thinking of the west on a wholesale basis. In other words they believe total westernisation to be the best means of bringing India into line with the rest of the world. Though apparently opposed to one another both types of thinking are finally based on a view of least resistance, which consists in thinking that civilizations and cultures are found ready-made so that others coming after may be

left with the simpler task of adopting them. A large part of educated India tries to shelter itself somewhere between these two extremes, though the actual point of compromise is rather the result of an accident—mostly under economic pressure—than due to clear courageous thinking.

In Sanskrit literature, the Wise Man is called "Dṛṣṭa" or a "Seer," implying thereby that knowledge is the fruit of direct experience rather than appropriation of information. *No people can hope to inherit what their ancestors or other groups might have achieved, without at the same time living it in their own lives as a day-to-day experience.* In other words to be worthwhile and really workable, modes of life and thought must carry that stamp of individuality which is marked out by a race or generation from its own struggle to exist and to understand. Applying this test I am convinced that in the experience of our own generation there are elements, which to my mind, are extremely profound. If we would live less haphazardly and more consciously in order to utilise their values, there might rise a pattern of ideas consistent with our own consciousness and carrying thereon a mark of truth.

Further, one must dispense with the age-long superstition of intelligence being given over entirely to a scheme of contemplative life. Mankind has conveniently divided itself into those who are active and those who are merely meditative, with the result that they have either glorified instinct or worshipped simply "Ideas." The divorce of action from thought has a ruinous result on both. It has stimulated men to build on the one hand a mechanical world, and has led them to conjure an ideal world on the other in moments of relaxation or revolt. The result has been that, in the actual state of affairs, ideal aspirations live either as exiled or at best as alien elements allowed to subsist under sufferance. This has been the fate of the classical western philosophies, which, in their desire to free reason from theological dogmas, banished it also from the realm of "matter." Theoretically, contemporary European life was being explained in the mode of Leibnitz as proceeding according to a scheme of "pre-established harmony." This no doubt reflected more the wish of men, who had renounced life in the favour of more active elements, than the existing conditions. Actually, harmony was far away from being realised. Nations were engaged in mutual wars, large scale economic exploitations at home and abroad, in Asia and Africa in the form of organised slave traffic, empire building and appropriating material resources of other people without justice. According to a modest estimate within a course of two centuries nearly a hundred million inhabitants of Africa perished in the slave traffic conducted by Europe ; yet there was not an outstanding philosopher or a thinker in classical terms to protest like Plato in his *Republic* against the spread of injustice.

We in India shall be paying a still greater price if intelligence continues to be absent-minded at times of crisis and live alienated from active life. Steeped in poverty as we are, we shall be forced to

sell our intellectual resources—irrespective of the prospective master—for a pittance and live in a state of clerical serfdom. Something like this is already happening to our educated classes. If intelligence fails to be productive, and social, economic, and cultural life seems to be jarring on our ears, the reason is not too far to seek. A society cannot stand on its legs unless the thinking man is at the same time the "working man," *i.e.*, unless intelligence agrees to come also to the market-place. The challenge of circumstances is specially pressing at the present time and those who run away from their responsibilities will be looked on as renegades for generations.

Keeping these things in mind, if one begins to examine the possibilities of the Indian intelligentsia, one might hope to suggest a possible answer to the question, what can India contribute. By intelligentsia I mean those men and women, who are actively engaged in using their minds for something more than making a living ; because these are the people, whether educated or not in the ordinary sense of the word, who really mould our world for good and bad. Looking into the available resources of an educated Indian mind in modern times, one is led to discover a surprisingly large amount of wealth and variety that has gone into its making. Sets of circumstances, which in the course of history should be found separated by centuries, have conspired together to play their rôle simultaneously in the span of even a single generation. The result is, that an originally intelligent mind has a chance of rendering itself many times more fruitful.

For example, a young educated Indian undergoes three stages—I may say lives—three lives or three civilizations compressed in the span of about sixteen years of his education.* He is generally born and brought up in an agricultural environment, wherein India of old still continues to exist untouched by modern mechanical civilization. India, as it were, is a God-given nursery, where one can enjoy the company of over 260 million peasantry, free men placed in the midst of nature. What does it mean ? The early Greek was city-bred and lived segregated from the soil whose inhabitants were condemned to slavery. So the thinking Greek was soon starved of fresh nourishment and died out. The mediæval European intelligentsia was tinged with the aristocratic air of the feudal system or was born of a church-hierarchy. Then the modern educated generations in the West are so completely urbanized that they have lost the touch of the soil. On the other hand the Hindu intelligentsia springs from the midst of a farming population whose imagination has created the richest folk-lore in the world. These villagers write their own plays, compose their own poetry, and preach their own religion. They possess a remarkable common sense in human relations, a gratitude which is almost a second religion, and lastly, an almost inborn ability to see beyond suffering, which you may call their philosophy. All this comes like a gift from the cradle in the first round of the educated Indian life.

* The writer might well draw a parallel : not so very long ago in Scotland, the sons of crofters, brought up on the land, went to the university, owing to stupendous sacrifice on the part of the parents, and passed into the competing world to the glory of their country.—EDS.

Its second stage means an abrupt leap of over centuries. Here the young man lives in a city with an environment far separated from the surroundings and the general make-up of his early life. He confronts the modern mechanical civilization, gets University training as good or bad as probably in other countries, and in short, passes from India of old to India of new, all within a short course of time.

Then follows the third stage which is as enriching as it is spectacular. One has to think the parallel of an imagined AbrahamLincoln emerging from his log-cabin to Philadelphia, where he meets for the first time a variety of fresh settlers like the Dutch, the Germans, the Scotch and other immigrants from different European countries. In addition, let us suppose he also discovers that every other native born American reads Chinese and speaks too when called upon. He also finds out that the American to be educated, has to know intimately the life, literature, civilization and thought of the Asiatics, over and above those of Europe and America. Now if you substitute English in place of Chinese, Europe in place of Asia, and think of a gifted Indian in place of Lincoln, you may visualize the amount of material gotten together in a modern Indian mind. In fact if an educated Indian looks critically within the make-up of his own personality, he will find therein instruments of knowledge covering different centuries and nations gathered together, an access to knowledge both of his own country as well as of others. In short, his equipment is really enviable. I have not yet spoken of the intellectual, imaginative and emotional contents of such a mind. There is something subtle, something evasively deep, which, if brought to bear on modern scientific subjects, will show, as in the case of Sir J. C. Bose, a side in scientific researches not yet known. In mental sciences, particularly in psychology, religion, philosophy and art, the contributions of such a mind may supply new perspectives to those fields. Lastly, let me point out the immense practical urge brought out of a struggle for political freedom, an economic consciousness in the country, a general social revival and other major issues confronting people in India. These have to be further embraced by the consciousness that out of such efforts may emerge some living principles which, if exemplified in the life ot a Nation, may serve to bring about a new hope both to India as well as to the rest of the world.

If the foregoing description of the possibilities of the Indian intelligentsia is true then *the present is the most auspicious time for a number of thinking men to band themselves together to experiment with certain emerging ideas*. Non-violence is the principal among them. It is a partial view of the present movement in India to look upon it as only an effort for political freedom of the country. Something more substantial, more revolutionary of current ideas, and of more permanent value is involved in the programme of Mahatma Gandhi. If non-violence succeeds, it means lifting of human disputes on to an ethical plane, cutting at the root of wars and the domination by physical forces. When a world, tired of mutual conflicts, is longing for an assurance of permanent peace, it behoves the idealistic type of

men to work out as fully the implications of using spiritual means to the exclusion of physical forces, because it might supply what William James was searching for, namely, a " Moral Equivalent to War."

Looked at under this aspect India has an enviable meaning and mission for our modern world. We can afford to take this risk because our human resources are far more extensive than those of any other country. Compared to France, Germany, Japan or even the United States of America, we have to care for a larger population of human souls. We are, therefore, committed to the performance of a potentially promising task whose success may mean the conversion of a fifth of the world's population to a new line of thought and conduct. This will have at once liberated us from petty traditional allegiance and qualify us in future to be instruments of a larger peace proposition. If the intellectually inclined Indians shake off their environmental fears and take up this challenge, I am inclined to think that their capacities will be far more fruitful and their lives will have a definite contribution to make. It is often the fear of the present that makes us poor for the future. It may mean considerable sacrifice of immediate gains in the search of a newer path; but the reward will be sufficiently compensating. We are living at a period when old orders are rapidly disintegrating and a new world is in the making. What greater challenge to human intelligence than such a chance to recreate a new order, even bigger than known to our ancestors? To gather resources moral, material and physical, spreading over a territory wide as the earth itself, and to bind men irrespective of their creeds, country or colour to a new allegiance, is a task worthy of great aspirations.

If I seem to have singled out the issue of non-violence as the supreme test of the Indian intelligentsia, it is because that principle seems to embody a mark of spiritual progress which is the criterion of thoughtful conduct in our present day world. The problem of the clash of human differences has been too sharp for us to be neglected. It seems to frustrate efforts towards constructive lines more than anything else. Those, therefore, who will contribute to its solution will at the same time have done the service of lifting our generation on to a higher constructive plane. Then only our philosophy may have a meaning, and our history or traditions will no longer be a drag on us. My contention is that the Indian intelligentsia has possibilities sufficiently large to meet this problem and if they could only realise them, India will have answered a substantial part of the question of what she can contribute to the world.

N. B. PARULEKAR.

THE SCIENTIFIC METHOD.

[**Mr. Max Plowman** is known for his good work on Blake, the Mystic, about whom he has written *An Introduction to the Study of Blake* and other books.

During the War he served on the Western Front, but later resigned his commission, was court-martialled, and wrote his apology in a small book entitled *War and the Creative Impulse* which acknowledges its indebtedness to Rabindranath Tagore's *Nationalism.*

Last July he assumed responsibility for *The New Adelphi* as one of the two Editors. We welcome him as a contributor to *The Aryan Path*, and draw our readers' attention to some very Theosophical ideas about scientific idolatry, hardness of religious creeds, and so forth.—EDS.]

The western world is very sure, and very unsure. It is very sure about evolution, but very unsure about what it means by evolution. It is very confident about "the scientific method," but equally certain that the scientific method is an interminable process of thought destructive of the comprehensive idea. Philosophically the western world stands balanced upon knowledge, which knowledge is much or little as it is regarded from the standpoints of actual or potential knowledge. Actually this knowledge is vast, so vast that no single mind can comprehend the sum of what is available: potentially it is little, so little that the man of science, who stands as prototype for the western world, strikes an attitude of childish humility before the thought of potential knowledge and in the face of any kind of finality becomes wreathed in tolerant smiles of almost senile agnosticism.

Evolution is of course a primary fact: life changes and in the process of change, things grow. The whole truth about evolution is that things grow and change. That this should be seems fairly obvious; but in the western world this knowledge has worked a revolution. Since the revolution, the minds of men, instead of being focussed to comprehensive conceptions (of god, the universe, life, the soul, or the whole duty of man) have been shaken into the study of the processes. The focal glass has been removed from the kaleidescope. *We cannot tell the time, but we know how the clock works.* Our knowledge instead of being direct to the why and wherefore of life, now consists in knowing the how. And because the "how" is rational knowledge, available to any intelligence capable of patiently pursuing the path of least resistance, it acquires an immense democratic authority. What can be known by all without the exercise of any creative faculty has a finality to every mind—an irreducible basis of conviction not to be gainsaid. What can be known by all is called fact, and because belief in its existence wins universal assent, it gains the properties of the absolute and thus becomes "truth." Then, since there can only be one absolute, the fact becomes not only truth but "the truth."

So, out of what was admittedly a little knowledge, we evolve the dangerous but authoritative instrument known as "the scientific method." This proceeds by the methods of laying one fact upon another—of turning a wall-eye to all that will not stand the test of rational understanding and thus rebuilding the universe upon sure foundations—which foundations are, as we have seen, the fact that things change! Much is thus built upon very little, and trembles accordingly. No wonder the western world is a little unsure of itself. No wonder misapplied science is called upon to wash its hands of its own progeny. No wonder the most eminent scientists cultivate, as a side-line to the flow of their pure intelligence, religious forms of thought based upon mystical conceptions utterly at variance with "the scientific method."

Why did the discovery of the fact of evolution cause such an earthquake in thought? To this there seems but one answer: the death-like fixity of the current religious beliefs, the gross materialisation of religious ideas. Spiritual truth is essentially without form: the material universe is the means selected by spiritual truth for its manifestation in form; but the form is the garment of truth; it is truth's means of becoming intelligible to sense. Therefore the ever-present need of man is that he should know the life-giving essence from the garment, and the ever-present temptation is the temptation to accept the evidence of the senses as final in the belief that spirit and form are one, in short, the temptation to idolatry.

When the fact of evolution became apparent to the western world, the first thing this fact collided with was organised Christianity. Now the word "Christianity" has come to mean almost all things to all men; but Christianity, like every powerful expression of spiritual truth, has, in process of time, and with the inevitable materialization of life in this world, hardened into a corporate form and become an encrusted organization with an exceedingly small residue of spiritual life. Whenever the form of spiritual truth thus hardens it becomes its own enemy and a prey to the weakest assaults of error. When the images of truth are accepted as truth and not perceived as material embodiments, then the soul sleeps the sleep of death, the mind rots among the authenticity of facts, and what may be described as the irreducible mean of truth—the least important but most obvious fact becomes the standard of truth. Whereupon the images of truth are destroyed and what is called "rationalism" naturally, inevitably, and really cleansingly, supervenes.

That is, in brief, what has happened to the western world within the last century. There has been a wholesale destruction of idols. To the rational mind this always sounds pleasant, but the less obtuse will be able to distinguish between the wanton destruction of truthful images and the worship of idols. The devastation of nihilism is certainly to be preferred to the worship of false gods; but in the past ages man has never destroyed his means of expressing the most comprehensive knowledge available to him at the time without, later on, having to regret the destruction. The ruins of Greece and Rome are now the proudest embodiments of truth possessed by

those countries: the internally mutilated cathedrals of England are her finest works of art, and art only approves that in religion which is true. To-day there is more of true religion to be found in the National Gallery at London than in the proceedings of Westminster Abbey and Westminster Cathedral put together. But the corollary that we should therefore cling the more fiercely to those expressions of truth which have yielded undying forms is a false one, just because it denies the truth of evolution, or growth, which is the most transparent of all truths. What we must learn, and what is hardest of all things to learn, is that there is no *thing* in the wide universe to which man can cling for truth. That is the teaching of Jesus when he said to his followers that God was able of the stones to raise up children unto Abraham. Directly God becomes a fact he ceases to be God.

Religion is the attitude of the soul to experience. We stand more nearly faced by the world of our own experience than by the whole world of material phenomena. The substitution, therefore, of a scientific for a religious attitude, which so many people in the west believe they have accomplished, is not a real substitution at all: it is merely an atrophy of consciousness for the benefit of the intellect. The supreme necessity of individual life is the comprehension of individual experience, and the opportunity of achieving this is the greatest gift of life. Here "the scientific method" entirely ceases to function. Apart from experience there is no "knowing" in the world of relationship; yet to each of us no knowledge can be more important than the comprehensive knowledge and understanding of experience. The man has not yet been born who could choose a wife according to the scientific method; yet until this method can assist us in the most elementary of our necessities we shall reasonably distrust it as a guide to good life. The point is that there is not one means of knowing facts and another of knowing truth; all knowledge is one and is derived from spiritual intelligence. Of this spiritual intelligence, the facts of science are the veriest sediment of truth. When, and not until, this is realised, the western world will be ready for the truth of religion.

MAX PLOWMAN.

KARMA,
THE GREAT EVOLUTIONARY FORCE.

[**Gerald Nethercot** is a young English journalist, dramatist, and poet, deeply interested in Indian philosophy and familiar with the trend of Indian thought. Therefore his article is full of Theosophical teachings. It is always beneficial for Theosophists to learn that there are individuals who have understood Theosophical propositions with the help of ancient Eastern books—Theosophy not being the exclusive property of any. It should, however, be borne in mind that the complexities and details of such propositions are most confusing and it is almost impossible to master them without the Key supplied by H. P. Blavatsky.—EDS.]

There are, I believe, few terms more misunderstood than Karma. It is no exaggeration to say that a big proportion of people in the West have never even heard of it. If you ask those who have what it conveys to them, they will mostly tell you vaguely that it is some belief in retributive punishment current in the East. Few students of the subject even, to my mind, really appear to grasp its significance save in a limited sense, and those who reason along Theosophical [1] lines are too often in the habit of thinking of the activity of this principle in Nature merely in its relation to humanity. The same applies to India.

What then is Karma? It will be better if, at the start, we clear our minds of preconceived ideas, and state definitely what it is not. In the first place we must throw overboard any impression that it is retributive punishment. That is the common error in the West. There is no vengeance in Nature. That was the belief held to some extent by the Greeks. What may very well be a fine allegory on this is contained in the Orestean Trilogy of Æschylus, where the Erinyes, the avenging furies which pursue Orestes, develop at last, under the influence of Athena, who personifies Justice, into the beneficent Eumenides.[2] Secondly the sphere of its activity is not confined to the human race.

What then is Karma ? It is Justice. Not justice in the limited meaning in which we use the word to-day, but justice in the Platonic sense: that is to say, it is that principle in the Universe which maintains harmony. By it is perfect equilibrium brought about. Its essence is order, and ultimately, it is the law of causation in Nature. Without

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[1] Our author must distinguish between Theosophical and neo-Theosophical ; it is true that the doctrine has been twisted and made to fit such illogicalities as vicarious atonement and forgiveness of sins by priests, themselves not free from sins ; but for all that, the truth about Karma taught by the Indian Masters of H. P. Blavatsky is available for any enquirer, some of the reliable sources being—*Glossary* (under Karma) ; *The Key to Theosophy*—Section XI; *The Ocean of Theosophy*, Chapter XI, ; *The Secret Doctrine* Vol. I, 634-647 and Vol. II, 302-306 ; the U. L. T. Pamphlet No. 6 on " Karma".—EDS.

[2] Cf. *Secret Doctrine* II, 305 where light is thrown on that other trinity of Greek goddesses—Nemesis, Adrasteia and Themis—EDS.

it the Universe would be chaos. Nay more, without it the Universe could not be. To come to scientific terms, it is the perfectly adjusted law of cause and effect, that "conservation of energy" which cannot be affected in one part without affecting the whole.

So much for that side of it. Now for that realm of its operations which concerns us most—the human race. Here we come up against a difficulty, and that is that Karma and its part in the evolution of the individual remains incomprehensible unless one is prepared to accept its inevitable corollary, the law of Reincarnation. A number of people in the West reject Reincarnation with never a hearing, either because they are materialistic by nature, or so bound by some other theory that they are incapable of assimilating a new idea of any kind.

"Reincarnation! Nonsense! Prove it," they will say. I would ask them to prove any of their ordinarily accepted theories, theories which have become commonplaces of thought now-a-days. Can they demonstrate the existence of ether? Can they prove the law of gravitation? Can they even prove beyond all question that the earth is spherical? Of course they cannot. Yet they admit these ideas because of their inherent reasonableness, and because they fit so well into the known scheme of things. It is the same with Karma and Reincarnation. There is no proof at our present stage of evolution, but the thing is so essentially sane and reasonable, and explains so many things which otherwise seem chaotic, that any unprejudiced person is bound to admit that it is at least worthy of being regarded as a possible explanation of life. It is not as if these people could offer an alternative theory of any philosophic importance which could reconcile the seeming injustice in the world without inner conviction that, despite this, justice does rule. They cannot. For the purposes of this article at any rate, the reader will have to take Reincarnation as a working hypothesis.

Reincarnation might be termed a subsidiary law to Karma, and is a direct effect of Karma.[1] It is the Karmic laws which bring the individual down into incarnation. This gives rise to the question: What is the reincarnating principle in man? A little thought will be sufficient to show that it is not what is commonly termed the personality. In other words Mr. Smith will not reincarnate again, but only that in Mr. Smith, which is eternal. We never can know in this world that reality of which the person we know as Mr. Smith is but the temporary reflection. This is the Ego, the real man, and to use an old metaphor, he is the actor who plays many parts. Each life is a different rôle, and the personality which we think is the man, is but the costume worn for the purpose of that rôle.

Man is a spiritual entity, and for him to unfold his latent qualities, it is necessary that he should undergo varied experiences. He incarnates in order to make himself master of physical conditions, and the experiences force him to set in operation multitudinous causes which

[1] Rather than calling it subsidiary, it should be recognized as the twin doctrine; if Karma cannot be understood without Reincarnation, much less can Reincarnation be understood without Karma.—EDS.

could not possibly be worked out in one life. Thus it is that certain effects are carried over from one life to another, and thus it is that one man is born rich and another poor ; and why one man meets with ill-health, and another is always robust.

The maturing effects remain latent in the period between one incarnation and another, to attach themselves to the Ego in some future life. These karmic fruits are developed by means of what are called in Buddhistic philosophy, the *Skandhas*,[1] themselves the result of Karma. These are five in number, being respectively, material qualities, sensation, tendencies of mind, abstract ideas and mental powers. These attributes form the personal man of each incarnation. They clothe the Ego, and by them is he made conscious of the conditions surrounding him in physical matter.

Each action and thought affects the constitution of these *skandhas*, and therefore the man will receive at the commencement of his next incarnation those attributes which he has merited by his conduct in his previous life. The concatenations of various causes, beneficent or otherwise, set up by the man will attach themselves to this personality, having remained intent until the time was ripe. In the moral worlds, which are not three-dimensional, the cause is not necessarily immediately followed by its effect.

As the *Mahābhārata* says :

"See the potter's moulding harden from the soft and yielding clay !
Destiny to-day is master ; man was master yesterday."

Thus, "as a man soweth that also shall he reap" and so perfect justice, which is perfect wisdom, and which again is perfect love, is carried out. Karma is the great evolutionary stimulus in Nature, and provides those impacts without which there would be no growth. And as the displacement of water in a pond, caused by the dropping into it of a pebble, will in time affect the position of each drop in the pool, so every action and thought of each individual affects, either for the general good or the general ill, entire humanity.

In the space at my disposal I have done my best to elucidate this vast and complex subject a little, but have unavoidably dealt sketchily with that which needs volumes.

GERALD NETHERCOT.

[1] Much confusion exists about this word, and still more about the ideas it is meant to convey. See the After-Note to this article.—EDS.

SKANDHAS.

A NOTE ON THE ABOVE.

Below we print four extracts on this important but difficult subject, which even among Theosophical students is generally not well understood. Skandhas are germs of life on all the seven planes of Being, and make up the totality of the subjective and the objective man. Every vibration becomes a skandha, and every thought and wish and feeling produce skandhas which are closely united to Astral Light pictures. As a Mahatma's letter points out Esoteric philosophy reckons seven Skandhas; the exoteric skandhas have to do with the objective man, the esoteric with the inner and subjective man. Further, we are taught, a mental change, or a glimpse of spiritual truth, may make a man suddenly turn to the truth even at his death thus creating good Skandhas for the next life. The last acts or thoughts of a man have an enormous effect upon his future life, (though he would still have to suffer for his misdeeds), and this is the basis of the idea of a death-bed repentance. But the Karmic effects of the past life must follow, for the man in his next birth must pick up the skandhas or vibratory impressions that he left in the Astral Light, since nothing comes from nothing in Occultism, and there must be a link between the lives. New skandhas are born from their old parents. With this in mind let the student reflect upon the following :—

1.—*Samskâra* (Sk.) *Lit.* from *Sam* and *Kri*, to improve, refine, impress. In Hindu philosophy the term is used to denote the impressions left upon the mind by individual actions or external circumstances, and capable of being developed on any future favourable occasion—even in a future birth. The *Samskâra* denotes, therefore, the germs of propensities and impulses from previous birth to be developed in this, or the coming *janmas* or reincarnations. In Tibet *Samskâra* is called Doodyed, and in China is defined as, or at least connected with, action or Karma. It is, strictly speaking, a metaphysical term, which in exoteric philosophies is variously defined; *e.g.*, in Nepaul as illusion, in Tibet as notion, and in Ceylon as discrimination. The true meaning is as given above, and as such is connected with Karma and its working.

Glossary, P. 267.

2.—*Skandha* or *Skanda* (Sk.) *Lit.*, "bundles", or groups of attributes; everything finite, inapplicable to the eternal and the absolute. There are five—esoterically *seven* attributes in every human living being, which are known as the *Pancha Skandhas*. These are (1) form, *rûpa;* (2) perception, *vidana*; (3) consciousness, *sanjna;* (4) action, *sanskâra*; (5) knowledge, *vidyâna*. These unite at the birth of man and constitute his

personality. After the maturity of these Skandhas, they begin to separate and weaken, and this is followed by *jaramarana*, or decrepitude and death.

Glossary, P. 280.

3.—It is the group of Skandhas, that form and constitute the physical and mental individuality we call man (or any being). This group consists (in the exoteric teaching) of five Skandhas, namely; *Rupa*—the material properties or attributes; *Vedana*—sensations; *Sanna*—abstract ideas; *Sankhara*—tendencies both physical and mental; and *Vinnana* —mental powers, an amplification of the fourth meaning the mental, physical and moral predispositions. We add to them two more, the nature and names of which you may learn hereafter. Suffice for the present to let you know that they are connected with, and productive of *Sakkayaditthi*, the "heresy or delusion of individuality" and of *Attavada* "the doctrine of Self," both of which (in the case of the fifth principle the soul) lead to the *Maya* of heresy and belief in the efficacy of vain rites and ceremonies, in prayers and intercession.

Mahatma Letters, P. 111.

4.—We believe in an unerring law of Retribution, called Karma, which asserts itself in a concatenation of causes and their unavoidable results. And how or where does it act? Every labourer is worthy of his hire, saith Wisdom in the Gospel; every action, good or bad, is a prolific parent, saith the Wisdom of the Ages. Put the two together, and you will find the "why". After allowing the Soul, escaped from the pangs of personal life, a sufficient, aye, a hundredfold compensation, Karma, with its army of Skandhas, waits at the threshold of Devachan, whence the *Ego* re-emerges to assume a new incarnation. It is at this moment that the future destiny of the now-rested Ego trembles in the scales of just Retribution, as *it* now falls once again under the sway of active Karmic law. It is in this rebirth which is ready for it, a rebirth selected and prepared by this mysterious, inexorable, but in the equity and wisdom of its decrees infallible LAW, that the sins of the previous life of the Ego are punished. Only it is into no imaginary Hell, with theatrical flames and ridiculous tailed and horned devils, that the Ego is cast, but verily on to this earth, the plane and region of his sins, where he will have to atone for every bad thought and deed. As he has sown, so will he reap. Reincarnation will gather around him all those other Egos who have suffered, whether directly or indirectly, at the hands, or even through the unconscious instrumentality, of the past *personality*.

The Key to Theosophy, PP. 109-110.

SELF, THE DISCIPLINARIAN.

[**B. M.** is an old-world man living by his old-world methods in our era. We are fortunate in having secured a few reports of his talks to his intimate friends. The Bhagavad-Gita is the book he has mastered through long years of study and meditation; but further, having lived according to its tenets more successfully than is generally possible, his thoughts breathe a peculiar fragrance. The papers have been translated from the vernacular; it should be understood that they are not literal translations, and the translator has adhered more to ideas and principles than to words. Although B. M. knows English, his inspiration becomes impeded in employing that medium of expression and so he prefers not to use it. We think our readers will find real inspiration in this series.—EDS.]

> "The Spirit in the body is called Maheswara, the Great Lord, the Spectator, the Admonisher, the Sustainer, the Enjoyer, and also Paramatma, the highest Soul." —*Bhagavad-Gita*, XIII-22.

To discipline the lower nature by the higher is to raise the self by the Self. The superior aspect of our being has to look after the sensuous and passional part in us.

Discipline which is imposed upon boys at school is only partially effective, as it is imposed from without. Modern educationists are finding out what the old Gurus well knew, that unless the understanding and willingness of the pupil are at work the discipline imposed remains impotent.

The school of life also imposes upon us all certain discipline; we chafe against this because we have not grasped that this is an honest universe and in it nothing happens by chance but everything is an effect from a previous cause, which effect in its turn becomes causal. The real and only teacher who can discipline us is our own Higher Self.

Suffering, chastisement, frustration, which under the Law of Karma we encounter, discipline us provided they succeed in bringing the lower and satanic nature of ours in contact with the Higher and Divine in us. Thousands suffer but do not learn from their suffering. We learn from life-events, especially the painful ones, only when our thinking-discriminating nature reviews and evaluates the event. Generally people see the finger of an outside God in all their life-events and so pray to Him and try to propitiate Him and thus prepare themselves to become rank atheists. We have to learn to see the finger of our own Higher Self, for *there* is the source of all adjustment and discipline.

People often say—"If I can take care of my moods and selfishness I should be all right." They do not know the mechanics of the human machine, and ignorance cannot succeed in psychological experimentation any more than in physical. One has to know whence moods and selfishness arise, what superior agency can cure them, and how. All this knowledge is available in the *Bhagavad-Gita*.

The thirteenth discourse describes the human machine ; how it operates ordinarily , what is the effect of its perfect operation ; and what is the technique for the latter.

Concentration on the contents and characteristics of the Higher Self in us is the alpha and omega of the Hidden Life.

What the Inner Ruler in each one of us is, should be the subject for study and reflection. Once its powers are intellectually known by us we will be ready to use them and realize in ourselves their strength. We are universal and impersonal intelligences ; each one of us has to know this fact in our personal beings. This is evolution. When the separated personal man recognizes that he is neither separate from the whole of Nature, nor is he the mask known to his fellow-mortals, but that he is a Centre of Life and Light in himself, he takes the first step. This intellectual recognition results from study, from meditation, and from the spirit of sacrifice.

Now, in the above-quoted verse we are taught the characteristics of the Higher Self.

In the innermost recess of the heart dwells the Lord who is the Supreme Self—Maheswara and Paramatma. In each one of us is the Lord, and in all He is a ray of the One Self. The Supreme Self is like the Sun, and Its ray dwells in each and acts as the Lord in the body.

The verse gives four striking characteristics of this Lord, the Inner Ruler immortal in us—(1) the Spectator, (2) the Admonisher, (3) the Sustainer and (4) the Enjoyer. If we could in some measure grasp this four-fold function, we should see light in the midst of the darkness which now prevails.

The God in us is the eternal witness of all that happens in or to us. The body has its powers, the mind also, with which it functions; will and feeling produce other phenomena ; but whoever the agent producing action of body, speech or intellect, the Spiritual Soul, the Real Man, is the Spectator. It is true that there are Godless men, *i.e.*, men who having denied the existence of their spiritual principles, have lost for themselves the sure guidance that comes from the Higher Self. Even such can retrace their steps by honest enquiry and persistent search. This Being in us who watches the panorama of events, has to be recognized by our brain-minds. For then he manifests his second power.

The God in us is the admonisher ; whenever the senses of flesh, dragging the mind after them, make us commit wrong, as invariably happens, the Higher Self speaks. It uses our conscience which is the voice of all our accumulated experiences and tells us what not to do, where to desist. It is always well to listen to the voice of conscience, but we must learn to make sure that it is the voice of conscience, and further that it is in accord with the expressions of laws which constantly operate in Nature. When through the study of first principles and basic fundamentals which metaphysics give us we give culture to our conscience, the Higher Self reveals to us his third power.

The God in us is the sustainer of all our actions. This might sound strange and raise the question—can the Higher Self sustain the wickedness of the lower self, with which men are so closely identified? It is to be understood that every action of ours has a lesson to impart and every experience yields its power to the human soul. When we have acquired the habit of attending to our voice of conscience; and when we have learnt to move after thought on the basic principles involved in our movement, we do not indulge in deliberate wrong-doing. These two processes are our safeguards, and yet, being but frail mortals, we do commit errors. Because of the attention we have paid to our conscience, and the precaution we have taken to consult the codes of the Science of the Self, we gain even from our error due good. This is due to the sustaining characteristic of the Higher Self. His sacrificial nature is great. He, so to speak, makes himself a scape-goat for the foibles of the lower self, because that lower self has brought itself in line with the vision and admonition of the Higher. And as sacrifice always begets joy we see how the Higher Self enjoys.

The God in us is the enjoyer. In his own realm, *i.e.*, in his own native state, the Self has no opportunity to learn about the mighty magic of prakriti or matter. That is why he embodies himself in matter, and learning in and through it becomes master of matter. When his agent and ambassador the lower self lives and moves and has its being rooted in the higher, the latter enjoys the process of unfoldment and growth. Like the bee, the Higher Self sucks the nectar of Life, till it is all-knowing self-conscious Life.

To attain contact with, and experience, the nirvanic bliss of the Spiritual Self, we must begin by recognizing the existence of the divinity in us. Next, we should proceed to listen to its admonitions and advice, and learn through proper study its ways and methods, so that its sustenance reaches us. Then its joy and bliss will be ours, and in face of trouble and encumbered with pain, we shall still radiate the Light of Wisdom which is peace and happiness.

B. M.

THE PURGATION OF SUFFERING.

[**John Middleton Murry** needs no introduction to our readers. This contribution from his pen is, as much of his book on *God*, founded on some interior experience. Naturally, therefore, it lacks clear-cut ffrmness, and the feeling of groping for something expresses itself. This is all the more reason why it should command sympathetic but intelligent consideration.

H. P. Blavatsky in her *Secret Doctrine* (II, p. 475) writes these pregnant words :

> Nor is it the less natural that the materialist and the physicist should imagine that everything is due to blind force and chance, and to the survival of the *strongest*, even more often than of the *fittest*. But the Occultists, who regard physical nature as a bundle of most varied illusions on the plane of deceptive perceptions ; who recognise in every pain and suffering but the necessary pangs of incessant procreation : a series of stages toward an ever-growing perfectibility, which is visible in the silent influence of never-erring Karma, or *abstract* nature—the Occultists, we say, view the great Mother otherwise. Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage ? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death ? —Eds.]

"Do you not see," John Keats wrote to his brother in April 1818, "how necessary a world of pains and troubles is to school an intelligence and make it a soul?"[1] This is not an assurance that we can take from anybody ; we are impelled to ask the man who ventures it for his credentials. The credentials of Keats are excellent, none better. At the moment in which the necessity of suffering as a means to soul-creation became thus obvious to him, he was suffering indeed. His fortunes were shattered, his love disappointed, his life doomed. He spake with authority, and not as the scribes.

I know of no matter on which one would more readily keep silence than this of suffering. Nothing is more intimate, nothing more utterly a man's own than his suffering. To speak as the scribes, to make comfortable generalisations on suffering is not to be endured. And it is hardly to be endured that a man should speak of his own. Who can dare to say : "There will never be suffering greater than mine"? And if greater suffering may be, how shall he know that his truth, however hardly won, however precious, however enduring, will withstand the corrosion of another's pain ?

I love John Keats ; my love of him, as a human being, scarcely stops (where the wise tell us all love should stop) on this side idolatry. I believe that in the days when he wrote those words to his brother, he was veritably illumined ; he saw, with a simple clarity, a great

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[1] *Cf.* "For mind is like a mirror ; it gathers dust while it reflects. It needs the gentle breezes of Soul-wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul."—*The Voice of the Silence.*—Eds.

truth concerning human life. I revere him for that discovery, which other men had made before him, and others will make again, but every man must make for himself in his own way. Yet precisely because I love and revere him, I cannot forget his death-bed cry. "Oh, Brown, I have coals of fire in my heart. It surprises me that the human heart is capable of bearing and containing so much misery. Was I born for this end?" There are coals of fire burning in my heart whenever I read those words.

I choose Keats because I know him, because he suffered as few men have suffered, and because in him the opposition is naked. Moreover, the intimacies of his noble life now belong to the adamantine and unchanging world of eternity. There will be, there indeed are, those who say that Keats in his last extremity of pain denied his former illumination. Nor would I take it upon me to deny that denial. There are labyrinthine paths of pain along which few mortal men have travelled, and those who travel them never return.

The difficulty is plain. We can speak with certainty of suffering only when we have passed beyond it; and when we have passed beyond it, *it* no longer exists. And again, whatever conviction we may feel that our own suffering is justified by the mere fact that it has been wrought into the pattern of our lives, we cannot be sure that, under the stress of suffering far greater than any we have endured, the sense of justification would not fail.

In short, a man may speak of suffering just so far as his own experience of suffering goes, and no farther; and he can speak for himself alone. He may say, as I would say, that *so far as his experience goes*, suffering can be changed from a privation to a privilege: that he has known moments of realisation when it seemed as clear as day to him that, even if he could, he would not, have the bitterest moments of his life otherwise than as they were. They belong, irrevocably, to that texture of experience which has made him what he is; and how shall he deny one atom of the stress that has shaped him? The thumb of the potter presses hard upon mortal clay. Is that grim pressure good? Is it bad? We can only say, It is.

And that simple saying, *It is*, which means so much to some, is the reward of suffering. Whether suffering be bad or good, we can say of it one certain thing: that it is to all men the swiftest, and to some the only, path which leads them beyond good and evil. The moment comes in suffering when we understand that it is childish and foolish to rebel, and we rebel no longer. We submit, we accept. There is nothing else for us to do. We make no merit of the inevitable. As our suffering, so our acceptance comes by destiny. If at first we are tempted to make a virtue of our necessity, we quickly outgrow the temptation. We see that nothing that we are is veritably our own—not our suffering, not our endurance, not our acceptance. These happen, simply *happen*.

That acknowledgment is terribly radical. When it comes to us (for when we make it, we understand that it is not *we* who have made it) we are stripped naked indeed. Nothing is left. We die.

Yet in that death something is born.

I have no doubt that all this has been said many times before, and with authority. But I, from my own small experience, would lay stress on a distinction, between soul and spirit. I use these words because I have no others. The soul, as I use the word, is the perfect unity of mind and body—the unity out of which the elements, mind and body, are separated by human discourse, and into which they must be reintegrated again. Spirit is that which is born of the awareness of ourselves as total unity, or soul; it is, indeed, that awareness. It is what remains when we have been, if only for an eternal moment of lucid contemplation, wholly detached from our total selves, or souls. The way to spirit is through the soul; but soul is not spirit. For even soul belongs wholly to the world of existence and becoming. Spirit which knows even the soul as immersed in the world of becoming, is itself eternal.

Soul-perfection, therefore, as I understand the phrase, ends in soul-rejection. The consummation of the soul lies in its own detachment from itself. In the word of Indian religion, "Thou art not that" [1]—not even that total and reintegrated unity which is the soul. But this reintegration into unity is necessary: man must become his soul, before he can be detached from it. And then it is not *he* who is detached; he is that from which pure spirit is detached.

Through suffering comes purgation. But to believe this is no facile answer to the problem of evil and pain. The burden of that problem, borne to the end, and left finally unsolved, is the bitterest component of the suffering of which we speak. Each man must bear, as he can, the suffering of the world—not merely the trivial portion of it which comes directly to him, but the far greater one that comes from the imaginative realisation of all the unmitigable pain that has been, and is, and will be. Then truly he suffers; and then he passes beyond the possibility and the need of consolation, in the knowledge that "Nor God, nor demon can undo the done."

That is the first great purgation of man: to know that there is, and *can* be, no consolation. With this knowledge he passes into the first loneliness. The desires of the heart can never be fulfilled; the problems of the mind can never be solved; the universe rejects him. Then he descends into his own darkness—the unknowable from whence he springs. And, by a miracle, he is renewed. He has re-entered that which was before the desires of the heart or the questions of the mind were framed.

So, by suffering, man attains the realm where suffering is not, and regains his own totality. He becomes a soul. Yet he does not

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[1] The Upanishadic teaching is positive—"Thou art That." We doubt not that if the gifted author went to the *sources* of Indian philosophy rather than to their modern interpretations, he would find a great light illuminating the subject of soul and spirit, as also that of the evanescent personality and the immortal individuality. The components of the psychic and spiritual natures in man are fully explained by H. P. Blavatsky in *The Key to Theosophy* (Section VI.), and we need not add that her teachings are identical with those of the Ancient Indians.—EDS.

cease to suffer. In the darkness he did not suffer, because there was no I to suffer with. But in the new light he suffers again, though not with the old suffering. Then he suffered because the desires of the heart and the hunger of the mind could not be satisfied. Now these have left him, and he suffers simply, as a creature in the world of becoming. And this simple suffering is worse than the first, because it is directly accepted. *It is.*

Then begins the second loneliness, and the second purgation. Here there is no darkness, but a serene and cruel lucidity. In it he makes the final surrender of all that he has won—his very soul. *He is not that.* And that, I believe, is the end. He suffers no more. For that which suffers is not he: and that which is detached from himself cannot suffer. It is impassive and impersonal and eternal—the soul beyond the soul, or the pure spirit.

J. MIDDLETON MURRY.

Seek in the heart the source of evil and expunge it. It lives fruitfully in the heart of the devoted disciple, as well as in the heart of the man of desire. Only the strong can kill it out. The weak must wait for its growth, its fruition, its death. And it is a plant that lives and increases throughout the ages. It flowers when the man has accumulated unto himself innumerable existences. He who will enter upon the path of power, must tear this thing out of his heart. And then his heart will bleed, and the whole life of the man seem to be utterly dissolved. This ordeal must be endured ; it may come at the first step of the perilous ladder, which leads to the path of life ; it may not come until the last. But, O disciple, remember that it has to be endured, and fasten the energies of your soul upon the task. Live neither in the present, nor the future, but in the eternal.

—Light on the Path.

PERSONAL AND IMPERSONAL METHODS.

[**J. D. Beresford** presents an excellent theme: it is founded upon some experience of his own, but the deductions drawn are Theosophical. We draw our readers' attention to the Note which follows.—EDS.]

There is a sense in which it is true to say that we can learn only by experience. Jesus said, "If they believe not Moses and the prophets neither will they believe though one rose from the dead," a saying which for my present purposes may be paraphrased without altering the intention, into "There is no presentation that will convince those who are not ripe for belief." And this reflection, which can never be long absent from the mind of one who is eager to share his knowledge with another whether as teacher, parent, or friend, confronts me with the effect of a barrier when I attempt, as I am now proposing to do, a differentiation between two fundamental attitudes towards man's relation to eternity.

The last phrase is chosen with deliberation, as I hope by the very vagueness of it to avoid those familiar associations which have such a hypnotic effect upon the average mind. I was, for instance, recently present at a Commemoration Service in one of our well-known public schools. The sermon was preached by an important dignitary of the English Church; and the phrase upon which he chiefly depended in addressing those five hundred school boys was their "relation to God." After the service I spoke to one of them and asked him what meaning the Dean's phrase had had for him, personally. And though he is an intelligent boy, he could give me no answer save in some other formula of the same order. Moreover I believe it safe to assume that no other boy there, possibly no adult, in view of the nature of the congregation, had reached the stage of spiritual development and knowledge at which such an immense phrase could be separated from its comparatively meaningless associations and recognised as posing a question beyond our present spiritual capacity to answer intelligently.

In substituting so relatively comprehensible a phrase as man's relation to eternity, I am, no doubt, begging an important question. But I claim that it is a question which must be begged. The idea of God becomes in Middleton Murry's words "too vast to be my friend, too intimate to be my enemy." And if I am unable after patience and long effort to explain to some audiences my beliefs concerning the lesser articles of my creed, how can I presume even to speak of God?

What I intend, therefore, in the present connection represents nothing more than a statement, submitted without any dogmatic assertions or reference to proof, that I regard my passage through the experiences of this world as no more than an interlude in the life of the Spirit. And when I come to speak of two "fundamental attitudes"

towards spiritual progress and of that which I, myself, have chosen, I assume no more than that both are influenced by the major premises that life in the flesh is transitory and largely illusive.

The first of these attitudes demands explanation, for any dictionary definition in this connection is surrounded with pitfalls. It is founded on the assumption that a man (or woman) may by diligence and great powers of determination so far subdue and command the body as to taste the powers and knowledge of immortality while still inhabiting, though it be only by his own will and at his own discretion, the temporary instrument of the flesh. This assumption is common, also, to all believers in the esoteric wisdom ; but where the roads divide—and there are more than two of them, though I am speaking of two only in this article—is in the method by which the object may be attained. I propose to label these for my present purpose, the "Personal" and the "Impersonal," but I do so solely for convenience and without any pretence of using the terms as a philosophically accurate description. (In my own mind they have much the same connotation as Black and White Magic, but I do not wish to emphasize the parallel.)

The Personal method, of which I had some experience in 1922-23 is entirely independent of any religious creed. It does not seek Nirvana or Paradise, and its Hell is represented by Nietzsche's "eternal recurrence," a principle that differs in important particulars from that of the "Wheel of Life" to which we may be bound by carnal desires or spiritual indifference.

The technique advocated by the school of which I am writing is elaborate and progressive. In so far as it is directed towards the control of the body, I have little fault to find with it. One of its first and perhaps its most valuable principles concerns the discovery and elimination of physical habits, more particularly those that are not, at the beginning of the training, present in the consciousness. The methods of attack are various including increasingly difficult physical exercises, but they are all more or less subject to the development of what is known as a form of double-consciousness. This may be attained, we are told, by maintaining a constant awareness of and watch upon the self in every action of waking life. In speaking the student must listen to the sound of his own voice, in his association with his fellows he must be continually aware of his facial expression, his gestures, his every movement, never throughout the day must he cease to have knowledge of his reactions in order that eventually he may free himself completely from automatism, or the performance of any act, however trivial, carried out entirely below the level of consciousness.

Against this as a principle of self-training, I have no ethical objection, but I very soon discovered that if I continued the practice I must abandon my profession as an imaginative writer. In the first place the writing of fiction necessitates the temporary sinking of the personal identity. If a novelist is to understand the characters he tries to portray—and how shall he portray them if he does not—he must lose himself in their identities at least as far as an actor loses.

himself in the part he is playing. And the further this imaginative effort is carried, the greater will be the success of his characterisation. But, in my experience, the perpetual maintenance of self-observation entirely forbade this sinking of the personal identity in that of another though it were only the fictitious person of an imagined character in a novel. The two processes were antagonistic in principle and the only escape from the dilemma was by way of assuming an impersonal, critical attitude towards the people of my story, which would have meant, in my case, the cultivation of what would have been, in effect, an entirely different technique.

In the second place another antagonism was aroused into which I cannot enter in detail since its explanation involves too much personal history. In brief there was an aggravation of an old struggle between two desires, (1) the desire for separation from worldly responsibility in order to practise some such principles as I was then studying, and (2) the realisation of the necessity for self-sacrifice, represented in this instance by the continued devotion to a work that was often wearisome but was my sole means of supporting my family.

So far, however, I have spoken only of the attitude of mind necessary for the physical training, and where I actually join issue with the teaching of this school is on a far more important point : the question of our relation to humanity. In this the first principle advocated was the cultivation of a supreme indifference. Acts of mercy, of self-sacrifice, of generosity were encouraged but they were to be performed without the least regard to the gratitude or ingratitude of those on whose behalf they were made. They were not to be regarded as acts of charity but of self-development. I might be advised to spend my energies on behalf of a fellow-creature, but not to win his affection, nor, so far as I was concerned, because I regarded him as one to be loved or pitied.

The practice of this method leads to great detachment from and independence of the opinions of the world at large. When we become indifferent alike to love and hate, to praise and criticism, we approach that Nietzschean ideal of the Superman which is, incidentally, an ideal, also, of this school of thought. By such means we may, as I very surely realised, reach a state of development in which we shall be equipped with powers, beyond the attainment of common humanity. In rare cases, an individual here and there might win that complete independence of the body which is the ostensible object of the whole training. But granting this, I believe now that even in those rare cases, this road is the way of ultimate damnation.

That realisation came to me quite unexpectedly. I had been talking of the method I have just described to a mystic of some attainment who had followed his own independent path ; telling him what I have told here. He listened with great interest, and I, having wondered at first if he would dismiss the whole teaching as a form of charlatanry, gathered confidence as I continued. At the end he told me that the method I had described was valid inasmuch as it might, if rigorously followed, produce the result desired ; but that it was evil.

He then went on to say that the successful followers of this road were those spoken of in Christ's parable as coming to the wedding of the King's Son without a wedding garment—the mystical garment of love.

Now, I opened this article by postulating that there is no presentation which will convince those who are not ripe for belief, and I must assume that from many readers this reply of the mystic will evoke no response. Again there may be others who will reject it out of their own greater wisdom. But to me, who was at the particular stage of ripeness I have suggested, this explanation came with a sense of revelation. It was simply spoken, without gesture or emphasis, one of those quiet comments that my friend was accustomed to make with no hint of fervour or of dogmatism. Yet I instantly recognised his words as being true, or at least as revealing an aspect of truth that I could not refuse. And from that time, I have followed another path.

I have called this the "personal" method because the whole attention of the student is directed inwards towards the ego. It is not "selfish" in the worldly meaning. The indifference that the student must diligently cultivate includes complete independence of all those physical rewards and satisfactions that make the happiness of so overwhelming a majority of the world's population. Moreover the task is further weighted by the necessity for mixing with the world. The asceticism derives from the mind and although the body must be trained and subjugated, there is no easy way of practice by the retreat to solitude. Nevertheless, though any man (or woman) who follows this path must renounce every kind of worldly satisfaction, he makes the sacrifice for a purely personal end though it be for the training of his spirit and not for the enjoyment of the world, not even to the extent of displaying or exercising his acquired powers,—subtlest and most intriguing temptation to those who have acquired the habit of self-control.

Of the "impersonal" method, I have little need to write here. It implies, as every earnest follower of Theosophy must know, the complete reversal of the practice I have just described. All sight of the end must be forgotten in the means, which is the abandonment of self in the love of Mankind—an ideal which even Christ, Himself, did not fully realise.

This is, indeed, the more difficult way, but, as it seems to me, there can be no other road to Nirvana. So long as we look inwards, though we may incredibly strengthen our spiritual powers, we are in the very process creating an entity that is antagonistic to the great world spirit into which we cannot, therefore, be absorbed. For then, in the words of the parable, I quoted above, the end must be that "outer darkness," the vast limbo in whose solitudes, may be, will take place some process of slow disintegration that in the course of future cycles will permit a new beginning.

Such, as I see it, is the choice that may open to those who have reached a certain stage of spiritual development. It must, I think, have been a choice once offered to Edward Young, the poet, who had a

vein of simple mysticism that is often obscured by his orthodox piety. Yet he must have known something of the alternatives when he wrote :—

> Who worship God, shall find him. Humble love,
> And not proud reason, keeps the door of Heaven ;
> Love finds admission, where proud science fails.

J. D. BERESFORD.

A NOTE ON THE ABOVE.

To the students of the *Voice of the Silence,* with its central message of the Two Paths, Mr. Beresford's Personal Way would represent the Path of Emancipation of the Buddhas of Selfishness, and his Impersonal Way the Path of Renunciation.

The Blessed Masters of H. P. Blavatsky, in helping her to record the ancient teachings laid great stress on the dangers of spiritual selfishness, and warned the aspirants not to fall into the snare of personal mukti or emancipation. Theosophy teaches the fate which overtakes the Pratyêka Buddhas; says H. P. Blavatsky :— "Caring nothing for the woes of mankind or to help it, but only for their own *bliss*, they enter Nirvana and—disappear from the sight and the hearts of men. In Northern Buddhism a 'Pratyêka Buddha' is synonym of spiritual selfishness." This very highly important tenet has been corrupted by certain neo-Theosophists as will be noticed by comparing the original edition of the *Voice* with the revised ones.

Says the former :—

> *Thou hast the knowledge now concerning the two Ways. Thy time will come for choice, O thou of eager Soul, when thou hast reached the end and passed the seven Portals. Thy mind is clear. No more art thou entangled in delusive thoughts, for thou hast learned all. Unveiled stands Truth and looks thee sternly in the face. She says :—*
>
> *"Sweet are the fruits of Rest and Liberation for the sake of* Self *; but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake of others, of suffering fellow men."*
>
> *He who becomes Pratyêka-Buddha makes his obeisance but to his* Self. *The Boddhi-sattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion :*
>
> *"For others' sake this great reward I yield" accomplishes the greater Renunciation.*
>
> A SAVIOUR OF THE WORLD *is he*
>
> *Behold ! The goal of bliss and the long Path of Woe are at the furthest end. Thou canst choose either, O aspirant to Sorrow, throughout the coming cycles !*

In this cardinal teaching Theosophy is one with the original tenet of the *Gita* as of the Buddha, though the later-day followers of both have misunderstood and misinterpreted it.

Further, H. P. Blavatsky writes in her *Theosophical Glossary* :—

PRATYÊKA BUDDHA (Sk.). The same as "*Pasi-Buddha.*" The Pratyêka Buddha is a degree which belonged exclusively to the Yoga-Charya school, yet it is only one of high intellectual development with no true spirituality. It is the *dead-letter* of the Yoga laws, in which intellect and comprehension play the greatest part, added to the strict carrying out of the rules of the inner development. It is one of the three paths to Nirvana, and the lowest, in which a Yogi—"without teacher and without saving others" by the mere force of will and technical observances, attains to a kind of nominal Buddhaship individually ; doing no good to any one, but working selfishly for his own salvation and himself alone. The Pratyêkas are respected outwardly but are despised inwardly by those of keen or spiritual appreciation. Pratyéka is generally compared to a "Khadga" or solitary rhinoceros and called *Ekashringa Rishi*, a selfish solitary Rishi (or saint). "As crossing Sansàra ('the ocean of birth and death' or the series of incarnations) suppressing errors, and yet not attaining to absolute perfection, the Pratyéka Buddha is compared with a horse which crosses a river swimming, without touching the ground'." (*Sanskrit Chinese Dict.*) He is far below a true "Buddha of Compassion." He strives only for the reaching of Nirvâna.

SERMONS IN STONES.

[**Kumar Ganganand Sinha, M.L.A.,** did good work as a research-scholar of the Calcutta University after taking his M.A. degree. He edited *Barhut Inscription* along with Dr. Barua. Of late his political work has kept him busy, but we are glad he made time to contribute even this short article to our pages.

Our author aptly describes Asoka's pillar edicts as Sermons in Stones; the story of this righteous monarch, more famous for his acts of peace than for his acts of war is well-known. Writing about one of these edicts Madame H. P. Blavatsky said :—

> "The sentiments are lofty and poetical, breathing tenderness for animals as well as for men, and a lofty view of a king's mission with regard to his people, that might be followed with great success in the present age of cruel wars and barbarous vivisection."—EDS.]

Of all the epithets given to India, the one which can be said to be of universal application is that it is "a land of religion." It may be a "Howdah-land," a "Tiger-land," a "Slave-land" and so many other kinds of land to some, but to practically all, it is a "land of religion," since religion used in its wide sense permeates every walk of the life of those who populate this vast continent. It aspires to spiritua sovereignty over the world because the age-long experience of these ancient people has taught them that temporal sovereignty is ephemeral and, however benevolent, cannot be for the lasting good of mankind, Max Müller rightly observes :

> The Indian never knew the feeling of nationality and his heart never trembled in the expectation of national applause.....The only sphere where the Indian mind found itself at liberty to act, to create, and to worship, was the sphere of religion and philosophy ; and nowhere have religious and metaphysical ideas struck roots so deep in the mind of a nation as in India. The Hindus were a nation of philosophers.....Taken as a whole, history supplies no second instance where the inward life of the soul has so completely absorbed all the practical faculties of a whole people, and, in fact, almost destroyed those qualities by which a nation gains its place in history.

This essence of India's supreme will found expression in the personality of Asoka Maurya, perhaps the greatest of the emperors of India in historical times ; and to this day, the stones set up by him in different parts of the country proclaim to the world that an everlasting sovereignty cannot be attained through war and bloodshed but through love and moral uplift of the people, achieved by the practice of "Dhamma".

Prof. Rhys Davids explaining Asoka's "Dhamma" points out that he never meant exactly religion by the word but rather "what it behoves a man of right feeling to do—or, on the other hand, what a man of sense will naturally hold. It lies quite apart from all questions of ritual or theology." In this sense we can say that he preached something which may be called universal. As a proof of it we know from his edicts that he made no differentiation between sect and class and aimed at benefiting all.

A study ot the inscriptions on these stones reveals to us how he sought to give his vast temporal sovereignty extending over practically the whole of India, except the southern extremity of the peninsula held by Choḍa, Pāndya, Satiyaputra and Keralaputra kings, an ethical base and made even the other powers of Asia bow down to his superiority, a thing which perhaps no other monarch has up to this day been able to achieve.

The Buddhist monarch, as is well known, was in his early days primarily a warrior prince who aimed at adding principalities to principalities by the strength of his arms. If he had pursued his career of militarism he would have succeeded ere long in subjugating the Tamil states and Tāmraparṇi towards the southern extremity of India and would probably have gone beyond the confines of Bhāratvarsha and established an empire like that of Rome. But we know that the wars and bloodshed with which he was subduing mankind subdued his own heart, and with his Kalinga war ended his passion for territorial expansion by the sword. The ideal of brute-force gave place to the ideal of love; and, giving expression to his changed mentality in Rock Edict VI, he says:

> There is no higher duty than the welfare of whole world. And what little effort I make is in order that I may be free from the debt to the creatures, that I may render some happy here and that they may gain heaven in the next world.

As Professor D. R. Bhandarkar says, "Asoka aimed at what is not simply the brotherhood of man, that is to say, the brotherhood of human beings, but rather the brotherhood of all living beings. It is the whole animate world with which he feels he is connected, and his supreme duty lies in securing them not only temporal but also spiritual weal." In one of the minor rock inscriptions it is said:

> All men are my offspring. Just as for (my) offspring I desire that they may be precisely do I desire it for all men. If you ask: what indeed is my desire towards the neighbours in order to know "what is the will of the kind for us in respect of his unsubdued neighbours," the reply is: they should understand that the Beloved of gods desire that they should be unperturbed towards me, they should trust mine, (and) they would receive from me happiness, not misery. And they should further understand; "the king will bear with us as far as it is possible to bear," (but) they should follow Dhamma for my sake in order that they might gain this world and the next. For this end do I instruct you. Having given you instructions and made known my will, nay my immovable resolve and vow, may I be free from debt (to them); so acting accordingly, you must discharge your functions and must inspire them with confidence, so that they might understand; "the king is to us even as a father; he sympathizes even as (his) children," so having instructed you and intimated the will, my immovable resolve and vow, I shall remain with you as my local ministers, for this business. For you are competent to inspire them with confidence and (ensure) their welfare and happiness of this world and the next. By so doing, you will gain heaven and also discharge your debt to me.

This clearly indicates that Asoka's attitude as that of a father was by no means restricted to his own subjects but extended also to those of the frontier kingdoms, so as to embrace the whole of mankind as he knew it. He meant what he said, and the account which we have of his work finally substantiates it.

He grew and imported medicinal roots and herbs and established dispensaries and Pinjarapoles, dug wells, and planted shade-giving trees not only in his own vast empire but even outside it (Pillar Edict VII).

He took steps to prevent wanton cruelty to animals and curtail their slaughter (Pillar Edict V) and conferred benefits on bipeds and quadrupeds, on birds and aquatic animals, even up to the boon of life (Pillar Edict II).

Further, he created the institution of Dhamma Mahamatras to carry out the propagation of his Dhamma and charged his descendants with the duty after he was dead. He made himself available at all hours and in all places for despatching people's business, prohibited all cruelty to animals in Samājas, and substituted tours for Dhamma for pleasure trips (Vihāra Yātrās).

Asoka, as we note in his Rock Edict XIII, refers to his conquest through Dhamma achieved both in his own empire and "the bordering dominions as far as six hundred yojanas." Thus his newly forged weapon of Dhamma conquered for him not only the whole of India and Ceylon but also Syria, Egypt, Macedonia, Epirus and Cyrene which were subject to the Greek rulers. There are passages to indicate that he carried on his religious propaganda in China and Burma also. Nay, we are led to think that this greatly influenced Christianity and it is difficult to avoid the conclusion that for one of its cardinal doctrines, the brotherhood of man, Christianity was indebted to the teaching of Buddha, spread by this Buddhist monarch.

Thus we can see how Asoka's preaching made the Hindu mind averse to worldly pleasure or pain and take once again to religion and philosophy. It would have been well for the world to follow the lead but that was not to be. Those neighbouring powers which were terribly afraid to measure swords with the army of the Magadhan monarch found an easy prey in his successors and destroyed the hope of India's unification as a nation. This ruined India politically, commercially and industrially. But the fact remains that although the Mauryan Empire may have suffered, the great king was responsible for raising India in cosmopolitanism and humanitarianism—the basic principles of Hindu society. He gave the world and especially the Far East not only India's religion and philosophy but, what is more important, the essential features of Indian civilisation. It is primarily this tale of India's superiority that the monuments set up by him in the third century B. C. tell us.

GANGANAND SINHA.

THE GREAT SELF IN DAILY LIFE.

[**W. Stede, Ph.D. (Leipzig),** gives one more instalment of his reflections on some great thoughts of the ancient sacred texts.—EDS.]

Nāyam Ātmā pravacanena labhyo
na medhayā na bahunā śrutena :
Yam evaiṣa vṛṇute tena labhyas
tasyaiva Ātmā vivṛṇute tanūm svām.
Kath II 23. *Mundaka III* 2.3.

Analysis or Word Understanding: Not is this Ātman to be gained by text-reading, nor by much learning: whom indeed It chooses, by that one is It to be gained: and even to him the Ātman reveals its own subtle Self.

Synthesis, or sense, *i.e.*, heart understanding: The Divinity within is not obtained by sacrifice, nor by clever studious zeal. It will choose the worthy, and to him his subtle Self reveal.

Our text gives one of the finest settings of the fundamental thought which moves everybody who strives for the ideal and who wants to be clear about his relation to the source of life and to the world around him.

The poetical setting in the original is not artificial but spontaneous. In many philosophic texts of the Vedic period we find a spontaneous outbreak of feeling in rhythmic shape. Prose is inadequate for the expression of deepest thought. The true artist alone understands the world best, and in the ancient seer we have poet and philosopher combined. The artist alone can explain the world because he can recreate it. The inner logic and cogency of the argument is not concealed, hidden, or confused by raising it into the poetical sphere. But it is deepened, strengthened, made more true by rhythmic form. Poetic diction represents a deeper affinity in vibration with the Primary-Soul than ratio-logical and philological prose. Inspiration is measurable by wealth and variety of poetic figures. The speeches of the oracles and the divine messages of prophets are given in rhythm.

The main idea of the stanza centres in two words—"vṛṇute" and "vivṛṇute." No translation can reproduce the effect and the deeper relation of the two in this antithesis. They form point and counterpoint in a symphony of truth. The root VṚ means to cover and with prefix vi—to "re-veal" as well as to choose.

Great emphasis falls on the word Ātman. It is no help to consider its philological meaning. Nor does it matter what terms we use to convey an approximate idea of what those felt who uttered the word first as a word of their mother tongue, and then in this special setting. Whether we say Life, Spirit, Thought, Mind, Feeling, Nature, God,

the Principle of Integrity and Health—all are versions of the One Grand Theme, describing the intrinsic principle of the Universe, source as well as eternal presence of energy and beauty.

Where and how do we realise the Ātman? In our *thoughts* Ātman is the Great Thought—the womb of all thoughts. Our happiness depends upon the consistent thinking of this great thought.

The power of man lies in his thoughts. How can man's thoughts grow and ripen if he is always concerned with so-called "work"? People work themselves to death, that is, they toil and toil without plumbing even once the Great Thought which would promote their inner growth. Unless something that will last for ever is produced in the day's work, that day will be wasted. Work or the result of work does not last for ever, it is an immortal idea. It is only feelings and thoughts and visions which are eternal possessions. All other work is of secondary importance.

How can we retain thoughts? It is evidently impossible to retain them in the noise and tumult of a fair of vanity and business, where all are chasing after a material "more" instead of after spiritual balance; we can retain them only in a collected, concentrated, undistracted frame of mind which some saints have called *prayer*, which in its widest sense is application of concentration.

To attain this tranquillity of mind one must gain self-control and balance, and in connection with these virtues let us turn to some illuminating texts from the Buddhist *Dhammapada*.

> "*Attā hi attano, nātho ko hi nātho paro siyā?*
> *Attanā hi sudantena natham, labhati dullabham.*"
> "Self his own helper is; what helper could be someone else?
> In Self if well-tamed, Self gains a helper hard to gain."

The predicate "tamed" of the above quoted verse is supplemented by "restraint" and "conquest" in the following stanza (104):—

> "*Attā have jitam seyyo ya c'ayam itarā pajā*
> *Attadantassa posassa niccam samyatacārino.*"
> "A conquered self indeed is better than conquest of the rest of men,
> The Self of him who is tamed in self acts forever in restraint."

This theme is outstanding in the Buddhist Canon—that unless a man saves himself, he will never obtain salvation. It rules out the idea that anything necessary for one's welfare could be done by anyone else.

Let us consider one or two of the outstanding modern ways of behaviour in which balance and self-control need to be exercised most if we want to obtain victory over ourselves and be masters of circumstances as well. It is a commonplace to preach balance with regard to the physical use of our senses. Of far greater and more vital importance is moderation with regard to mental and spiritual activities which may lead to disturbance of balance.

First and foremost on the list of culprits causing disturbance of mental balance is hurry. It makes one sad, nay even fills one with horror, to see what immense amount of impatience and senseless rushing is going on everywhere. To most people thought is nothing, life is nothing.

Hurry must be counteracted by perfect stillness, relaxation and quietude. Any occasion which favours concentration must be taken advantage of. Seven times seven days of seclusion are the surest means of attaining perfect balance.

Another very common cause of defective mental balance is too much reading. It is repeating a common phrase to say that the mind needs even more rest than the body. As fasting is good for the body, so also is it excellent for the mind. It is even more necessary. The mind must never be overfed so as to cause indigestion. The modern way and method of reading with its tendency towards unlimited expansion is detrimental to real, valuable, permanent personal results. Too much study makes one blind to the realities of life.

Study and mental work are to be compensated by rest and sleep. Study needs memory; by thorough relaxation alone can we recall any memory. Looking backward is even more important than looking forward. Most people do not know what rest is beyond the removal of tiredness. It is after that however that the benefit of real rest begins.

Let us consider the deeper character of study so that we can judge better the nature of its excess.

(*a*) Study and all activity of the mind is *super-individual*. Mental work means work in company with higher forces which are beyond our control. With our hands we work individually, with our minds we work universally. The use of higher powers, however, demands great care and moderation; it must not be overdone, or it loses its strength.

(*b*) Right study depends on right rhythm. Atmospheric and climatic conditions, seasonal and diurnal periods, hours favourable for spontaneous activity, need to be observed. Any irregularity in this direction cripples the mind's growth and disturbs the natural rhythm of the Soul.

(*c*) As in all vital or prânic processes, it is equally essential for us to keep the *appetite* for study keen. How can appetite thrive on an overfed mind?

Speaking from experience—the more I have been self-willed, driven by a desire for something (even desire for study), the less I have lived, and the fainter now are my memories of that condition. But the more I become positively responsive to the unseen forces of the Universe, the more my whole self is one with nature in its loveliness, the more I feel the breath of Ātman, the deeper and more unforgettable is my realisation of Life.

What is our highest ideal?—to turn the passing moment into our lasting possession.

Our hearts and minds are at their best in holiday time. Does not this show that holiday conditions are necessary, natural and desirable? Why do we not introduce such conditions into everyday life and take things easy, thereby gaining in every direction? Because we are fools, slaves to routine and prejudice; because we have sold our souls, naturally autonomous, to the mechanism of bureaucracy.

The surest way to right balance and self-control is twofold. Cultivate the sense of beauty and the feeling of harmony; consider life as an art. Secondly, be honest with yourself, believe in your own genius, and carry through at all costs that which you have set out to achieve. Remember the words the Buddha spoke at the close of his life: *Appamādena sampādetha*—Be unremitting in earnestness.

In conclusion let us welcome this opportunity of discussing the best and noblest thoughts of the ancient Scriptures. We moderns are foolish to think that we are constantly progressing with all our modern invention. Are we not losing more and more of the primary elemental universal life-force, which is equal to thought-force? It would be a blessing *not* to progress for a century, but to reflect on the achievement of truth by those thousands of thinkers and poets who have gone before us, endeavouring to find that which is really essential. We have forgotten this. We think only that true which is fashionable, which is of the day.

W. STEDE.

DIMENSIONS IN SPACE AND HUMAN UNDERSTANDING.

[**Ivor B. Hart, O.B.E., Ph.D., B.Sc.,** was introduced to our readers last April.

Here he has given us a provocative article; he suggests a solution of a current problem in physics making use of a Theosophical explanation given so far back as 1888—forty-two years ago—and which he finds of unusual interest and value.

H. P. Blavatsky asserted: "It is only in the XXth century that portions, if not the whole, of the present work will be vindicated." (*Secret Doctrine* II. 442). Again, "In the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas. This is no pretension to *prophecy*, but simply a statement based on the knowledge of facts." (*Secret Doctrine* I, xxxvii). The process has already begun.—EDS.]

Modern physics develops apace, and with this somewhat irritating characteristic—that rapidity of progress tends to carry the physicist beyond the bounds of simple interpretation. Familiar as everybody is with the name of Einstein and the phrase "relativity," the doctrine underlying that phrase remains within the comprehension of a lucky few. The reason is not far to seek. Einstein and his fellow-workers have brought us up against four-dimensional space, and we find it hard to realise what this means. We have lived our lives and have inherited from our forbears and are bringing up our children in the three-dimensional manner. Extension in space has already meant for us the traditional analysis of form into length, breadth and thickness. The conception seems all complete, and superficially we are hard put to it to see where a fourth dimension can be fitted in.

What then are we to say, we who are yet still gasping and groping in this new endeavour to look at the world around us in a completely new suit and through strange lenses, when we find ourselves confronted with the further suggestion, at the hands of Professor O. W. Richardson, that even the four-dimensional world will not do—that we may even have to think in terms of a five-dimensional world?

This, at least, we may say with reasonable confidence and understanding—that mathematically there need be no limit to the number of referential dimensions to a system of geometry.

Professor Nicholson freely confesses that the physical conception of a fifth dimension is beyond him. Why, then, introduce it? The point is most interesting. The two great features in the development of modern physics are undoubtedly the doctrine of relativity and the theory of quanta. The readers of this article are presumably not necessarily students of physics, and we will not therefore enlarge on these two great contributions to modern science. It will suffice to say that each has thrown light on a number of hitherto inexplicable facts and phenomena. Each is a theory and the reader will appreciate

that a theory is entitled to current acceptance until it has broken down through a proven inability to explain the facts and phenomena related to it. It would be idle to pretend that these two theories represent the last word in the quest for the truth in physics. But each has made such contribution to our sum of knowledge that clearly the two compel recognition as great advances. Nevertheless they still leave gaps. Not only so, but the quantum theory calls for assumptions that are not reconcilable with the doctrine of relativity. So we come to the position in which Professor Richardson finds himself. There is no necessity, he tells us in effect, for the abandonment of these theories *in toto* because of these difficulties above referred to. He suggests that by bringing in the conception of a five-dimensional scheme the difficulties will smooth out, and the contrary assumptions become reconciled.

No doubt we shall hear of further developments along these lines in due course. When they come, they will presumably again receive the privileged comprehension of a favoured few.

Meanwhile it is pertinent for us to approach the matter afresh from a new angle. Is it, after all, so impossible to attempt a physical interpretation of these spatial phenomena for the "man in the street"? With all its difficulties, there is at least one section—though perhaps a strictly limited one—of the public to whom a physical imagery is permitted by virtue of a mental training along special lines. We refer to students of esoteric science in general and to Theosophists in particular. To them the problem of a four-dimensional space is not new and the extension of the problem to that of a fifth dimension is a complication in degree only. The point was interestingly discussed by H. P. Blavatsky as long ago as 1888 in her now classical work on esoteric science, *The Secret Doctrine*. This is a work that orthodox students of science must of necessity find strange reading. We need not, however, be unduly concerned as to this. On page 251 of Vol. 1 of *The Secret Doctrine*, in the course of a discussion on the "Fourth Dimension of Matter in Space," the author writes, " . . . . . while it is perfectly true that the progress of evolution may be destined to introduce us to new characteristics of matter, those with which we are already familiar are really more numerous than the three dimensions. The faculties, or what is perhaps the best available term, the characteristics of matter, must clearly bear a direct relation always to the senses of man."

Here is an interesting thought which opens up pertinent possibilities. Blavatsky argues a relationship between the attributes of matter and the senses of man. There is surely a commonsense basis for such a relationship. "Matter has extension, colour, motion (molecular motion), taste, and smell corresponding to the existing senses of man," she tells us. It were surely better to say "known" senses rather than "existing" senses. The quest for the unknown is not peculiar to physics. After all, there is much yet to be learnt regarding human personality and in regard thereto there is no reason why we should assume the orthodox five senses as a complete list. Psychic phenomena,

for instance, no longer belong to the realms of fancy and romance. Few modern men of science will deny, as a minimum, that the data for the reality of such phenomena undoubtedly exist. Many go further and recognise frankly the existence of a psychic sense in man—a sense highly developed in some and potentially present in all. May we not here see a clue to the future comprehension of the cosmic scheme as it is rapidly being developed for us by the mathematical physicists of to-day ? Blavatksy refers to the future development of a further characteristic of matter additional to those above referred to such as extension, colour, etc. ; and with an appreciation of the difficulties attendant upon a time when Einstein was yet a child and the theory of quanta was yet unborn, she gropingly and tentatively[1], speaks of it as "permeability." To-day we might equally refer to it as a space-time continuum ? The underlying thought is the same.

Looking, then, for the parallel development that might appropriately come in our understanding of ourselves, is there not also developing within us the additional sense of man that Blavatsky speaks of as "normal clairvoyance" and that in these days we refer to as the "psychic sense"? Here, then, is the possible link between the work of the modern mathematical physicist and the interpretation of the new world he is presenting to us through the mental imagery of man. The suggestion is worth more than a passing thought, and we venture to suggest it may well compel more and more the attention of all reasonable-minded people with the passage of time.

IVOR B. HART.

A NOTE ON THE ABOVE.

[To assist those who desire to understand the subject treated of in the preceding article we print below some extracts from H. P. Blavatsky's *Secret Doctrine* to supplement the one quoted by Mr. Hart in the article itself.—EDS.]

> For clearer understanding on the part of the general reader, it must be stated that Occult Science recognises *Seven* Cosmical Elements—four entirely physical, and the fifth (Ether) semi-material, as it will become visible in the air towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth. The remaining two are as yet absolutely beyond the range of human perception. These

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1. Neither "gropingly" nor "tentatively"; H. P. Blavatsky was well aware that when the permeability of matter is realised man would also know of his sixth sense, as he now knows five.—EDS.

latter will, however, appear as presentiments during the 6th and 7th Races of this Round, and will become known in the 6th and 7th Rounds respectively. These seven elements with their numberless Sub-Elements (far more numerous than those known to Science) are simply *conditional* modifications and aspects of the ONE and only Element . . . . This latter is not *Ether*, not even *A'kasa* but the *Source* of these. The Fifth Element, now advocated quite freely by Science, is not the Ether hypothesised by Sir Isaac Newton—although he calls it by that name, having associated it in his mind probably with the Æther, "Father-Mother" of Antiquity. As Newton intuitionally says, "Nature is a perpetual circulatory worker, generating fluids out of solids, fixed things out of volatile, and volatile out of fixed, subtile out of gross and gross out of subtile . . . .Thus, perhaps, may all things be originated from Ether." (Hypoth. 1675).—I. 12-13.

Nature is never stationary during manvantara, as it is ever *becoming*, not simply *being*; and mineral, vegetable and human life are always adapting their organisms to the then reigning Elements, and therefore *those* Elements were then fitted for them, as they are now for the life of present humanity. It will only be in the next, or fifth, Round that the fifth Element, *Ether*—the gross body of A'kasa, if it can be called even that—will by becoming a familiar fact of Nature to all men, as air is familiar to us now, cease to be as at present hypothetical, and also an "agent" for so many things. And only during that Round will those higher senses, the growth and development of which A'kasa subserves, be susceptible of a complete expansion. As already indicated, a *partial* familiarity with the characteristic of matter—permeability—which should be developed concurrently with the sixth sense, may be expected to develop at the proper period in this Round. But with the next element added to our resources in the next Round, *permeability* will become so manifest a characteristic of matter, that the densest forms of this will seem to man's perceptions as obstructive to him as a thick fog, and no more."—I. p. 257-58.

The humanities developed coordinately, and on parallel lines with the four Elements, every new Race being physiologically adapted to meet the additional element. Our Fifth Race is rapidly approaching the Fifth Element—call it interstellar ether, if you will—which has more to do, however, with psychology than with physics."—II. 135.

CONTACTING THE INVISIBLE.

IV.—THE PATH OF THEOSOPHY.

[This is the last instalment of a carefully prepared statement on intercommunications between the visible and the invisible worlds ; the preceding ones showed what false occultism implies ; in this contribution the true Occultism of the Great Masters is dealt with. In the pandemonium caused by scientific scepticism, spiritualism, psychism, religiosity, Theosophy once again introduces order by explaining all phenomena and by imparting direct knowledge of the right way to soul-life.—EDS.]

THEOSOPHY, as originally recorded for our cycle by H. P. Blavatsky, and as taught and applied by her is far removed from practical Occultism as popularly imagined. It is the very reverse of the Occultism exemplified in Mediumship and Psychism. It has nothing in common with the basic dogmas of religious revelations and sectarian creeds, nor with the theories and hypotheses with which modern science abounds. Theosophy includes them all, because it includes the whole of Nature, which contains falsehood and error as well as truth, evil as well as good, ignorance and misconception as well as knowledge.

Theosophy pure and simple is a system of philosophy and ethics, the science of their study and application in all the relations of life. In its practical bearings it is psychology in the highest sense, and is, therefore, a system of education dealing with the human mind, its elements, its acquired characteristics, its capacities for further evolution.

According to the consistent declarations of H. P. Blavatsky, Theosophy is not of human origin, invention, or discovery, but is, in point of verifiable fact, an i portation of selected portions of an unchanging Secret Doctrine which covers the cycle of evolution of every degree and class of permanently organized, mutably organized, and unorganized Life. It comes from perfected Men—not "Spirits".

The investigator of the claims made on behalf of Theosophy is foredoomed to failure if he confuses it with any other system, whatever its bearings on the many religions and philosophies at all times currently espoused. All this may be and should be left for subsequent consideration. The initial question to be asked in respect of any teacher or teaching should be : What do you claim to present or represent, and what are your assumed credentials ? Examined on this basis of inquiry Theosophy will be found integrally *sui generis*. It is unique because self-contained, consistent throughout with itself and with every verified fact of human experience. Its credentials exist and can be found in the whole course of recorded history, in every myth and tradition, in all objective Nature, in the subjective experiences of every man. Its teachings unite the whole of Nature in orderly and unbroken sequence, making of existence at any point and in any world a relation and not a finality, an evolution which is an ever-becoming.

The evidences of Theosophy are, then, everywhere and in every phenomenon. Its proof lies in the observation and study of any and all phenomena, physical and psychical. Its verification depends upon the will, the moral nature, the reason, the choice or conduct of the individual man—upon the use made by him of the highest faculties and powers of his own mind. As he pursues this use the individual of to-day, as in all former times, will find that other men have preceded him in this research and have succeeded where most men have failed—that other men have achieved the perfection of physical, intellectual, and moral evolution ; in other words, have attained Divinity through the unification in themselves of *all* the elements of being. Such Beings are the conscious embodiments of the whole of Nature. Theosophy as a Teaching derives from those perfected men who have become Masters of Wisdom, and are therefore called *Mahatmas*—Great Souls. All men are Souls, so that the distinction of the *Mahatmas* lies in their greatness; they have completed the Grand Cycle of Spiritual Evolution where other men are still enmeshed in one or another of the mazes of Mediumship, Psychism, and their fruits in the religions, sciences, sects and schools of humanity at large.

The *human* mind, with all its unexplored capacities, all its unknown elements, all its latent powers, is the prism from which issue the multi-coloured fractionations of the Primeval Light " which never shone on sea or land," and these spectral rays are, by their respective recipients and votaries, mistaken for " the truth, the whole truth, and nothing but the truth ". One and all, they proceed from, and rest upon, the misunderstood psychological experiences of the Human Soul. That such experiences *are* misunderstood is overwhelmingly demonstrated by the simple and easily verifiable fact that not one of these revelations is either consistent in itself, or with the normal experiences of the individual in question ; with the experiences normal and abnormal of other men ; with the known facts of Nature. Nor do any of the numberless revelations afford knowledge in the same sense as that word is used with respect to every-day life and the conduct of its affairs. The same internal and external evidences which disclose the errancies in all these *unnatural* revelations from invisible worlds and beings, are the identical evidences which confirm the inerrancy of the Secret Doctrine. The known higher nature of every man has to be either discarded or subordinated in whole or in part, if he is to become recipient of or believer in any particular communication or intercommunication with " Spirits ". In Theosophy, it is the known lower nature of the man which has to be rigidly disciplined and subdued to the point of its complete reconciliation and unification with his higher faculties, and *their* entire ascendency in his conduct, which is set forth as the *sine qua non* condition precedent to the Occultism of the Secret Doctrine.

Not until this drastic self-imposed discipline is completed, or at all events fully entered upon, can there be Inter-communication with the Occult world or worlds within the meaning of Theosophy as transmitted, recorded and exemplified by H. P. Blavatsky. The

Occultism for which her Theosophy is a preparation and a door of entrance is to-day, as it always has been and will continue to be, an absolute *terra incognita* on any other terms than those disclosed from cycle to cycle of human evolution by the various Messengers or Incarnations of the Secret Doctrine.

Those terms are not imposed, they are implicit. He who enters this world, enters through its door of birth and no other; he who leaves this world, departs through its door of exit and no other. He who passes from human to super-human or sub-human consciousness passes in one way and no other. And just as surely as the higher or the lower consciousness has to be left behind as the compensation for entrance into this world, just so surely has human consciousness to be parted with by him who would pass through the Gates of Occultism. Human consciousness has either to be fully assimilated by and absorbed in the Higher consciousness, or—it has to be expunged from or absorbed in the lower consciousness.

It cannot be too often or too strongly stated that in the Occult world there is no mixture of incompatible elements, as in human consciousness. This is why each self-styled Occultist, of whatever brand, is always absolutely sure that he is "right". He is, while still occupying a physical body, either in *Kama Loka* or *Devachan*, *i.e.*, one or other of the after-death states to which the Reincarnating Ego normally goes only in dreams, delirium, and at physical dissolution. This is the actual condition, according to Theosophy, ot the Medium and the Psychic. *He is dead, and does not even dream that he is dead, to the Higher consciousness.* To him the state in which he finds himself *is* that higher consciousness itself. He can no more be roused from it than the dreamer can be persuaded he is dreaming, or the delirious patient be persuaded that he is unbalanced, or than the dead man can be brought back to life here. He *cannot* entertain any ideas soever incompatible with the dominating "meditation with a seed" which forms the substratum and support of the Occult world which has engulfed his human consciousness. One needs but to reflect that human consciousness always acts "with reservations"—mental, moral, physical. This is because it is implicitly recognized by the human being that there are "*two* sides to any question"—and this recognition in turn arises from the experience of contrast between "opposites". In the Occult world of the Medium and the Psychic there are *no* contrasts, *no* opposites.

All Mediums are marked with the inextinguishable mark of Vanity; *all* Psychics are marked with the unmistakable mark of Egoism. The one represents the dispersion of Personal consciousness, the other its extreme of concentration. Discrimination lost, how can the victim know that he has lost it? Poles of consciousness reversed, how can either Pole know that it has become Invert? Mediumship and Psychism, however pure the one or exalted the other, arise from the complete Personification of the religious instinct. Both spring from that final, because both highest and lowest, *Maya* or Delusion in Spiritual evolution—the delusion that Self in the individual is distinct

from Self in the race, from SELF in all Nature. A study of the "Voice of the Silence," with its intimations of the Paths trodden by the *Dharmakaya*, the *Sambhogakaya*, the *Nirmanakaya*, gives the rarest and subtlest of all Occult presages of the final resultants of the Personification through many incarnations of the religious instinct. The highest Psychism, the purest Religion, can never open the mystery of the *Nirmanakaya* path—the Path pursued by the great Masters of Wisdom and their Messengers and Disciples, the Path to which the philosophy, the ethics, the science of Theosophy gives *natural* entrance when its precepts have become the constitutional *practice* of the Neophyte in this true Occultism.

Psychism in religion, like Psychism in science and in daily life, is founded upon "facts", *i.e.*, *phenomena*. Theosophy and the Occultism to which it leads is based on the Principles of all existence and existences, their *conscious* recognition, study, application. Principles do not arise from phenomena, even the noblest, any more than Life originates from "matter". Theosophy comes direct from *living Men*, the "Knowers of the SELF;" from Divinity Incarnate—not from disembodied spirits of any degree soever.

Psychism, mistaken for Spirituality, has vitiated all the great Messages of the past through the unconscious substitution of the idea of Revelation for the Principle of evolution—*moral* education. The longing of the disciples for intercommunication on their own account led them to "wander from the *discipline enjoined by the Teacher*". Little by little what was originally intended to become a School for Instruction in the Mysteries was turned into religion and religious austerities. This tendency, the Karma of the whole human race, has been once more quickened by the Theosophical Movement of our times. Devotion to Masters as to a Personal God or a Communicating Spirit is affecting many Theosophists in whom the religious instinct is naturally strong. Misconceiving the nature of the living Messenger, they could but misconceive the *spirit* of her recorded Message. From this point of departure it is inevitable they should proceed on their own motion to try to open up "communication with the Masters"—and get results in accord neither with the Teaching nor the Example of the Messenger. This is "natural"—but it is not Nature's order: "When the disciple is *ready* the Master *will appear*".

Not upon the Medium or the Psychic, not upon the religious-minded Theosophist, depends the future of the pure Theosophical Movement, but upon those few, those all too few, who hold undeviatingly to the straight and narrow Path of the Predecessors.

IN THE WORLD OF BOOKS.

[In our February number, in this section, appeared an article showing the marvellously surprising knowledge of the ancient Hindus on the subject of painting and the arts. In our May issue, their great knowledge of Botany was detailed and described. Below we print an article which shows their practical political sagacity, and their administrative skill—EDS.]

GUILDS IN ANCIENT INDIA.

[**K. R. R. Sastri, M.A., B.L.,** Fellow of the Royal Economical Society, is well known for his research work in connection with the trade guilds in old India. He is the author of *South Indian Guilds*.—EDS.]

The East had solved many problems of communal life organization in the dim past. The several trades in ancient India had organized themselves into guilds thus increasing their cohesion and "educating themselves in self-government." As Dr. Radhakumud Mukherjea has it "the growth of guilds means that the industrial units are sufficiently efficient to partake of a public life and regulate themselves by common rules as part of a whole or a common organism (1)." Since Mrs. Rhys Davids wrote her valuable article in the *J. R. A. S.* (1901), and Mr. E. W. Hopkins wrote his chapter on "Ancient and Modern Hindu Guilds" in *India, Old and New*, Indian scholars like Dr. Radhakumud Mukherjea and Dr. R. C. Majumdar, have gone into the subject in greater detail, though the former Professor would go further than any other scholar with reference to the functioning of guild organizations in Ancient India. The present writer has after a detailed economic study of representative districts in South India in 1919-21, tried to establish the existence of certain guilds functioning down to this day (2 & 3). In the increasing interest taken in India's past, it is hoped that a succinct account of these guilds in Ancient India, culled from literature, inscription and coins, will have more than a passing interest.

The sole evidence of the existence of guilds in Vedic times is the occurrence of श्रेष्ठिन् ("Sreshthin") and श्रैष्ठ्य ("Sraishthya") in the Vedic texts (4). Macdonnell and Keith translate this as "the presidency of a guild" (5). Had guilds developed in the early Vedic times? Geldner no doubt detected reference to guilds in the *Rig Veda*. What Professor Hopkins wrote in 1901 appears rather more dependable. The fact of "development of guild activity in early Vedic times is still in the region of doubt."

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(1) Dr. Radhakumud Mukherjea, *Local Government in Ancient India* p. 41.

(2 & 3) *South Indian Guilds*, K. R. R. Sastry, with a foreword by Dr. Alfred Marshall of Cambridge. Also Beni Prasad, *Theory of Government in Ancient India*, p. 334.

(4) *Aitareya Brahmana*, III, 30, 3; *Taittiriya Brahmana*, III, 1, 4, 10.

(5) Vedic Index, Vol. II, pp. 403-404.

In post-Vedic times, guild activity becomes a common feature. The many interpretations of the term श्रेणि : "Sreni"—are cited by Dr. Radhakumud Mukherjea (6). With Dr. Majumdar the term may be taken as standing for a "corporation of people belonging to the same or different caste but following the same trade and industry." The general term is "Sreni" as well as पूग ("Pūga"); as Mr. K. P. Jayaswal puts it, "the difference between the two is not very clear" (7).

Kinds of Guilds.

In the Jataka period there is reference to guilds, especially in the Uraga and Nigrodha Jatakas. The King is said to have assembled eighteen guilds (8). The translation runs as follows: "Eighteen companies of men, masons, blacksmiths, carpenters, painters, men skilled in all arts and crafts, with their razors, adzes, spades, hoes, and many other tools." There is mention of a "league of five hundred robbers"(9); and a reference is made to a "smith's village of a thousand houses and a head smith" therein(10). "Garland-makers of Savathi" are described in the same Jataka (11). A reference is made in another Jataka to a "master-mariner"(12); the town of carpenters containing a "thousand families" and "two master-workmen" is found in the same Jataka (13). The village of five hundred robbers is mentioned also later in that Jataka(14). There is a pointed reference to a "chief smith" in the next Jataka (15). A list of guilds is given by Professor Rhys Davids (16). With the supplemental aid of inscriptions Dr. R. C. Majumdar makes out the following list of twenty-seven artisan guilds (17).

(1) Workers in wood.
(2) Workers in metal.
(3) Workers in stone.
(4) Leather-workers.
(5) Ivory-workers.
(6) Workers fabricating hydraulic engines.
(7) Bamboo-workers.
(8) Braziers.
(9) Jewellers.
(10) Weavers.
(11) Potters.
(12) Oil-millers.
(13) Basket-makers.
(14) Dyers.
(15) Painters.
(16) Corn-dealers.
(17) Cultivators.
(18) Fisher-folk.
(19) Butchers.
(20) Barbers and Shampooers.
(21) Garland-makers and Flower-sellers.
(22) Mariners.
(23) Herdsmen.
(24) Traders.
(25) Robbers and Freebooters.
(26) Forest police who guarded the caravan.
and (27) Money-lenders.

(6) Radhakumud Mukherjea, *Local Government in Ancient India*, pp. 29, 30.
(7) K. P. Jayaswal, *Hindu Polity*, Vol. II, p. 76.
(8) Jataka VI. 1 and 427.
(9) Jataka II. 335.
(10) Jataka III. 281.
(11) Jataka III. 405.
(12) Jataka IV. 136.
(13) Jataka IV. 158, 161.
(14) Jataka IV, 430.
(15) Jataka V, 282.
(16) Rhys Davids : *Buddhist India*, p. 90 *et seq.*
(17) Majumdar : *Corporate Life in Ancient India*, pp. 18, 19.

The Jataka period is dealt with by Dr. R. Fick, and it is his considered opinion that during the seventh and sixth centuries B.C. the heredity of profession, localization of different branches of industry and the institution of *Jetthaka* (alderman) seem to have characterized guild activity. The term " Apprentice " appears frequently in the Jataka, but " no terms or periods or other conditions of pupilage " are given ([18]). A president (Pāmuka) is mentioned. Heads of guilds might be " important ministers in attendance on the King " ; the suggestion is plausibly made that wealthy guildsmen were *personæ gratæ* with the King. As Mrs. Rhys Davids puts it, the first appointment to a supreme headship of guilds along with the office of Treasurer is mentioned in connection with the kingdom of Kāsi. The learned writer argues : " Possibly the quarrels twice alluded to as occurring between Presidents of Guilds at Sāvatthi in Kosala may have also broken out at Benares and have led to this appointment " ([19]). An officer, Bhāndāgarika (Treasurer of Stores), is mentioned in the Jataka ([20]).

Was there any distinction between a "*Pāmukha*" and a "*Jetthaka*?" "This," answers Mrs. Rhys Davids, "is not apparent "([21]). To whom were those *Jetthakas* responsible ? The exact amount of control which the alderman " exercised in practice"([22]) is not clear.

From the fifth to the third century B.C., these guilds are well recognized by the State. In the *Vinayaka Pitaka*, two disciplinary rules are laid down : (1) That the guild was entitled to arbitrate on certain occasions between its members and their wives ; and (2) that its sanction was necessary for the ordination of the wives of its members([23]). The *Gautama Dharma Sutra* ([24]) authorizes " cultivators, traders, herdsmen, money-lenders and artisans to lay down rules " and the King shall give the legal decision after having " learned the affairs from those who have authority." In *Gautama*, we have again the proposition that " laws of districts, castes and families; when not opposed to sacred texts, are an authority."

In Kautilya's *Arthasāstra*, special concessions are given to guild merchants ; and the guild is an important factor in the state fabric in the fourth century B.C. " Guilds of workmen shall have a grace of seven nights over and above the period agreed upon for fulfilling their engagement"([25]). Artisan guilds shall divide their earnings (*vetanum*) either equally or as agreed upon among themselves. Those who " can be relied upon by guilds of artisans may receive the deposits of the guilds "([26]). These guilds shall be entitled to receive their deposits back in times of distress.

([18]) *J.R.A.S.* 1901, p. 865.
([19]) Jataka II, 12,52 ; IV, 43.
([20]) Jataka IV, 37.
([21]) *J.R.A.S.* 1901, p. 866.
([22]) Beni Prasad : *Theory of Government in Ancient India*, p. 312.
([23]) *J.R.A.S.*, 1901, p. 865.
([24]) Chapter XI, verse 21., cited by Dr. Majumdar at p. 24.
([25]) Kautilya's *Arthasastra*, 2nd Ed., translated by Shama Sastry, p. 227.
([26]) Kautilya's *Arthasastra*, 2nd Ed., translated by Shama Sastry, p. 245.

Srenibala.

Considerable difference in interpretation has centred round the term "श्रेणीबल" (*Srenibala*) occurring in *Arthasāstra*. Kautilya enumerates in Book IX, Chapter 2, six categories of armies of which *Shrenibala* is the third. This army is ordained fit for action at short notice and in the vicinity. Mr. Shama Sastry translates it as "corporations of soldiers." Professor D.R. Bhandarkar means by it, "Soldiers maintained by guilds"; yet another translation runs as "guilds practising military arts." Mahamahopadhyaya T. Ganapati Sastri in his Commentary would follow Professor Bhandarkar's translation. जानपद आयुधीयगणरूपं बलं.([27]). Professor P. P. S. Sastry (Presidency College, Madras) would translate this as "the army that is composed of units raised from among the city-folk and equipped and maintained by them." Kautilya, astute diplomat that he is, wants the state to utilize these "soldiers maintained by guilds" when the enemy's army consists "mostly of soldiers of corporations". There is also mention of "Kshattriya Guilds," and "*Sreni-mukhyas*" or heads of guilds.

References to guilds in the Epics do not add much to the economy of guilds proper. "*Srenibala*" appears in the *Mahabharata*; the reference to मध्यस्थमण्डलं ([28])—*Madhyasthamandalam* (sphere of influence of *Madhyasthas*) does not help one. Mention is also made of गणमुख्या: :—chiefs of Ganas([29]). These *ganas* have now, by common agreement among scholars, reference only to political groups. According to Mr. K. P. Jayaswal, "Pūgas had some judicial powers but their decisions were appealable to *Kula* and *Gana* courts" ([30]). The same learned author cited from the *Atharvana-parishishta* that in the Pushya coronation ceremony, "the King after the ceremony allowed audience to Brahmins and saluted the wives of the leaders of the subjects, associations or guilds, whereupon they gave their blessings" ([31]).

In the *Ramayana* there is a reference to सयोधश्रेणी ([32])—(*Sayodha Sreni*)—"guilds of soldiers." Another passage in the same *Kānda* run thus :

ये च तत्रापरे सर्वे सम्मता ये च नैगमा: ।
रामं प्रति ययुर्हृष्टा: सर्वा: प्रकृतय: तथा ॥([33])

[There, all his subjects, those that were dear to Rama (men of note), (all) city merchants, and (all) city guilds lustily went after Rama.]

([27]) M. M. Ganapati Sastry's Sanskrit Commentary on Kautilya's *Artha-sāstra*.
([28]) Mahabharata "Ashrama Vasika Parva"—Chapter VII.
([29]) *ibid* III. 248, 16.
([30]) K. P. Jayaswal : *Hindu Polity*, Part I, p. 124.
([31]) K. P. Jayaswal : *Hindu Polity*, Part II, p. 44.
([32]) *Ramayana*, II. 33.
([33]) *Ramayana*, II. 83, 11.

The term "*Naigama*" is important in view of the later finds of "Negama Coins." "*Naigama*" stands exclusively for the "association of the city-merchants". The body of the people associated with the *Nigama*, the bourse or the guild-hall were called "*Naigama*"(34).

In the *Hari-Vamsa*(35) there is reference to "booths reserved for guilds" with their banners, to witness the wrestling contests between Krishna's and Balarama's followers.

"*Sreni-Dharma.*"

The Dharma Shastra period is *par excellence* the epoch when guilds thrived most. We have authoritative evidence, literary as well as epigraphical. Manu ordains: "A King should enforce his own law only after a careful examination of the laws of castes, and districts, *guild-laws* (italics mine) and family-laws." श्रेणीधर्म or "usages of the guilds" are well recognized by the head of the State. Yajñavalkya prescribes banishment for stealing the property of the guilds. In another passage Yajñavalkya has it that "the King must discipline and establish again on the path all such as have erred from their own laws, whether families, castes, guilds, associations or districts." Vishnu (third century A.D.) mentions "metal-workers and smiths of silver and gold". Professor Hopkins cites a Nepalese legend of the third or fourth century A. D. which records that Thana was ruled by a strong merchant guild.

Guilds indeed occupy a much larger space in the early than in the late Dharma Sastras. Professor Hopkins assigns two reasons. Guild-life is, according to him, a characteristic of Buddhistic and Jaina environment; and the comparative decline of industry and commerce in the last centuries of the ancient age come in handy also. Though the Sangha was a Buddhistic institution, it has to be remembered that Buddhism and Hinduism had so much in common, that Buddhism is not so much a distinctly new religion as an emphasis on certain features of Hinduism. That the guild-system is a *distinctly Aryan* product is historically a more correct proposition, and this finds an additional support from the opinion of Dr. A. K. Coomaraswamy that "guilds must have existed in Persia from the earliest times"(36). The ancient Persian references deserve to be gone into in greater detail by competent scholars. That the guilds have never altogether vanished from India and do persist to this day in some parts of the country(37) may warrant an *a posteriori* inference that since a characteristic Aryan institution it has survived the impact of new ideas and ideals; and Buddhism either in its pristine character or later Mahayana form is found thriving only outside the land of its origin.

The inscriptions of the period found at Nasik and Junnar refer to guilds and the custom of investing sums therein. The *Caitya* at Karli

(34) K. P. Jayaswal in *Hindu Polity.*
(35) *Harivamsha*, Chapter 86. V. 5.
(36) A. K. Coomaraswamy: *Indian Craftsman*, p. 16.
(37) *Vide* K. R. R. Sastry's "The Madura Saurashtra Community"—Bangalore, p. 44 ff.

is the gift of a Sheth of Vaijayanti. Inscription 24 of Luder's list describes the wife of a Sheth "dedicating a four-fold image of Bhagavat"(38) An investment of money with the "Seni" (guild) of bamboo workers and with the guild of "braziers" is also mentioned(39). Another inscription specifies the gift of a seven-celled cave and a cistern by the guild of corn-dealers (40). An inscription refers also to a Board of *Sreshthis* and *Sarthavahas*.

The Clay Seals.

The seal die of terracotta was discovered by Sir John Marshall at Bhita near Allahabad ; and he found it at the "house of the guild" —the office of the Negama(41). At Vaisali, seals of *Naigama* of Sreshthin, Sarthavaha (traders) and Kulika (merchant), were discovered(42). These discoveries also included three specimens of seals bearing the legend "*Sreshthi—Kulika—Nigama*," and no less than 274 showing the legend, "*Sreshthi—Sarthavaha—Kulika—Nigama*". Sixteen other specimens of seals were found by Dr. D. B. Spooner. Negama coins appear also in Plate III, Nos. 8, 9, 10, and 11(43). These coins are struck by the State "for the use of city merchants"(44). One Nasik inscription has it that the "investment with certain guilds has been proclaimed and registered at the town-hall, at the record-office according to custom"(45).

Naigamas.

Mr. K. P. Jayaswal has sketched the working of the *Naigama* or the association of city merchants. It has for its basis the Nasik inscription above cited as also the find of the "Negama coins." The Naigama should have had its "assembly-hall" and office where it held its meetings even as the "Paura Janapadas" (townmen) held theirs in their "Sabhas and Squares." Does not one find "a donor—a nobleman—recording at the Nigama Sabha his investments with certain guilds, srenis, of the town Govardhana," with the direction that the interest should go "to certain charities in perpetuity"? Then comes the very happy surmise, "Naigama thus was connected with and probably over the *srenis* or the guilds of the city(46).

In the later Dharma Shastra period, the *raison d'être* of these guilds as given in Brihaspati(47), resolves itself into, (*a*) prevention of danger and (*b*) proper discharge of member's duties.

Certain formalities are mentioned which accompanied the formation of a new guild. A curious custom called "*Kosha*" or the drinking of sacred water, lays down that if a new applicant

(38) *Epigrapia Indica*, Vol. X. Appendix, p. 5.
(39) Luders, 1165.
(40) Luders, 1180.
(41) Archæological Survey, Annual Report, 1911-12.
(42) Archæological Report, 1903-04, p. 104.
(43) Cunningham : *Coins of Ancient India*, 63.
(44) K. P. Jayaswal ; *Hindu Polity*, Part II, p. 77.
(45) *Epigraphia Indica*, Vol. VIII, p. 83.
(46) K. P. Jayaswal ; *Hindu Polity*, Part II, p. 77.
(47) Brihaspathi Sutra. XVII, 5, 6.

survives for a fortnight after drinking the water, he is considered a fit member for admission. By the term "*Lekha Kunja*" which appears next, is probably meant a convention laying down the rules and regulations of the guild. A *Madhyastha*—a term occurring in the Mahabharata also —is frequently mentioned in relation to the working of "these guilds". As Dr. Majumdar happily puts it: "Mutual confidence having first been established by means of sacred libation, by a stipulation in writing or by *Umpires*, they shall then set about their work."

Though the Jatakas refer to apprentices, it is Narada ([48]) who definitely gives the rules regarding apprentices. An apprentice might be whipped; he was bound out for a given length of time, and during probation, the *Guru* was entitled to the profits of the apprentice's labour. Dr. R. Mukherjea goes farther and lays down that during the Smriti period considerations of caste did not affect the admission of apprentices into a craft. "What mattered was the consent of the apprentice's guardian and relations"([49]). Really, the relation between the master-craftsman and his apprentices was "sacred and spiritual."

The functions of these *srenis*, according to Brishaspati Samhita, are :—

(*a*) The construction of a House of Assembly.

(*b*) The construction of a shed for water, a temple, a pool or a garden.

(*c*) Helping the poor to perform Samskaras.

The famous Mandasor inscription of Kumaragupta and Bandhuvarman mentions "the noble temple to the Sun by the silk-cloth weavers as a guild ([50])". A guild-hall is also referred to.

Inscriptional Support.

The Damodharpur ([51]) copper-plate inscriptions give a vivid account of the working of these guilds. Plate I. mentions one नगरश्रेष्ठि : धृतिपालः (Nagarasreshthi Dhrutipala). This Nagara-Shreshthi can be translated as "President of the town." As Mr. K. P. Jayaswal puts it with his characteristic lucidity, "divisional capitals or seats of government had their Sreshthins under the Guptas"([52]). Dhrutipala is the Nagara-Shreshthin of Koti in the province of Bengal under Kumaragupta. This Nagara-Sreshthin was one of the four members who seem to have helped the *Vishayapathi* (head of the district). The Nagara-Sreshthin had "probably to represent the various guilds or corporations in the town or the rich urban population." Plate 5 mentions one Vishayapathi Swayambhudeva administering the town in the company of the *Nagara Sreshthin*—Arya

([48]) Narada, X. 2, 3, 6.
([49]) Dr. R. Mukherjea : *Local Government in Ancient India*, p. 60.
([50]) The Indian Antiquary, Vol. XV, p. 196 ; Fleet-Gupta Inscriptions, 18.
([51]) *Epigraphia Indica*. XV, 131.
([52]) *Epigraphia Indica*. XV, 130.

Ribhupala. In the Indore copper-plate inscription of Skandagupta, a transfer of temple properties to a guild of local oil-mongers is mentioned.

Guilds in South India.

Dr. Radhakumud Mukherjea postulates that the evidence *re* "guilds of North Indian inscriptions is confirmed by those in South India." These guilds served also as banks ([53]). The obvious difficulty with South Indian inscriptions is that they are later in date—of these Dr. R. Mukherjea is fully aware—and that village assemblies and not industrial guilds, as in the North, are the recipients of gifts, The Tanjore inscriptions where the shepherds had to supply ghee to the Lord at the rate of one *ulakku* of ghee for each sacred lamp look only like a communal caste affair. There is mention of a guild of oil-mongers of Kanchi ([54]). A gift by oil-mongers of a certain percentage on certain articles such as female cloths is also cited ([55]). Again, there is a gift of voluntary fees for conducting the Sivarathri festival by a guild of merchants : and a gift of tolls by the merchant-guild of Ayyavole is also mentioned ([56]).

The constitution of these guilds, according to Narada and Brihaspathi, is found to resolve itself into a chief or president assisted by two, three, or five Executive Officers. Only honest persons acquainted with the Vedas are to be appointed Executive Officers. Failure to perform one's duties was often punished by confiscation of property and by banishment from the locality. There was also a House or Assembly meeting to the sound of a drum ([57]).

By the seventh century A. D., the "guild was recognized as a corporation" in the eye of the law ; guilds possessed immovable property ; "the executive officers could contract loans on behalf of the guild ; charitable and religious deeds were performed by the guilds and one could cease to be a member if he chose to do so "([58]).

The Guild and the State.

What was the relation of the guild to the State? A steady and gradual increase of power is portrayed in the Dharma Shastras ; but still the pointed question of Professor Hopkins persists. What was the "connection between the State-officials and the guilds? In the kingdom of Kasi, headship of guilds and the post of Treasurer seem to have for once vested in the same person ([59]). The King had certainly powers to punish guilds if "they erred from their own laws" (Yajñavalkya). The King is also to act as Umpire between *Sheths* (heads) and guilds. The King is perhaps obliged (?) to approve of whatever the guilds do to other people. Kautilya advises the King not to provoke war but conciliate the guilds. Guilds could try their own law suits but an appeal always lay to the king, and Brihaspathi

([53]) Hultzsch : *South Indian Inscriptions*, Vol. II, part iii, p. 251.
([54]) Madras Epigraphical Report, 1909, p. 261.
([55]) Madras Epigraphical Report, 1906, p. 442.
([56]) Madras Epigraphical Report, 1911, pp. 377, 378.
([57]) Brihaspathi. XVII, 2.
([58]) R. C. Majumdar : *Corporate Government in Ancient India*, pp. 57, 58.
([59]) *J. R. A. S.*, 1901, p. 865.

has it that guilds could decide disputes, with the exception of violent crimes. Mr. K. P. Jayaswal would grant only "*some judicial powers* to *Srenis*, since their decisions were appealable to *Kula* and *Gana* courts." Dr. Beni Prasad is perfectly sound in iterating that "the king was to be the judge of the conformity of the by-laws of guilds with the sacred injunctions" (Dharma). In practice the state-control should have varied with "distance from state or provincial capitals, the strength of the central government, the prestige of the guilds and the character of their work."

Self-governing Guilds.

That these guilds in Ancient India were *de facto* autonomous is abundantly clear; and undoubtedly on the technical side of their transactions they were absolutely self-governing. Only on this hypothesis could one explain the control of an army raised from among the town guilds, equipped by them, and maintained in a state of readiness and efficiency. (See M. M. Ganapati Sastry's Commentary of "*Srenibala*"). Otherwise it would be difficult to account for the specific rules regarding apprenticeship sketched by Narada. Professor Hopkins has given a well merited tribute to them that "commerce in the modern sense whereby the king was advised not to oppress the guilds and not to tax too heavily was made possible through the growth of guilds"; more than all this, it, along with the Punchayat of the East, became an abode of "liberal culture and progress." (Majumdar).

These guilds function to this day in some parts of India, having survived the shocks of the middle ages. The Vaillabhatta Swami temple at Gwalior ([60]) (877 A.D.), the Harsha Stone Inscription of 973-974 A. D., and the Sujadoni Inscriptions of the tenth century A.D. bring the history of the guilds to the "latest days of the Hindu period." Highly developed caste guilds are found to have received the "patronage of the Moghul Emperors" ([61]). Mr. Proctor Sims in his report sketches the successful levying of a religious tax in 1878 and the boycotting of the recalcitrants by the Vania guild which brought them to submission in a small town in Kathiawar. Ahmedabad is found to be the spot where the system of "caste or trade unions is more fully developed than in any other part of Gujerat ([62]). After a detailed economic study of modern trade guilds in South India, the present writer has pointed out that there is a *fundamental coincidence* between the rules followed by artisans and merchants in distant Lahore (N. India) and those observed by engravers, goldsmiths, and traders in Madura ([63]), Chidambaram and Vriddhachalam in South India. Co-eval with her method of cherishing intact her ancient lore, India has *preserved to this day* her distinct *personality* in the form of these guilds (*Aryan in origin*) through an unbroken chain of continuity.

K. R. R. Sastry.

([60]) *Epigraphia Indica*, Vol. I, p. 159.
([61]) Dr. Rajani Kanta Das: *Factory Labour in India*, p. 3.
([62]) Imperial Gazetteer. Vol. V, p. 101.
([63]) K. R. R. Sastry: *South Indian Guilds*, p. 44.

The Bhagavad Gita, translated from the Sanskrit, with an introduction, an argument and a commentary by W. Douglas P. Hill, M.A. (Humphrey Milford, London, 15*sh.*)

The *Gita* is like the Banyan tree ever young and fruitful; more, any philosophy of life can take shelter under its canopy.

Whenever the Song may have been first chanted, and whenever it may have been first transcribed, ever since, commentators and annotators, as well as preachers and teachers, have been busy interpreting its message. Before its first European version (in English in 1785) Indian teachers, both Sanskrit and Vernacular, had expounded its message; all through the last century, and in ever increasing measure in this one, European and American savants and their Indian chelas have written about the *Gita*, and of translations there is no dearth nowadays. This is praiseworthy in the Occidental mind, either of some modernized Hindus or of the Western Orientalists. The true Oriental, however, is not always an Orientalist and the true philosopher is not always a philologist; still more rare is the combination of a linguist, a metaphysician and a mystic; and so almost all of these modern versions, translations and expositions alike, be they Indian or Western, leave an empty feeling in some part of our being.

The book under review gives us that experience of empty feeling. Even the intellect is not satisfied; but that is not to say that the author is not a learned man, or that he has failed to marshal his learning. The introduction of 98 pages shows that he has taken pains to familiarize himself with available material, but his method of research being similar to that of other Westerners his arguments and conclusions yield little that is new. Like so many others he assigns to the book the absurd date of 150 B.C.; one single line of reasoning would demolish that figure. It is a well known fact that the *Gita* examines and reviews the various schools of thought in existence at the time when it was recorded; now there is not a mention of the great Buddha, and that would carry us to 600 B.C. any way. But Indian chronology is the *bête noire* of all orientalists.

Similarly in grasping the contents of the book the Orientalists and their Indian protégés rely on their own philological basis and neglect to examine judiciously the philosophical any mystical foundation of the *Gita*. Our author had opportunities; he might have succeeded in giving us an outstanding volume had he sat at the feet of some sage, at the same time that he consulted learned shastris in Benares.

While it is always helpful to have one more translation we doubt if this particular version will win any unique place with students of the *Gita*. What it gains in accuracy it loses in rhythm; while the foot notes are interesting and in some cases informative, they will help more the students whose field is the analysis of the outer shell of the *Gita* than those who look for its soul.

Lest we seem unappreciative, let us close with this: any sincere man who takes pains to learn the *Gita* and to teach it has claims upon our gratitude. Even if the book does not benefit and bless a numerous crowd, it will help some, but most of all it must have helped Mr. Hill; in translating and expounding the *Gita*, no one can fail to receive its benediction, and every soul who is thus charged is in himself a help and a blessing to his fellows.

S. B.

Education for Tolerance. By JOHN E. J. FANSHAWE (Independent Education, New York.)

The post-war antagonism—economic and political—between Britain and the U.S.A. has, by emphasizing their differences of ideals and traditions, promoted an unhealthy spirit of mutual intolerance. Sentimentalist appeals to their ties of language and blood, far from stimulating tolerance, drive the two peoples from comparative indifference to open hostility so unmistakably manifested in the huge mass of provocative press rubbish that—thanks to their linguistic affinity—flows freely between the two countries. Their indiscriminate promotion of Anglo-American individual contacts generally leaves each party a disgustful enigma to the other.

Whilst steps like washing off irrational anti-English prejudice and national conceit from American school histories will go to remove the obstacles, the real solution lies in a rational appeal to self-interest, self-defence and economic development. These require co-operation and involve inter-dependence. The sense of inter-dependence and inter-obligation, properly developed, will banish conceit and promote healthy understanding between the two great peoples.

The author's distinction between the sentimental and the rational is based on facts of American mass-psychology. He honestly recognises unpleasant facts and suggests the most straightforward remedy.

R. D. G.

CORRESPONDENCE.

Mediums, Neo-Theosophists & Theosophists.

As I see that you invite letters from readers on the subjects treated in your Magazine I venture to offer one or two critical comments on the article by Sir Lawrence Jones in your June issue. I do not write without some knowledge and experience, for I have been a member of the Society for Psychical Research for many years, and have fairly extensively investigated the problems of psychic faculty.

In the article Sir Lawrence deprecates reliance on the "guidance of ghosts" in daily life. But in this Presidential Address he acknowledged the help of certain spirit-guides on more than one occasion.

With regard to the Afterword, you state: "The fate of the mediums (their physical and moral degradation) in itself is a serious sign". The mediums who have done and are doing such good work in connection with the Society for Psychical Research and the spiritualist bodies in this country are in every way healthy and sane. There is a section of Theosophists at present active in England whose speakers are constantly repeating insinuations of the same kind with regard to mediums. At a discussion following one of their lectures some time ago I took occasion to point out that the speaker's attitude was at the present day an anachronism, and tended to perpetuate the unfortunate estrangement between Spiritualism and Theosophy due largely to the unwarranted and bitterly hostile attacks made upon Spiritualism by Madame Blavatsky. Far wiser was the late Mr. Sinnett who wrote a most sensible pamphlet on the subject. His advice is now being acted upon by the Theosophical Society of which Mrs. Besant is the head, for their speakers constantly appear on platforms along with mediums. I suggest that before criticising you ought to nscertain what the facts really are as to what is taught in the Spiritualist Churches. These have their inspirational speakers, and a careful attention to the subject matter of their discourses will soon convince an unbiassed hearer that the teaching of the doctrines of reincarnation and karma are implicit in their utterances.

London. Isabel Kingsley.

[We are aware of the lapse of many neo-theosophists who, in spite of their claims, are really spiritualists and spiritists. Why the immemorial Theosophy, taught by H. P. Blavatsky, condemns mediumism is very fully explained in a series of four Statements, the last of which we print in this very number. Madame Blavatsky was neither unwarranted, nor bitterly hostile in her "attacks"; she had the good of millions at heart who might be misled into soul-sickening and soul-destroying mediumistic practices; she warned them not by her *ipse dixit* but by full explanations, to which we would earnestly invite our correspondent's attention.—Eds.]

ENDS AND SAYINGS.

"————————*ends of verse*
And sayings of philosophers."

HUDIBRAS.

The June number of *The Sufi Quarterly* brings the view from the wife of Dr. Inge, the Dean of St. Paul, that "practically everybody has the Christian attitude towards life to-day, whether he is a professing Christian or not". This attitude consists in being of service to the poor, the ignorant and the children, and Mrs. Inge likes the definition of God as good with one "o" left out. Now, first, why is goodness specifically a Christian attitude? Are there not equally good men and women in other religions? So, if Mrs. Inge were to say that judging by the desire of service our age should be regarded as highly religious (not Christian only) we would be inclined to agree, and add that there is more religion outside the churches than within. Mrs. Inge surprised a friend, answering that in a hypothetical case she would donate nineteen and sixpence of the pound she could spare to a starving family and six pence only to build a church; this is almost Theosophical. We fully agree with Mrs. Inge that "religion is not a matter of words" but of "actions and motives". Now, noble actions and unselfish motives are seen in the mosque as well as in the church, and outside in the atheist, whom the Dean of St. Paul expects to be "filled with religious convictions". So everywhere there are good motives and actions, and yet poverty exists and children are tortured (see below), and suffering, mental, moral and physical abounds. What then is wrong? We submit there is a missing link; between motive and action there must be knowledge, the application of the science of service. Ethics has a dual aspect—individual and corporate—and is a science in itself and forms an important *part* of the mighty Theosophic philosophy; metaphysics and mysticism are other parts. Modern churches, synagogues, mosques, are empty of true metaphysics and real mysticism, and thus suffer in their apperception and expression of ethical fundamentals.

A shocking number of infant lives is reported to have been sacrificed in Luebeck, Germany, to the inoculating zeal of medical science. Some months ago, the report states, an anti-tuberculosis preparation was used in a baby hospital in that city to inoculate over one hundred helpless victims, of whom forty-four have died and eighty-two more are ill. An investigation is said to have been instituted by the civil authorities, involving the charging of two professors, one physician, and a laboratory nurse with having negligently caused the deaths of the babies. Individuals may be censured in this case, but, unfortunately, so strongly entrenched is the medical profession, and so staunch are the defenders of its freedom to experiment that any radical reform or check on the use of human test-tubes is hardly to be antici-

pated. Mrs. Inge will note one effect of the "religious" conviction of the scientist to serve the children. For who can doubt that the experimentors were actuated by the motive of finding truth, of relieving pain, and of serving ailing humanity ?

Social conscience, social service, and study and practice of social science are knit closely together these days. Serious minded Theosophists have pointed out for many years that the remedies adopted were superficial and even injurious, that the true redress lay in regions deeper, unsuspected by the social scientist, who himself eludes definition being a composite photograph of many individuals ranging from the uninformed but noble-intentioned philanthropist to the man of seemingly great learning but really little wisdom. Such Theosophists will read with satisfaction a remarkable article in the August *Atlantic Monthly*, "Can Science Control Life ?" by Lawrence Hyde. The author points out serious flaws in up-to-date sociology and says :

> You cannot set to work to breed a superior race until you have first agreed upon what you mean by the term "superior"—and that is a matter on which you can get light, not from the eugenist, but from the poets, the mystics and the philosophers, people who have perfected themselves in a certain kind of discrimination, which is hardly called for at all in scientific research.

In his opinion the social scientist should look for guidance to the *social philosopher* who "would delegate to the professional statistician the type of research which it would be profitable for him to undertake". Further, it should be acknowledged that "it is the psychology of the observer that is in the last resort the key to the whole situation" and turns the tables on the psychologist by saying—"what we have to do with is the psychic constitution of the investigator."

> If he is by constitution that natural man who receiveth not the things of the Spirit, the whole of his thinking, whether about psychology, economics, or anthropology, will be perverted by his instinctive repudiation of those superior values which we are obliged to take into consideration in every problem with which the mind of man is called upon to deal.

Mr. Hyde cannot help deducing—

> By no conceivable refinement of his methods will the scientist ever be able to get round the fact that the most important data of all are those discoverable only by the individual who has developed the potencies of his soul. And this is a process which is not to be accomplished without the exercise of painful self-discipline and a profound humbling of the spirit.

So we have come to this, that service of man demands a compulsory self-discipline, "that purification of the self on which the religious teacher lays so much stress. For by what other means can we possibly secure the integrity of the master science of all—psychology ?" Mr. Hyde does not tell us where is to be found the *knowledge*, the scientific knowledge of self-purification and self-discipline which leads to self-integrity. A would-be young aspirant for social service, agreeing with the propositions of Mr. Hyde, will require guidance and ask where to look for instruction and how to proceed. We must look out for Mr. Hyde's answer ; ours is—in Patanjali's *Yoga Sutras*, in the

Bhagavad-Gita, in H. P. Blavatsky's *Voice of the Silence*. Ancient Asiatic psychology must be pressed into his service by the earnest psychologist of the modern West.

Mr. B. N. Krishnamurti Sarma has rendered a distinct service by contributing a spirited article in vindication of the *Gita*; he answers a view advanced some time ago to the effect that the *Gita* had no claim to poetry and was replete with grammatical absurdities and defects of diction. Mr. Sarma very ably refutes the fallacies of such a position, in the last Annals of the Bhandarkar Oriental Research Institute. Among others he makes the following points :—

> The Gita, as everybody knows, is a part and an important part of the Mahabharata. It shares the oddities of the Epic style even as any other portion of the Epic. Indeed, the Epic period is recognized to be a distinctive epoch in the development of the Sanskrit language and the Ramayana and the Mahabharata as works belonging to this period are far earlier in date of composition if not of final redaction than the Sutra period.
>
> No claim is or has ever been made on behalf of the Gita that it is the *beau ideal* of Sanskrit poetry ! Hindu tradition has not cared to attribute false perfection of any kind to it.....the Gita is always claimed to be and spoken of as an *Upanishad* ! It is what it claims to be—a Yoga Sastra and an Upanishad.
>
> Our ancient commentators have clearly drawn attention to many allegories in the Gita, and even third rate modern writers and booksellers of the Gita wax eloquent over the profound allegories of the Gita and dwell upon the mysterious divisions of the Mahabharata into eighteen books, the duration of the fight for eighteen days and of the division of the Gita into eighteen chapters.

It is considered up to date by some Hindu writers to follow the fashion set by Western orientalists and regard the *Gita* as unrelated to the Mahabharata, as almost an interpolation. So far back as 1886 the great Theosophical scholar T. Subba Rao advocated that "in studying the Bhagavad-Gita it must not be treated as if isolated from the rest of the Mahabharata." Now if the *Gita* is a philosophical and mystical treatise, or Yoga-shastra, and abounds in allegories, its interpretation should not be restricted by philological notions, but should be really the task of philosophers and mystics. If, as is rightly contended by Mr. Sarma, the grammar and language structure of the *Gita* must be judged in the light of the epic style, much more is it essential to remember that the philosophy of the *Gita* should be examined in the light of the whole of the *Mahabharata*. But who is there among the Orientalists capable of expounding its esotericism ? If it is contested that there is any esoteric mystery in the *Mahabharata*, the alternative is to assert that it is an encyclopedia of nonsense, and meaningless fairy-tales.

The Bhandarkar Oriental Research Institute is rendering a great service to the cause of culture by publishing the *Mahabharata* text ; has not the time come for some body of Indian philosophers to attempt a reasoned exposition of its mysteries ? Not only in reference to this historical allegory, but also in connection with other tomes, from the Vedas to the Puranas, some attempt at understanding their

contents, philosophically and not only philologically, should be made. In the February number of THE ARYAN PATH Mr. A. R. Orage wrote about the next renaissance, and closed his article thus: "What Greek and Roman culture did for the dark ages, I believe the *Mahabharata* may do for our own benighted age—more, in fact, because it springs from a higher source". We are inclined to agree with this view and, further, hold that the gem of gems in the *Mahabharata* being the *Gita*, the starting point of that renaissance will be the correct interpretation of its metaphysical and mystical propositions.

To those who boast too freely ot our modern civilisation, its arts, science and medicine it may be somewhat humiliating to read of the interesting accounts by Capt. W. Hichens in his article on "Medicine Men and their Cures" (*Discovery* August 1930). He shows how the native doctor (*mganga*) of the savages of East Africa is an expert in his "business to prevent, detect and treat diseases, to which the savage and animals are prone" and that "in their mysterious way the secret clans of medicine-men have discovered cures for diseases which still baffle white medical science. Indeed they hit upon great scientific truths generations ago . . . which have recently been hailed as among the triumphs of twentieth century scientific research." He then enumerates how these men "knew long before the fact was discovered by veterinary research that the red water plague was caused by the bite of a grass-tick . . . and adopted preventive and curative measures very similar to those advocated by science today. . . In *homa* or malaria.. the savage medicine-man made even more notable discoveries. He knew generations before..that malaria is transmitted by the bite of the mosquito, but that the fever was caused by minute organisms and that the prophylactic was quinine. For the everyday ailments . . . the medicine-man has an extensive pharmacopœia of medicine whose efficacy has not only been tested out over tribal generations but is a matter of daily experience in the native village. In addition to beneficent medicines however, *mganga* has naturally turned his attention to poisons and most medicine-men are experts in the subtleties of toxicology. He discovered vaccination before Jenner was born and inoculation against diseases, generations before Pasteur ever stabbed a culture."

This and the facts in archaic India—for there they had a marvelous knowledge of medicine, pharmacy, surgery, etc., as witnessed in *Charaka* and *Susruta*—and that of ancient Egyptians' skill of medicine as told in *The Book of Hermes*, brings once more to the front that every discovery and outstanding development in modern science has already been anticipated. Science chooses to ignore such facts but let us hope that it will change its methods and learn something from the Ancients whose knowledge on most subjects is still unrivalled.

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Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

THE ARYAN PATH

VOL. I. NOVEMBER, 1930. No. 11

The Editors hold themselves responsible for unsigned articles only. They are not necessarily in agreement with the views of their contributors to whom they leave free expression of opinion.

THE TATHAGATA LIGHT.

" Like the light in the sombre valley seen by the mountaineer from his peaks, every bright thought in your mind, my Brother, will sparkle and attract the attention of your distant friend and correspondent. . . . It is our law to approach every such an one if even there be but the feeblest glimmer of the true 'Tathagata' light within him."

| MAHATAMA K. H.

It is peculiar to the Tathagata light that it is ever passed from torch to waiting torch. It must be kindled first by contact with the fire in other hearts, through the words, written or spoken, the example, or the briefest touch of the lives of those in whom it burns. Be those who bear the flame Mahatmas Themselves or the humblest of Their followers, however small the gleam or great the light, it has this property of kindling waiting hearts.

Fire does not go in quest of what will burn. Under Nature's law, that in which fire is latent bursts into blaze at contact with the flame. He on the altar of whose heart the Fire of Spirit burns may not blazon forth his deeds ; he may dwell in secrecy and silence ; but it is a fact that he forms a link between the stir of the market-place and the stillness of the snow-capped Himalayas. He may not choose which men shall light their sacrificial flames from his. Those who have made the altar ready within their hearts will catch fire from contact with him, however casual, to all appearances, that contact be.

Though it burns in many hearts it is but One Flame. Those in whom it shines, albeit faintly, bear the proof of closer kinship with the great Masters than the world at large. They have said that the kindling of the light in any heart cannot escape Them. Those who show the gleam become Their special care, not for their own sake, but as potential servants of the race and sharers in Their labours for the common good.

The task of him who awaits the kindling flame is to prepare an altar in his heart and sacrifice thereon his selfish aims and passions, sparing none, lust nor greed nor wrath. Their task also to lay with care the fuel—knowledge of the Teachings, gratitude to Those who place that knowledge within the reach of men, concern for all who tread their hopeless way in darkness. It is the law that when the task is done in appreciable measure, and all made ready for the quickening flame, no man shall wait in vain.

Few men can say what hour the altar fire burst into blaze within; by its effects its presence may be known. He in whom it is alight finds his mind-understanding of the Teaching gradually enlightened; his gratitude to Those who guard the Truth down the ages flowers in devotion to Their purposes; his interest in human weal becomes at last a vast and all embracing love, compassion for the pitiable state of mankind, the Great Orphan, which leaves him no rest but in service.

Not without effort is the prize ours. The fire if left untended, may, nay must, go out. The murky gloom of materialism will not suffer the Tathagata light to pierce through. As a candle in the wind that Light flickers in the gusts of emotion. It is quenched by self-seeking like a torch dipped in water. The heart-light must be tended, its flame fed by sacrifice renewed from day to day, and the lower nature purified, until the light within shines forth, as through pellucid air, lighting the way for all, and kindling ready hearts to fervent flame.

THE NEW RELIGION IN RUSSIA.

[**C. E. M. Joad** writes out of personal experience. To the Theosophists his article will not come as a surprise.

The religious decay of the churches has been going on for decades, but religious feeling must find channels of expression, and under certain peculiar circumstances it is manifesting freely in the State in Russia. A very similar phenomenon is visible in India. Indian Nationalism has certainly become the channel of religious fervour.

The interesting question is—how long and to what extent such expressions of *feeling* will prevent the mind from seeking answer to the problem of the Hidden Spirit. Materialistic views are being used by the Russian Government to impress the mind of the people, just as in earlier centuries more than one state used, and even now indirectly uses, religious views to influence their citizens. Russia must perforce prevent the spread of the growing knowledge of the borderland sciences lest some physical and biological bubbles are pricked and the human mind is intuitively led on to the power and potency of the Spirit. No—not any state, socialistic or capitalistic, will serve as a substitute for that peculiar but persistent yearning of the human heart to know the meaning and purpose of Life, in which the state is but a speck. One religion may be substituted by another religion, but there is no power in Moscow or anywhere else on earth which can invent a substitute for the Wisdom-Religion. The article of Mr. Geoffrey West which follows, and the Note appended to it, supplement Mr. Joad's masterly survey.—EDS.]

So much political capital has been made out of the alleged persecution of religion in Russia, that it is difficult both to estimate its extent and to gauge its significance. Nor does a short visit to Russia throw much light upon the question. No restrictions, it is true, are placed upon the movements of the foreign visitor; he may see what he pleases. But, unless he can speak Russian, this liberty to view does not take him far, since unable either to talk or to listen, his ignorance of the language precludes him from understanding much of what he sees. Moreover his contacts are made through the medium of guides and interpreters, who are without exception spokesmen of the official point of view.

Having taken care to qualify what I have to say by emphasising the partial and possibly tainted character of the observations upon which it rests, I propose to give as briefly as I can a summary of the facts with regard to the religious situation in Russia. I do this not so much because the facts are in themselves particularly striking—in comparison with the sensational accounts that have appeared they are, indeed, singularly pedestrian—as because their significance, the moral which, to use an old fashioned expression, can be drawn from them, seems to me of the first importance for a reading of contemporary tendencies in the Western world.

Stated shortly the thesis I wish to elaborate is this: —the modern Russian has no religion in the ordinary sense of the word, but he has religious substitutes which appear completely to satisfy his spiritual

aspirations ; the modern Westerner has neither religion nor religious substitutes. The question, therefore, arises, to what extent he may be expected to seek them where the Russians have found them ?

I. The Facts.

According to official figures the total number of Churches in Russia at the time of the Revolution was about 50,000. Of these some 3,000 have been closed ; 47,000 are stated to be still open and functioning as religious centres.

It is asserted by the Government that no Church is closed except by the express request of the workers living in the neighbourhood, who wish to use the building as a workman's club, a theatre, or for sleeping accommodation ; the housing shortage is acute in Russia, and every available cubic foot of space is eagerly sought after. I entered a number of churches in Moscow and Leningrad ; the ceremonial was shorn of much of what must, I imagine, have been its pristine elaboration and grandeur, and the numbers of the officiating priests seemed attenuated. However, services were proceeding, and, so far as I could see, without any hint of interruption. Surprisingly they were attended by numbers of children.

What has been suppressed is not religious worship but extra-religious activities conducted by religious bodies. Such suppression operates more particularly against Baptist organisations which have increased considerably in numbers in the last decade. (There are said to be some six million Baptists in Russia at the moment, compared with under a million at the time of the revolution.) The Baptists have been active proselytizers, organising in connection with their places of worship clubs, schools, lectures, workers' benefit and welfare schemes, and social activities of the games and dancing variety. These activities, it is obvious, constituted an encroachment upon Government preserves. The Bolsheviks have staked out a strong propagandist and educational claim upon the ear of the people, a claim which, so far as education is concerned, they have more than made good, and naturally enough will have no squatting on such valuable property. These extra-religious activities of the Baptists which constitute what in England we are accustomed to regard as the mothers' meeting and tea fight aspect of religion, have, therefore, during the last twelve months been rigorously suppressed, and the activities of religious bodies have been confined to what is after all their main function, the organisation and carrying out of religious worship. Provided they do this and no more, they are not interfered with, although they may find serious difficulty in obtaining the necessary buildings.

Also they must pay for their priests, and these, I am afraid, have a very thin time of it indeed. This is not so much because the payment they receive is stinted, although, I imagine, their remuneration is far from princely, as because not being classed as workers they receive no ration cards enabling them to buy necessaries at fixed prices. The cost of living in Russia is, except for workers, fantastically

high ; soap, for example, when I was in Moscow this summer, was six shillings a cake, while the cost of such necessaries as meat, sugar, butter and milk is practically prohibitive except to those whose ration cards entitle them to buy at a controlled price. Hence living for non-workers who receive no ration cards is desperately hard.

The aspect of the priests is gaunt and meagre, as far removed as possible from the pink and rotundly cherubic appearance which characterises English ecclesiastics. But, and this is the important point, except they engage in counter-revolutionary activities they are let alone. The exception, if the Communists are to be believed, is a large one, the priests especially in the villages having made common cause with the Kulahs or rich peasants, in opposing Government schemes for the collectivisation of agriculture. This opposition has led to the death of some and the imprisonment of many, and is no doubt at the bottom of many of the stories of persecution.

On the other hand there is definite anti-religious propaganda in the schools and universities. This propaganda takes the form of critical examinations of Bible stories, combined with an intensive course in biology ; proofs of the non-existence of God reinforced with an account of the reasons which have led mankind, and especially bourgeois mankind, to invent and maintain Him, and an historical survey of the past of religions, with special reference to the strife and slaughter for which they have been responsible, and the use to which they have been put by capitalist governments for the purpose of keeping the workers in their places. Religion, in fact, is exhibited as the opium of the people. As part of his educational training the young Russian will also be taken to one of the anti-religious museums which are now to be found in most of the large towns. Here he will see instruments of torture used by the Inquisition, wax-work models of priests working miracles as, for example, by pouring molten red sealing wax through a hole in the back of a saint to produce liquefying stigmata, and photographs of mutilations and sexual perversions practised by members of religious sects. There will also be a first rate collection of biological exhibits showing the gradual evolution of our race from the amœba to man. Solicited from childhood onwards by skilful and unremitting propaganda, the young town Russian by the time he reaches maturity is normally hostile to religion. He regards it as a pack of lies sedulously exploited by ruling classes for propagandist purposes, and as a class-conscious citizen trained in the unsentimental school of materialist philosophy, he contemptuously rejects it.

II. The Substitutes.

Nevertheless he has, it is obvious that he must have, substitutes. Asked what they were, he would probably answer that his whole life was a religious substitute, by which he would mean that he found in work and service for the Socialist State a satisfaction of the spirit as real as and more permanent than the illusory consolations of religion. The answer is creditable but vague. Let me try to give it definiteness. The diffused enthusiasm, an enthusiasm amounting almost to veneration

which the Russian worker feels for the Communist State, finds at the moment concrete and visible expression along three channels.

First there is work. As our ship sailed up the estuary of the Neva to Leningrad, we passed a small and crowded passenger steamer. Never have I seen so many people on a boat ; they hung from the funnels, precariously perched on masts and rigging, were poised on the bulwarks. We asked where they were going, suspecting some place of merry-making, a sort of Long Island or Hampstead Heath lower down the river. No, we were told, these people were not on amusement bent. A boat had just come into dock and required urgent unloading ; there was a temporary shortage of dockers and stevedores, and a call had accordingly gone forth through the factories of Leningrad for volunteers to unload the ship. The people we saw had answered it ; they had just come from an eight hour shift in the factories ; they would work without payment all night, and they would return to do an eight hour shift again next day.

The incident was symbolic ; it symbolises the immense enthusiasm for work which pervades contemporary Russia. Young people spend their holidays not in amusement but in improvement ; they learn or teach foreign languages, instruct peasants in scientific farming, or spend their leisure in repairing and making roads. There is a phrase current in Russia meaning " without frills " ; religion in the ordinary sense is a " frill," love making is a " frill," drinking a " frill " and novel reading a " frill." People with serious work on hand have no time for such things. Discarding them, young Russians bend all their energies to the service of the State.

Secondly there is machinery. The famous Five Year Plan may be best described as a deliberate attempt to turn Russia into a first class industrial country in five years. New industries spring up like mushrooms, and existing ones are mechanised. The necessary machines have at present to be imported, and each new mechanical arrival is greeted by the Russians as a symbol of the coming millenium. Russians simply cannot take their machines for granted. Like children delighted with a new toy, they show them to you on the cinemas (the typical " News of the Week" film at a Russian cinema records the installation of a new machine, shows it triumphantly working, and ends up with figures indicating the increase of output in which it has resulted), drag you from one end of Russia to another to exhibit their immense new factories and workshops—imagine an Englishman insisting on taking a foreign visitor to Middlesborough or Rotherham to show him blast furnaces!—and half starve themselves in order to pay for them. There is considerable material shortage even privations in Russia to-day, but it is to a large extent voluntary ; the Russians export the best of what they produce, and live on the leavings.

Of the godhead machinery, the tractor is the most visible as it is the most loved aspect. Upon the ability of Russia to produce tractors the whole agricultural question turns, and upon the solution of the agricultural problem hangs the future of Russia. Hence the

tractor is invested with an almost mystical significance; when it makes its inevitable appearance upon the film, you can almost feel the audience thrilling in their seats, while an almost imperceptible "Oh," like that which greets the ascent of a rocket at a firework display, sweeps like a breeze over the crowded hall.

Finally there is Lenin. Lenin is the first man in Europe since the Roman Emperors to be deified after his death. He is in very truth a god. Busts of him are omnipresent—I was told that there were over a thousand in the shop windows of the old Neffsky Prospekt alone—round the bust there is built a small red shrine; the name is uttered with lowered voice. Godlike and with an enigmatic smile, the sturdy squat figure presides benevolently over the multifarious activities of revolutionary Russia.

III. The Lesson.

The lesson is simple enough. In England the men of this generation have lost their religion. It has evaporated and, withdrawing, has left a vacuum. Without some cause in which to lose themselves, some creed in which to find themselves, or some loved object of value for which to sacrifice themselves, men live lives without point and purpose. Recognising nothing which can raise them out of the selfish, little pit of vanity and desire which is the self, they are led to turn their thoughts inwards to find in themselves at once the sole object of interest and the sole criterion of value. As a result they live tired and tiring lives, play solely for their own hands, and endeavour to find in self satisfaction and the gratification of sense a sufficient aim and purpose for living. The symptoms of the *malaise* in terms of disillusion, cynicism, undue introspectiveness, hysteria and neurosis are familiar and need not detain us.

I cannot convey the impression left on me by contemporary Russia better than by saying that these symptoms are entirely lacking. Whatever may be the troubles of modern Russians, they are not and are never likely to be unhappy in the way in which the modern English and Americans are unhappy. It is not merely that Russians are fully occupied, that they have plenty to do, but that the line between working for oneself and serving one's fellows, a line which here is everywhere apparent, is there completely absent. All work in Russia is the State's work, so that performing it one fulfils one's nature in service to something greater than the self.

It was a dream of Hegel's that the State could have real being, so that the individual participating in it could develop in him all that he had it in him to be, and realise a nature greater than his own. In Russia the dream has, at any rate for the moment, come true; and it has come true just in so far as the service of the workers' State for the maintenance of Socialism in Russia and its spread over the civilised world has taken on for the contemporary Russian the aspect of a religious devotion.

C. E. M. Joad.

THE VARIETIES OF RELIGIOUS EXPRESSION.

[**Geoffrey West** has already won a fair reputation as a literary critic and biographer for all his comparative youth. He is the author of *Deucalion*: *The Future of Literary Criticism* in the "To-day and To-morrow" series, a contributor to the *Times Literary Supplement* and other leading literary weeklies, and is now working on an authorised biography and criticism of the life and writings of H. G. Wells viewed as aspects of a single spiritual development. We draw our readers' attention to the Note appended to this article.—EDS.]

As the study of abnormal psychology throws light upon common psychology, so the study of eccentric sects and cults illuminates the whole area of religious thought and understanding. By examining its extremities we define its limits. Such investigations are of great interest to-day, partly because the claims of traditional religion are everywhere being questioned and to an unprecedented degree set aside as the result of scientific criticism, partly because the increased facilities for world transport and communication, to say nothing of the multiplication of books, are every day bringing the peoples of various faiths into more intimate contact, and forcing mutual doubt and self-questioning upon them. To the sincerely religious man a new religion often makes a considerable appeal; habit has dulled his sense of the potentialities of his familiar faith, the new seems to offer fresh vision, profounder realisation, and dog-like he drops his one solid possession for what may prove to be little more than a shadow. Most of all is this like to happen in those countries where the Protestant tradition of the absolute spiritual responsibility of the individual has prevailed, and especially does it seem to be so in America, which in the last hundred years has given birth or a home to countless minor and some major faiths and sects.

Some of them are described in a book published last year, *The Confusion of Tongues*, by C. W. Ferguson. It is not a particularly good book. The author is evidently a young man, and his game is to make game; he has left it to the reader to bring to the book that understanding one normally expects the author to supply. But it is interesting. Most of us know something of Spiritualism, Mormonism, Christian Science, New Thought, Swedenborgianism, and Theosophy (in this case mainly the neo-Theosophy of Mrs. Besant and her followers, to which a section on Liberal Catholicism forms a fitting appendix), but we are less familiar with the various minor forms of Fundamentalism; the strict dogmas of the Dukhobors, the Mennonites, the Shakers, the Seventh Day Adventists, and the Russellites with their slogan that "Millions now living will never die"; the windy wordiness of Bahaism and some of the more talkative self-advertising Swamis and Yogis; the business methods of Mrs. Aimée Semple McPherson and the Unity School of Christianity; and the sexual eccentricities of the House of David or Buchmanism. Mr. Ferguson

has something to say on all these topics. With regard to the last, and to the whole vexed question, so important and so evasive, of the complicated relations of religion and sex, some much more interesting material is to be found in the journal of Hannah Whitall Smith, edited with a long introduction by Mrs. Ray Strachey, and published in 1928 under the title of *Religious Fanaticism*. Both journal and introduction deal with the more curious American religious sects of the nineteenth century, whereas Mr. Ferguson relates mainly but not exclusively more recent developments. From a reading of these two books either separately or together, striking conclusions emerge.

Mrs. Smith, at least, sets beyond all doubt the absolute sincerity of the followers of these cults and sects, though her experiences are set down as a warning against such eccentricities, and she is concerned practically wholly with the most extreme aberrations of the religious spirit. Yet they cannot all be accepted; many must be dismissed instantly as nonsensical, contrary to known fact, degrading or indecent even, by almost every intelligent person; and their claims, moreover, are mutually exclusive—one cannot have twenty messiahs, each the Only Son of the one true God! Nevertheless they work; each has its devotees. Believe in me and you shall find salvation, is the cry of every religious founder or leader, and it is undeniable that the promise is fulfilled—invariably someone by obeying that command finds happiness, an all-sufficing purpose for which no sacrifice, of oneself or of others, is too great. Some may allege the experiences of the follower of another prophet or faith to be, on the religious plane, false, self-deceptions, yet such experiences in innumerable cases are indistinguishable in their power to impel to that higher and more selfless living which sacrifice implies. If anyone doubts this, let him study the record of religious persecution in connection with, say, the Mormons or Dukhobors—not merely the social disfavour and mockery, but the taking away or giving up of goods, the threats of imprisonment and even to life. It would seem that there is no religion by which some man or woman may not, to his or her satisfaction, find salvation. This must be so; religion works—or it perishes. It is so, apparently, even when the prophet can be proved by later confession to be a conscious deceiver with his mind centred solely upon self-glorification, some rich disciple's money-bags, or sexual possession of his fairer followers. One may doubt the sincerity of many religious leaders; one cannot doubt that of their devotees. No sect can consist solely of charlatans, though it may of fools—a statement which demands the afterthought that we are all fools by someone else's standards!

Yet surely a strange light is cast upon the nature of all religions if teachings which are not only mutually exclusive but often consciously invented falsehoods can bring about that transcending of the limits of selfhood and that sense of union with Reality in which the self seems to be at once absorbed and extended and at the same time, so it appears, accounted for or justified, which for most people constitutes the essential religious experience. The conclusion seems unavoidable not merely that no religion can claim a monopoly of

truth but that the only applicable test is effectiveness for bringing about the experience in the individual case, and that such effectiveness depends not at all upon truth to testable fact but upon faith. So long as one believes, it is a minor matter what one believes. A religion is in itself no more than an instrument, to be employed not for its own sake but as a means to something beyond.

Startling as this viewpoint may be to some orthodox religionists, I do not see how it can be refuted. But if it be accepted, what *is* that something towards which each individual religion leads, however fumblingly or feebly? It is the religious experience, one and unchanging, being of its essence no more and no less than a simple experience of ultimate Unity, yet always in its expression variable and personal. There, in a sentence, we touch at once the root of the difficulties of religious jealousy and conflict and their solution.

Every religion is an expression of the religious experience. The experience may be experienced, but never apprehended intellectually, as Mr. Middleton Murry has explained in these pages; thus while it may be conveyed it cannot be stated. Intellectually regarded, every religion is an attempt to define the indefinable, and the claim of each to be the unique definition is the cause of all religious dissension. At best, as at worst, such a statement can be, in Mr. Murry's word, no more than a *perspective* of that ultimate Unity experienced; it is necessary to insist upon this, for in the wider view God, Truth, Reality, Oneness may appear in a thousand Protean guises, each one relatively, none absolutely, true.

In the light of the facts related by Mr. Ferguson and Mrs. Strachey, and testified to by all religious history, this seems the only sane attitude. If we are to accord truth to any or every religion, it must be the truth of art, the truth of the individual or partial perspective. The religion that is not the creation of one individual is that of a number of individuals, and even if we might adopt some theory of inspiration, we cannot presume a perfect interpretation from a defective instrument. We make no complaint because two artists' drawings of the same landscape, even if sketched from the same point, are not identical, nor should we because religions do not agree. They are, like the paintings, metaphors, hieroglyphs, of experience, and as such they should be judged by standards less of truth than of beauty. Their beauty is their truth. By such standards many of these sects and cults described by the two writers would, I think, earn no small measure of condemnation, not as lies conscious or unconscious, but as too little effective, or as mingling with their effectiveness degrading qualities, unacceptable limitations, physical or mental contaminations; they would be condemned, in short, on similar grounds to bad art. Tradition has in religion the same advantages (and disadvantages) as in art. The genuine innovative need is as rare in one as in the other, and in either demands actual creative genius. The ordinary man shows his good sense when he adopts the established religion of his place and time as naturally as he does its language or social

system. Still more he would show it, would he realise that his adoption of all three is but an accident of circumstance.

What we ask of the religious adherent is, in short, the recognition that his creed is not a statement but an adumbration of the truth, and that as there is no One Way in art, so there is no One Path in religion. This I take to be the true Theosophical attitude. It does not assert that there are not higher and lower religious forms. There are. But, even so, as *Tales for Tiny Tots* is better suited to the nursery reader than *Jude, the Obscure*, or *King Lear*, so are inferior religious forms sometimes best suited to the infantile spiritual consciousness. The Absolute, Keyserling says, is attainable by the realisation of *any* given possibilities. What is essential is that one should not remain in the nursery too long, believing it to be the world. The recognition suggested makes for tolerance and understanding; it abolishes the conflict between Science and Religion; it facilitates receptivity to new and higher teachings.

If Pilate indeed jested when he asked "What is Truth"? he was surely the one man in the Jerusalem of his day worthy to stand face to face with the man he came to judge. Yet though Reality must remain for ever elusive, capable of experience but never of definition, need this distress us? Need it cause us to feel abashed or ineffective that, on the scientific plane, our own conception of the universe about us may, in a thousand years or less, be matter only for the waste-paper basket? I believe not. The medieval man in the Ptolemaic earth-centred universe lived as complete a life, however different intellectually and emotionally, as anyone alive to-day. All that any of us can do or needs to do, scientifically or religiously, is to create or adopt the most suitable expression of his apprehension of Being open to him within the limits of his knowledge and psychological needs, as a dwelling wherein he may abide. But let him remember that it is no more than *his* dwelling; further, let him remember that because it suits him it is not necessarily suited to everyone or even anyone else.

GEOFFREY WEST.

A NOTE ON THE ABOVE.

Mr. Geoffrey West's comprehension of the true Theosophical position is partial, and in this, as in so many other cases, half a truth will prove more dangerous to him and his readers than a downright lie such as the fanaticism of the believer on the one hand or the negation of the unbeliever on the other. In the earlier part of his article Mr. West has made the very necessary distinction between neo-theosophy and Theosophy. We shall advance here three main ideas put forward by H. P. Blavatsky and her Indian Masters on the subject of Religion and religions, and Mr. West, and people like him, who know of the neo-theosophical attitude, will detect the basic difference between that and the attitude of true Theosophy.

(1) Writing on the problem of evil which all religions are supposed to combat, this was said by one of the Masters :—

> "After making due allowance for evils that are natural and cannot be avoided,—and so few are they that I challenge the whole host of Western metaphysicians to call them evils or to trace them directly to an independent cause—I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the churches ; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of the opportunity. Look at India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man ; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them. Is not man ever ready to commit any kind of evil if told that his God or Gods demand the crime ? ; voluntary victim of an illusionary God, the abject slave of his crafty ministers. The Irish, Italian and Slavonian peasant will starve himself and see his family starving and naked to feed and clothe his padre and pope. For two thousand years India groaned under the weight of caste, Brahmins alone feeding on the fat of the land, and to-day the followers of Christ and those of Mahomet are cutting each other's throats in the names of and for the greater glory of their respective myths. Remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the name of Truth, morality, and universal charity, the altars of their false gods."

The reader is requested to bear in mind that the above-quoted words are those of an Indian Sage, one most highly revered by all who have known him.

Shall we then labour to smash all religions in the spirit of disbelief ? Disbelief is as bad as blind-belief. If men were to use their enquiring minds to find out how religious beliefs originate instead of turning sceptics and abandoning all beliefs, they would agree with the view which we quote below. A superficial examination of the kind such as is found in the volumes to which Mr. West refers will not suffice.

(2) "It is from this WISDOM-RELIGION that all the various individual 'Religions' (erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds—we shall call them religions—which have now been overlaid with the human element out of all recognition; others just showing signs of early decay ; not one that escaped the hand of time. But each and all are of divine, because natural and true origin ; aye—Mazdeism, Brahmanism, Buddhism as much as Christianity."

These are the words of H. P. Blavatsky. All our readers will be well advised to study carefully her article "Is Theosophy a Religion?" from which the above is extracted. The whole article is now available in pamphlet form.

Now it is the duty of the sincere followers of every religion to be courageous and test out their respective beliefs by the light of common sense, reason and unprejudiced judgment. When the "pollutions" are removed from each great religion, the pure remains of one will be found to be identical with those of every other faith.

(3) The next step should be to seek the source of these religious truths born under various climates, in times with which history refuses to deal. "If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them." (*Secret Doctrine II*, 794).

It is the consideration of the ideas implied in the above extracts which yield the truly Theosophical attitude. Almost invariably religious men are victims of their psychic vagaries ; rarely are they spiritual. Between the religious man and the spiritual man lies the gulf of knowledge, knowledge which eradicates the many paths, ways and by-ways, and establishes the Single File of the ageless Seers from the far-off past to the far-off future.

THE LIVING POWER OF HINDUISM.

[**Prof. C. A. Krishnamurti, M. A., F. R. Econ. S.,** has written with feeling on the power and potency, the charm and beauty, of Sanatana Dharma (Eternal Religion) as real Hinduism should be known.—EDS.]

Hinduism is recognized to be a world-religion with a large following. It includes within its fold the highest philosophy as the coarsest demon-worship. It is the oldest of the living religions. But one is puzzled about the secret of its structure and vitality. With the greatest disruptive forces from within and subtle and organized attacks from without, it is a wonder that it is still as strong as ever.

To a well-informed foreigner, Hinduism is the Veda and the Upanishads, the Gita and the Epics ; to others, it is the caste-system idol-worship and untouchability ; to still others, it is the temple, and the car with nude figures ; the Sadhu and the Fakir ; the purdah and the widow ; the caste mark, the ritual and the drums ; some or all of these. But the truth is otherwise and elsewhere.

The first feature of Hinduism is the element of permanence in it. The very first utterances of the Rig Veda were inspired by recollections of the intimations of immortality with the glory and the freshness of a dream ; and Heaven lay about the infancy of the Indo-Aryan race which began to "read the eternal deep haunted for ever by the eternal mind and those obstinate questionings of sense and outward things." From the very start their souls "had sight of that immortal sea which brought us hither". The Persian and the Greek, the Kushan and the Scythian, the Hun and the Arab, the Mongol and the European have come and gone, or stayed stirring its depths, bursting an embankment here, or raising a sand-bank there. But yet, Hinduism and Hindu society have flowed on for ever, like the mighty Ganges in its eternal bed.

At no time and nowhere else have two hundred millions of men, women and children systematically been brought up to think of this world as transient, the soul as immortal, life as probationary, the movements of the individual to be controlled not from without but from within, the senses to be subdued earthwise and inflamed Godward. Not that they were homogeneous in any sense ; linguistic, racial and religious diversity ran riot in India as nowhere else. But Hinduism had a genius for absorbing and transforming with ease ideals and groups without sacrificing the individuality of the part or the whole. This capacity for absorption has been accompanied by a unique vitality that has been put to the crucial test, time and again, whenever a new invading mass entered the land, or an Allaudin ravaged or an Aurangzeb displayed his destructive zeal. But the flame of Hinduism only burned the brighter the more violently it was shaken. The Islamic axe raised against this Sanatana tree made it but blossom

anew; and the Renaissance between the twelfth and the sixteenth centuries covered the whole land with indigenous verdure breathing a rare classic fragrance through the lyrics of Kabir and Tulasidas in the North, Purandaradas and Kallakadas in the Karnataka, and the Tamil saints in the South.

Hinduism showed its vitality in another way also. Separatist movements, however strong, were temporary, and were followed by the intelligent play of cohesive forces under the auspices, strangely enough, of the followers of the other faith—Nanak, Kabir and Akbar—a fakir, a weaver, and an emperor. The attitude of Hinduism towards its rivals is interesting, differing in different ages. Islam did not encourage or invite an intellectual duel, its argument being the sword. But the long contact with Hindu culture had produced in the fullness of time a mutual difference and a wise realisation of the ultimate oneness of Allah and Rama. Nanak, Kabir and Akbar were pioneers in Indian nation-building on foundations of communal harmony, built with cultural and not political or electoral bricks and mortar. With such a history and with such powers of absorption Hindu society has become a congress of ethnographical, credal, philosophical and cultural representatives of all climes, ages, and stages of civilised existence; a confederacy and not a unitary state, with a constitution that is unwritten and elastic but distinctively Aryan. Another important feature of Hinduism is that it has no church, its priesthood is sharply divided in methods and details but united in fundamentals. It is not a preaching religion but exerts a silent influence on others. Attacks provoke a shrug or smile but never a surrender of its individuality. It attempts no self defence, indifferent to its being understood correctly or at all by other than its followers.

How then have such mutually repellent particles, so vaguely and loosely organised, been held together? There bonds of union as well as walls of separation exist. A geographical unity has been enforced by mountain and sea with abundant internal diversity. The ancient lore of the Veda and the Purana, legend and epic is common and familiar to the Kashmiri and the Bengali, the Gujarati and the Madrasi. Nay, it has at all times attracted men who were foreigners in every sense of the term—an Alberuni, an Akbar, a Max Müller, and a Sylvain Levi. The ideals embodied in it have been made available to the masses by interpretative geniuses like Kabir and others of the Renaissance. The Gita and the Panchatantra are All-India institutions; and while the surface was often seething with the boiling forces of disintegration, there has always flowed an undercurrent of unity born of a subconscious spiritual kinship.

The highest works of philosophy and religion were intelligible only to the learned who, however, were responsible for a form of popular and universal education, undertaken voluntarily, through the vernaculars in which everywhere there was to be found a rare outburst of devotional poetry and song. The moral story illustrative of high ideals, told by the voice of affection, melted the heart, moulded the lives, leaving a frame of mind " breathless with adoration". How

many Harischandras and Damayanthis can we not find to-day in Hindu society, though their number is dwindling, for obvious reasons ?

The methods of Hinduism for preserving and propagating itself are very ingenious, dispensing with elaborate or costly accessories. Each locality had its temple with its round of festivals attracting a congregation. The festival was local or provincial or national, monthly, annual, or once in twelve years ; the greater the interval the greater the gathering and its impressiveness. Pilgrimages, mostly undertaken on foot, imparted mobility and education to the population. It is really wonderful how effective was the intercourse, in the days of Asoka, not only internally but also with distant Europe, Central Asia, and China, that India was maintaining.

There were excellent contrivances, calculated to disarm time and distance, to keep a family and a group well-knit and maintain connections between the past and the present. Birth and death in a family were signalised by the members and the collateral branches commemorating the event by untouchability for ten days. Each man was to know and pronounce three times a day his Gothra which traced his relationship to some Rigvedic Rishi. Extracts from the Vedic hymns were to be recited thrice a day, and longer portions on ceremonial occasions. The communal memory was an excellent receptacle and vehicle of learning, carrying it down the long drawn vale of Time. Under such conditions, ephemeral literature could not thrive or multiply as at present.

Such education could be imparted to and by only a few. A process of natural selection brought the earnest disciple to the right teacher with the happiest results. There was then no slaughter of the innocents, no waste pointed out by the Hartog Committee, no failure in life, no unemployment of the educated.

In the family elders were looked up to ; births and deaths and marriages were occasions for the family to gather. The daughter had rights, not of inheritance but of special consideration, gifts of land at marriage and other gifts at other times. She was periodically brought to the parental home. The maternal uncle plays an important part on occasions of marriage. Thus an unbroken relationship was maintained between the female and male lines. The village community was an unparalleled system of mutual service and interdependence, making the village a self-sufficient unit. The merest barber could bring the communal function to a stand-still by striking for not receiving the customary honours.

The historical and the chronological sense showed itself peculiarly. The *Yuga* with its division, the locality, the *saka* or the era, the year, the half-year, the *ritu* or the season, the month, the fortnight, the day, the *nakshatram* or the position of the moon in the Zodiac, had all to be repeated every day by every one. The first of every lunar and solar month was observed with due ceremonies, the names of the ancestors dead being pronounced and offerings of *jalam* and *thilam*, water and grain made.

The new born child was named after the grandparent. All names were after some name of God, providing endless opportunities to pronounce His name. There were other ways of reminding one of the omnipresence, omnipotence, and omniscience of God. At every stage in eating and drinking His name was to be pronounced. Various forms of Deity were to be recognised in various items of food and things around us. The man of business need not divert his attention from his business to God ; but he can regard every act of his as service rendered to Him ; the food eaten, an offering to Him ; the walking he does, so many *pradakshinams* or goings around Him ; the words spoken, His praise ; the lying down for sleep, prostrations to Him ; Thus he has to fill his being with *Shakthi*—spirit immersion—through which he can attain *Mukthi*, liberation from the ills to which this flesh is heir, and the attaining of a poise which is *Sat*, *Chit* and *Ananda*—goodness, brightness and bliss. Nay, more, he has to see His presence pervade the universe, all space, coeval with and transcending Time. The rising sun is to be offered as burning camphor at His altar, the flowing waters, the blowing winds, the lightning—all so many offerings of worship. Grumble not at the seasons' difference ; blame not another ; see Him alone in everything, everywhere, and every moment. Such is the frame of mind developed in Hinduism.

Life was artistic and, in simplicity, sublime. The queen of the home adorned it with figures of exquisite design, drawn by hands in themselves artistic. Flowers were intertwined in the dark tresses of the youthful maiden whose bright forehead showed the delicate intrusion of the vermillion dot or vertical line. Charity and hospitality were enjoined on all.

Life was lived in the company of nature as far as conditions permitted. *Ushas*, the dawn, was welcomed with the body purified by the twilight bath. Festivals moved in harmony with the seasons. The full moon day of the month of *Magha* at the threshold of Spring is dedicated to Kama, the God of Love. Open air festivals are held while the Jasmine is in full bloom, and the South wind is blowing. The full moon day of *Karthika* to which Kalidas refers as "*Sarath Chandra Chandrika*" is given over to illuminations.

Sanitary rules were better observed than to-day. No one was to spit in a public place or in water. Sexual relations were very well regulated. Women other than one's wife were to be regarded as one's sisters ; and marriage was regarded as a highly religious bond. The relations between the rulers and the ruled imposed mutual obligations. The point is that such regulations, so difficult of observance, were of universal application without the aid of the press or the platform.

The life of the individual was regulated from birth. Learning was to begin in the fifth year. Mental, spiritual and physical discipline was to commence from the seventh year. Marriage (for a higher purpose) was not entered into until after the twenty-second year. After the age of fifty a man is to prepare to retire from wordly affairs. At sixty, he must disencumber himself totally and become a Sanyasin.

Hinduism is not asceticism, but every Hindu is an ascetic, without an ascetic's garb, and even living in a city's central roar.

Life is not an end in itself, but a means to a higher end. *Gnana*, *Bhakthi*, and *Vairagya* —wisdom, spirit-immersion, and a detachment as of the water-drop on the lotus-leaf were to be practised by every Hindu. The perpetual struggle with, and ultimate conquest over, the six enemies within (Arishadvarga) —*Kama*, *Krodha*, *Lobha*, *Moha*, *Mada* and *Mathsarya* —Passion, Hatred, Miserliness, Seductive illusions, Self-conceit and Envy —formed the duty of all and the path to happiness and peace—the Aryan Path —which imposes no limitations of armaments but regulation of individual and collective activities. Only such food and avocations were to be resorted to as did not inflame or misguide individual or collective passions.

So formed and framed, political vicissitudes have left Hinduism unaffected in essentials. It has responded to the Time-spirit. The contact of Hinduism with the Christian church in India to-day constitutes an unparalleled experiment in the realm of Humanity and Religion. That Gandhi has been acclaimed as the modern Christ is paying the highest tribute of praise to Hinduism.

And what of the future? With science and industry run to excess, Hinduism, built on the "human heart by which we live," will tread the Aryan Path leading the rest of the war-worn world. Science and industry Hinduism will make her own with characteristic energy, but without the intoxication of success. India alone knows how to bear the successes as the evils of life. There are already the harbingers of the new dawn —Raman and Bose, Tagore and Gandhi— all Hindu to the core; the first two have taken their place among the leading scientists of the day. Tagore challenges, in the interests of Humanity, the superiority of the civilisation of the West built on armaments and diplomacy; Gandhi proves the superiority and the eternity of the soul and its force.

C. A. KRISHNAMURTI.

WISDOM OF THE FOREST.

[**Bruno Lasker,** German by birth, engaged himself in Social research in England and went to America fifteen years ago where he is promulgating new methods of Social education, and is the Secretary of "The Inquiry." He was at one time assistant editor of *The Survey*, to which paper, among others, he frequently contributes. He is the author of *Race Attitudes in Children*. Of himself he writes that "he never graduated from anything; that his masterworks are for the most part hidden in foot-notes or acknowledged in the prefaces of other peoples' books."

It is not a new imagery which Mr. Lasker is using to depict the great fact of Interdependence which makes the whole of Nature kin.

The forest was used as the symbol of the Macrocosm as of Man, the Microcosm. Thus in the *Anugita*, chapter xii, an occult teaching is imparted. Of the forest it says "there is nothing else more delightful than that, when there is no distinction from it. There is nothing more afflicting than that, when there is a distinction from it." Interested students will find an explanation of it in H. P. Blavatsky's *Secret Doctrine*, II. pp. 637-638.

Again, the *Vishnu Purana* (I. 15) narrates how at a particular period "the world was overrun with trees" while the Prachetasas were absorbed in their devotion: "trees spread and over-shadowed the unprotected earth; and the people perished.....unable to labour for ten thousand years,"—which is a reference to adepts of the left hand path. But beneficent Trees also exist in the forest—Initiates and Adepts of the Good Law: thus Jesus is called the Tree of Life, and throughout Asia Minor They were called the "Trees of Righteousness" and also the "Cedars of Lebanon."

For the student of genuine Occultism the Forest and its trees are symbols worth meditating upon.—EDS.]

The forest is more than a collection of trees. It is a community with needs and desires and purposes vastly larger than those of the individual organisms that compose it. It has its struggle for survival—but not in the sense of each against all, not a struggle of each species for itself alone no matter at what cost to the others. Rather, we have here, as throughout nature, the symptom called symbiosis; the mutual accommodation and adaptation of different forms of life.

Walk observantly through the forest; and you will find a new meaning for survival of the fittest. Not that tree is the fittest to survive—if indeed we can imagine such a tree—that is trying to displace other trees so as to secure a maximum of nourishment from soil and air. But survival means dependency. Not only different species of plants, but also plants and animals, and different species of animals, engage with each other in enterprises for the common benefit. This process in nature has been called mutual aid; but is much more than that, for it implies common purposes to such an extent that often one form of life cannot exist without the other.

Nor does each generation stand by itself and live for itself. There is an unending link from generation to generation, and at no moment can you say of the virgin forest that it is young or adolescent or mature. Within itself it contains all ages, a changeless sequence of birth and death. The tree grows from the seedling, matures and dies. Each

year it sheds its leaves and adds to the soil that surrounds it and feeds its roots. Finally the trunk falls, the wood rots, and the life of the tree, as tree, is at an end. But while it lived the tree was of the forest; it helped to protect a multitude of organisms which, in turn, enriched the soil, fought off the tree's enemies, made up, together with this tree and many other trees, a living community of which no single inhabitant could be removed without damage to the whole. That forest lives on; and the death of the individual tree in its ripeness of age is of no consequence.

The cells in our bodies make up such a community too. When in health we pay no particular attention to the individual cell. We are not concerned for the welfare of an individual cell in our body, except in its relation to the whole; the cell does not struggle for individual survival but willingly, it would seem, plays its part and eventually dies so that the larger organism, the human body, may have life.

Human society, likewise, in older and simpler days, had its accepted symbiosis; and the idea so prevalent to-day that the individual is the supreme purpose and master of his life would have seemed unthinkably foolish. In East and West alike, progress was the slow achievement of generations linked together by mutuality of purpose, experiment, co-operation. Our reading of history is a grotesque perversion of the truth if we see in it no more than a succession of individual fortunes and of combats between great soldiers and statesmen. Not even saints and scholars could have influenced our cultures as profoundly as they did except in so far as they were members of continuing brotherhoods and deeply conscious of their links with the life of the people, past and contemporary. Always, since prehistoric times, men have lived in communities; and each community, even in the remotest jungles of central Africa, has its rigorous laws and recognized rights and duties of mutuality.

Nor has there, in the long history of human evolution, been a time when different classes or castes, different religious communities or sects, different clans or other groups have been able to advance their own prosperity without regard for that of others. Only in periods of highest integration of purpose between the different sections of society has culture flourished, has human happiness been founded in security.

To regain this joyous symbiosis must now as ever be the effort of thoughtful men and women in every class, race, profession, nationality. And each act of aggression against the common good they will see as symptom of a malady. The tree does not talk grandiosely about the forest, then crowd out his neighbour! There lies the secret of wisdom in the adjustment of each to all, in the co-ordination of different rhythms of life—so that the seasons find a single mighty pattern of community upon which to embroider their magic spell. Not loss of identity, but its enhancement through the synthesis of many identities; not a single low note of equality and likeness, but an orchestra of concerted strains!

BRUNO LASKER.

THE LORDS OF MAYA.

[**Occultus** is already introduced to our readers.—EDS.]

The spirit in the body is often called the imprisoned soul. This earth is often called the only veritable hell that there is. Both these statements are true of the ordinary man. The Perfected Man is not imprisoned by the body; voluntary exile from Nirvana, the Soul of Space, He retains a freedom even though He uses a body for His own purposes. The hell aspect of Earth does not touch Him, though He lives and labours here for the sake of all the souls held in bondage on earth. The damnation of these souls lies in their ignorance about their bondage. Thus they create for themselves their own hell. This ignorance or *avidya* is illusion or *maya*.

We might say that there are three kinds of human beings—(1) those who live on earth and know not that they are in hell; (2) those who recognise that life on earth is a state of imprisonment and bondage; and (3) those who living on earth are yet free, are untouched by the magic power—maya-shakti—which makes of earth a hell. This last class consists of the Masters who have mastered all the secrets of colour, sound, smell, taste and sensation, and subdued their own senses and minds.

Most men belong to the first class: the glamour of tints and shades, the enchantment of odours and scents, the haunting and obsessing quality of tones and sounds, the enslaving power of tastes, of sensations, of feelings, of thoughts—all overwhelm puny man. The more he heeds them, the more he goes away from himself. He loses his *own* power to know, in the thoughts and ideas of other people, and these so enchain his mind that it forgets to turn in the direction of his Self. He attunes his ears to fleshly sounds and the note of his soul is not heard. The riot of colours blinds him to the colour of his own being;—thus in the many directions of sense life, till a divorcement takes place between the soul and its vehicle, the latter becoming a passive medium and automatic repository of outer influences. All mediums tend in a direction opposite to perfection. The spiritualistic medium is the flower and apotheosis of mediumism, generally speaking, in which our race is enveloped.

For all men there are three paths. First, the path of Maya which keeps men wedded to Maya, tied to a life of senses and lusts, finally leading them through mediumism to utter forgetfulness of the soul or self. They hug the shell of Maya and are absorbed by it. This is why this path is sometimes called the path of Annihilation.

The second path is the path of Abandonment. This awakens man so far as to desire to reject Maya and run away from its pain. Such abandonment results in the innocence and happiness of the

sweet but ignorant child. He who runs away from the shadow of Maya is pursued by it. Men may try to feel that they have succeeded in abandoning Maya; it never abandons them.

The third path is the path of Fulfilment, on which Maya's power is recognized, its secrets are learned, and it itself is mastered. This path is also called the Path of Woe because in all three stages—of recognizing, learning and mastering—there is pain and suffering. To recognize that we have been under foolish glamour, that we have been wasting time and polluting space, is a painful awakening. More painful still is the effort to wrest out of Maya-Devi her well guarded secrets. She wraps herself in the many folds of her *sari* of matter; she hides herself in veils of varied textures and colours. Long are the years and hard is the labour which she claims, and frustrations innumerable cause anxiety and anguish and untold suffering. But at last conquering the soul of Maya, man rises above pain and pleasure—Maya's lord and master.

Thus for those who awaken from the glamorous sleep of illusion the path bifurcates—abandon everything and everybody, and in solitary glory lose your soul in the Bliss of Ages; or fulfill your dharma in pain, in sorrow, in woe, controlling Maya, remaining beside her, her master, in order to help her victims to find and walk that same path of fulfilment.

On the first path, the Path of Maya, teachers are many who impart the knowledge of how to die but not the knowledge of how to live; they impart knowledge of the body, the feelings, the mind, how these constantly change and change and change. Variety and difference of views is the keynote of these teachers, and inconsistency the great characteristic by which they may be known.

On the second path, the Path of Abandonment, there are no gurus. Those who are slaves of Maya cannot teach how to abandon her; those who have abandoned her are not here; they are running, running, running to find a spot where Maya's sway is not.

On the Path of Fulfilment, the third path, and on it alone, are the real gurus to be found. Having mastered Maya-Devi, They alone are capable of showing us how *we* can also master her. They master her by making obeisance to her laws of infallible justice and using those laws to serve humanity. Serving her, They alone can teach us how to serve. They are changeless and reposeful, for They know the secrets of Life; They are immortal and eternal in whom death has died again and again. All such are of one mind and are united in Will. They have a constant mission and a consistent message. They speak the language of colour and sound; They know the number underlying each form. They have fathomed the ultimate divisions of Time or cycles which make days and nights of mortals, of Gods, but above all, of Maya-Devi, who is the cause of the coming and going of universes; and thus They are not disturbed at the time of general dissolution. They are awake when all else sleeps.

They smile in compassion at men who chase the shade of Maya and watch earnestly those who are pursued by the shadow of Maya, while They hold in trust for all the Soul of Maya—whom They have subdued through service.

To conquer Maya one must seek the Lords of Maya.

OCCULTUS.

THE CHANGING MIND OF THE RACE.

Theosophical students are well aware that the teachings embodied in the doctrines of Karma and Reincarnation are rapidly gaining credence and popularity. Gradually the profounder aspects of these Laws as well as the deeper teaching of Theosophy regarding the origin and destiny of man, the genesis and death of planets, solar systems and siderial universes are also diluting and thus purifying the refuse of current superstition and materialistic thinking. Therefore it is interesting to note certain significant passages which have appeared in Mr. Booth Tarkington's latest novel *Mirthful Haven.*

While Mr. Tarkington usually writes in a light and humorous vein, he possesses unusual penetrative faculties which see into the motives and aspirations of American youth. That he has also a deeper side is seen in the words he puts into the mouth of one of his characters, a Captain Embury, an old mariner of the Yankee clipper-ship era.

> "Why, it's as plain as day," the Captain went on; "... the Chinese worship many Gods; they say there are hundreds and hundreds of 'em and I believe they're right, because there are hundreds and hundreds of universes—some of 'em thousands of times bigger than this one we're in, and awful far apart. ... The star Algol would be dreadful far away for our God; Algol must have a God of its own. Every universe must have its own God—that's why I think the Chinese are right, and these hundreds and hundreds of universes all have their own Gods. How can anybody think any other way?"
>
> "So every man makes vast his own image," Warbeck whispered. "It's a gorgeous picture—unthinkable black space traversed by the shining universes, each with his own Captain commanding from a quarter-deck of blazing suns! The infinite void of Cosmos an ocean for Captains to navigate eternally!"
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> "'Way out there on Argol," the Captain was saying, "learned characters are lecturin' likely, on how this earth of ours was made of polypuses that swam all over it. If they can see us through their telescopes, guess they wonder why we behave to each other the cussed way we do sometimes. Must think we need all the disciplining we get, and I guess we do!"

Theosophy teaches man is an epitome of great nature. He is in fact a small universe in himself and, what better destiny than that he become really the Captain of his Universe, navigating the waters of life and existence throughout eternity.

B. T.

ISLAM AND THE GITA.

[**Rama Swarup Shastri** is the Sanskrit Professor of the Muslim University at Aligarh.—EDS.]

My object in this paper is to trace the connection between Islam and the *Bhagavad-Gita*. It is necessary to establish a connection between the Aryan and the Arabian civilizations. Saporta stated that the origin of the human race is to be traced to the northern regions of the globe. For later epochs Professor Max Müller concluded that the Vedic language was the first known language of humanity. Mr. Tilak after examining the astronomy, astrology, language, creed and cult of the primitive Aryan stock came to the definite conclusion that the Arctic region was the home of the Vedas and of the people who spoke the Vedic language.

Astro-Geographical considerations and the traditional story of succeeding mavantaras, as prevalent among Hindus, force the conclusion upon us that there was a time when, of all the dispersing and decaying races, the Aryan race was the only one going through its cycle of rise and ascendancy. It is not, therefore, a matter of surprise and wonder that the civilised races of the world to-day have been influenced and inspired by the culture of the primitive Aryans. Naturally the Arabs, before they were converted to Islam, had many ideas and institutions in common with the old Aryans and the present Hindus of India.

It is an admitted fact that before the Arabs were converted to Islam, there was a brisk trade between India and Transoxiana Turkistan and Bukhara, well-known business markets of the then world.

Thus it is no wonder that the Arabs before their conversion were influenced by Northern Christianity, by Neoplatonism, as well as by the doctrines of the Indian Sankhya, Vedanta and Yoga. Thus imbued, it is no surprise that Islam from the very start developed systems of mysticism which are only a transmutation of the pantheistic Vedanta of India migrating with missionaries, with caravans and kafilas of Buddhist and pre-Buddhist India; but the passage lay through Kabul, Quandhar, Bagdad and Iran, and it is thus that a fusion took place between the cultures and civilisation emanating from India and reaching the borders of Arabia and penetrating further to the countries of the Mediterranean sea-board. This is meant merely to point out what was the basic structure of that which later became Islam.

Now within this new body the signs and symptoms of Tasauwuf or mysticism lay inherent, inasmuch as the meaning of the Kalama itself was soon after its promulgation interpreted in a mystic sense by the religious scholars of Islam. Sekh Abdul Kadir Gilani, the

founder of the Kadria order of mystics and Sheikh Mahiuddin ibni Arbi, one of the greatest scholars, taught a philosophy of life which was not essentially different from Hindu Philosophy.

Sheikh Shahbuddin Shuharwardi is another great person of the Sufi persuasion who founded the Suhrwardi order of Islamic mystics. Mansoor bin Hilaj, one of the early Muslim mystics, has a much closer affinity with the Yogis of India than with the formal scholars of his own creed who put him to death.

The *Gita*, however, does not appear to have been known to the Muslim mystics, or is not referred to by them. But this much can be fairly inferred, that whatever inspired the *Gita*, also inspired Sufism and the recognised mystics of Islam, such as Sheikh Mahiuddin of Ajmere and Shaikh Nizamuddin Aulia. His *Quarif* is accepted as one of the most authoritative expositions of Muslim mysticism and anyone who desires may satisfy himself about the close similarity between his teachings and those of his Hindu predecessors.

The existence and the upward struggle of the soul was first appreciated in definite fashion by the Indian Rishis, whose influence even to-day extends with the extension of knowledge and of civilization from land to land, from continent to continent, from heaven to earth, and back again, from earth to heaven. This may appear emotional, but the subject is such that, being a Hindu and a Pandit of the old orthodox order, I cannot restrain myself in the presence of the heart-filling concept of *Humaost* or *Sarwam Khalu Idam Brahm*—"all this is nought else but Brahm."

Naturally my prayer to my Hindu brethren is that, when they read the *Bhagavad-Gita*, they should also take to heart all the lessons that Alberuni as a Mohammadan, as a *Momin*, and as a Master has to teach about the *Gita*. The first volume of Alberuni's *India* edited with notes by G. C. Sachau will be found a very useful handbook.

Abu Raiham Alberuni, the greatest Muslim scholar who has ever studied the science and the philosophy of the Hindus, repeatedly refers to the *Gita* and quotes it at length. He gives parallel passages from the sayings of Lord Krishna and the precepts of the leading Sufis, particularly of Shaikh Bayazid of Bustam. A sentence of Vyas is twice quoted by him with great appreciation.

> Learn twenty-five [canons of life].....as you learn a logical syliogism, and something which is a certainty not merely studying with the tongue.....Afterwards adhere to whatever religion you like ; your end will be salvation.

I am diffident and really apprehensive as to whether I have pleased my Muslim friends or if I have offended my Hindu brethren, but I know that sacrifice is the weight of truth and whatever I hold true in this connection I do herewith express without the hope of reward and without the fear of any censure.

RAMA SWARUP SHASTRI.

UNDER HEAVEN ONE FAMILY.

THE HUMANITARIAN WORK OF THE LEAGUE OF NATIONS.

[**Arthur Davies** is a familiar name among Indian students as the late Principal, Law College, Madras, where he was chief from 1913 to 1927. Many an Indian student leaving for residence in the various countries of Europe and in the United States has reason to remember the assistance and advice received from Mr. Davies. Since his retirement he has been connected with the Student Department of the Office of the High Commissioner for India. He is on the Editorial Staff of the League of Nations Union in London.

We are inclined to agree with Mr. Davies that the most valuable achievements of the League will be in the sphere of social and humanitarian matters rather than in that of politics.

This is one of the articles promised in our comments on Lord Parmoor's contribution in our January number.—EDS.]

The outstanding fact of this twentieth century is that the World has become a physical unity in a way that it has never been before. A single illustration will suffice. It took from fourteen to sixteen days for a courier from Rome to reach Julius Cæsar in Britain. At the beginning of the nineteenth century the journey took just as long. To-day an aeroplane covers the same distance in six hours, while news can be flashed round the entire globe almost instantaneously. The World has reacted to this new governing fact of its existence by inventing the League of Nations. Till quite recently the nations have lived very largely each for itself. Now that they touch at a thousand points they can no longer do so. The League has set before it a double task—to prevent War in spite of the real or imaginary antagonistic interests of the different nations that are now in such proximity ; and to foster the spirit of co-operation between them. There are indeed different aspects of one common purpose, to realize the ideal expressed in a Chinese proverb—" Under Heaven, one family." Differences, inequalities, varieties of gifts and talents, will persist—but so far from causing bitterness, envy and hostility, they may be used to create a real World Brotherhood of Nations, in which the very diversities become the opportunity of a truer and fuller Unity.

Many people know only of the political work of the League. Perhaps its most valuable achievements will prove to be those it is accomplishing in the sphere of social and humanitarian matters. Take, for instance, the question of opium. No nation can, under modern conditions, solve the problem of the manufacture of, and trade in, this dangerous drug without the aid and co-operation of other nations. Conferences have been held under the auspices of the League, and as a result of them Governments have by joint and harmonious action been enabled to exercise a real, if not yet fully effective, control over the traffic. A Central Board has been established at

Geneva to co-ordinate the efforts of the separate States. India may be justly proud of the part she is playing in this work for the world's welfare. In 1927, at a sacrifice of about £1,000,000 annual revenue, she resolved to reduce her exports by ten per cent each year till, in 1937, they are to become completely extinguished, except for such small quantity as may be required for strictly medical and scientific purposes. Persia is also reducing her poppy growing. The willingness of China to help in a similar way has been seriously hampered by the unhappy political unrest of the last fifteen years. Next year there is to be a new Opium Conference at Geneva. In preparation for this a League Commission of Enquiry is now taking evidence of the facts about Opium Smoking and the nature and extent of the illicit traffic in the Far East. Their itinerary includes Burma, Straits Settlements, Java, Sumatra, British Borneo, the Philippines, Siam, French Indo-China, Hong Kong and other parts.

Take a single item in the magnificent work that is being done all over the world by the League's Health Organisation—work that is all the more valuable because it makes the experience and means of the more powerful and scientifically advanced nations available for the service of those that are less wealthy and worse equipped. Singapore is perhaps the most important shipping centre in the East. Its harbour welcomes ships from every part of the World, carrying passengers and merchandise, and also unhappily at times the germs of cholera, small-pox or plague. In 1925 the Health Organisation established a Bureau there. This is now in constant communication with 140 other ports in the East, who by wireless and the telegraph keep it in touch with every outbreak of epidemics in their own vicinities and in the ships that visit them. This information is passed on at once to all Governments and Health Organisations concerned, and immediate measures by quarantine and otherwise are taken to extirpate or prevent the spread of disease.

Another example of the humanitarian work of the League may be taken from what it has done, and is doing, to prevent the traffic in women for immoral purposes. Modern civilisation, linking the ends of the World together, has vastly increased the scope of, and the facility for, this abominable business. Thirty-four States attended a League Conference on the subject at Geneva in 1921, and a Convention followed by which thirty-three Governments have agreed to co-operate in increasing the penalties against traffickers and strengthening their administrative procedure to eradicate the traffic. Later still, with the aid of a generous gift of £15,000 from the American Bureau of Social Hygiene, a thorough enquiry by trained experts in 112 selected cities, situated in Europe, Northern Africa and Latin America, revealed the vast and secret ramifications of the trade. Many things have been made clear by the Report of this Committee. The most important is that the "licensed house" is shown to be the essential centre of the trade. The League has therefore commenced a vigorous campaign, and several countries, *e.g.*, Germany and Hungary, have, at the League's suggestion, abolished them altogether, while others, *e.g.*, France and Japan, are considering whether they can do likewise.

It is known that the traffic exists in India and other Asiatic countries, and it has been decided that a commission of enquiry is to be sent out by the League within the next year or two to study the problem as it arises in the East.

It is felt that these illustrations present a very incomplete picture. Whole branches of the League's humanitarian work—such as that of Child Welfare—are altogether omitted, and of what is treated only bare samples are shown. Perhaps, however, enough has been said to show that real efforts are being made and some tangible results are being achieved in fulfilment of the League's ideal of a World united in co-operative service.

ARTHUR DAVIES.

[We draw the attention of those interested to the problem of Capital Punishment dealt with in the two articles which follow. Is not the subject worthy of consideration by the League of Nations? —EDS.]

If a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats—still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil. Knowledge of Karma gives the conviction that if—

> "....virtue in distress, and vice in triumph
> Make atheists of mankind,"

it is only because that mankind has ever shut its eyes to the great truth that man is himself his own saviour as his own destroyer.

H. P. BLAVATSKY—*Secret Doctrine, I.* 644.

CONCERNING CAPITAL PUNISHMENT.

[Below we print two articles on the evils of capital punishment : the first gives the exoteric view, the other the occult.—EDS.]

I. ABOLITION SUCCEEDS.

[**Charles Duff** is the author of *A Handbook on Hanging* and has to his credit substantial work in the cause of a much needed reform.—EDS.]

Capital Punishment still survives throughout the British Empire, with the exception of Queensland, and in forty of the forty-eight states of the American Union. A few days before this article was written, the English Home Office submitted to a Select Committee of the House of Commons now considering the problem a Memorandum which contained, I should say, at least a dozen errors of fact, and offered opinions and conclusions apparently drawn from this information. How can the ordinary man or woman arrive at a sensible decision, if he or she is to be guided by reasoning which cannot possibly be right, because it is based upon false information and false promises ? The truth of the matter is known to a few people who have taken the trouble to pursue their investigations with some regard to method and without the common prejudices, and in the last few years these seekers after truth have been able to impart some of their findings to the public concerned. It is of a nature to cause the gravest misgivings to those who have hitherto unfalteringly and honestly supported the legalised killing of murderers.

It is not possible here to write all that is now known concerning the working of capital punishment in those parts of the world where it is still retained. Much of the available information is of so harrowing a nature, so nauseating and so shocking to the decent feelings of humanity, that it would outrage the readers of THE ARYAN PATH were it to be given. It is an appalling fact that governments everywhere can find only the most degraded types of men to be executioners : brutalised and insensate wretches of little or no skill. Hence bungled hangings and botched electrocutions—fiendish torture and cruel spectacles in this twentieth century.

But apart from this side of the question one may consider the general ethics of capital punishment and ask if the official killing of one human being by another is justifiable, amongst Christian nations, in the face of Christ's explicit commandment, *Thou shalt not kill.* Amongst those who claim to be Christians, it is blatant hypocrisy to retain capital punishment and at the same time pretend to respect the simple, unequivocal tenets of the Master.

There are indeed many broad and generously-minded men and women who have never seriously considered the problem of capital punishment, perhaps because it has never come to their notice in all

its stark brutality. Therefore, they do not fully appreciate what it means. I confess that I myself left others to worry about it until the year 1917, when I was serving with the British Army in France. I can never forget my feelings when I was told that I was to be one of a firing squad that was to execute in cold blood a nervous wreck of a man who had been found guilty of the greatest crime which a soldier can commit—desertion in the face of the enemy. I was not at that period in a frame of mind to be horrified or repelled by the mere taking of human life, for I had had a couple of years of sound military education and ample practice in killing. When heads were counted after an encounter with the enemy and we found that our comrades So-and-So had been killed, we were all of us sad for a while ; a week later we had for the most part happily forgotten. One seldom moralised in those days. It was simply a question of getting on with the war, and killing was a part of the day's work. But when I was calmly ordered to parade in full marching order for the purpose of rehearsing the little piece of drill and ceremonial that are deemed necessary to the execution in all military politeness and impressiveness of a man whom I had known, and with whom I had lived and laughed, even my thick soldier's skin and war-dulled wits could not resist the sinister mental and moral shock. It is one thing to consider capital punishment in the abstract ; it is another to take an active part in an execution. I may say that I escaped the horrid task by having an attack of malaria. *Most* supporters of the death penalty would find excuses if they were asked to execute a man or woman, which indicates an uneasy conscience regarding the act.

I quite saw the reason for that military execution, even then ; and I could have justified it to myself up to the hilt. If you must have war—the wholesale slaughter of fellow creatures—you must be prepared to inflict capital punishment upon those of your side who do not show a brave face to the enemy. The soldier must be made to realise that, whereas he has a sporting chance of coming alive out of a battle, he will certainly be put to death by his own side if he runs away or otherwise behaves in a cowardly manner. He must be offered bribes for bravery and must be made to suffer ignominy for cowardice. This is almost a universal rule of war; there seems to be no possibility of moral compromise in it, nor any logical escape from it. And yet, knowing all this, I was glad of any excuse to avoid a loathsome duty on behalf of the herd to which I belonged.

So much for the military aspect of capital punishment. It can in a sense be justified, once the necessity for war is admitted. But is a modern state ever justified in inflicting the death penalty upon murderers ? In the first place it must be realised by everyone who has thought at all about the subject that the death penalty is always inflicted because of fear and hate : fear lest the murderer or his example become a public danger, and hatred (explicit or implicit) of him because of his crime. The State responds to a widespread desire amongst human beings for revenge by executing murderers ; the public servant, be he hangman or electrician, takes the place of the private citizen in a blood-feud. This action of the State is founded upon a

low estimate of human nature, which is unfortunately not always wrong, and it is the only sound argument I know in favour of capital punishment. It by no means aims at the achievement of a high standard of morality, indeed its aim is so low that no modern state now puts it forward in these terms; instead, it is called an expression of the "righteous" indignation of the community.

In those parts of the world where murderers are still executed, the general arguments used in favour of so doing may be summarised as follows: Capital punishment has a deterrent effect and if abolished homicidal crime would increase; it prevents mob-justice and lynchings; it is an economical way of ridding the world of undesirables; it is more humane than life imprisonment; and it appeases the feelings of the victim's relations. Of all these arguments the first is considered to be the chief, namely, the deterrent effect of executions, coupled with the speculation that in their absence murders tend to or would tend to increase. It is on an acceptance of the validity of this argument that all States rely which retain capital punishment. We must therefore look carefully at it, for if it can be proved to be unsound, the other arguments appear to be mere quibbles and trivialities, including that which refers to mob-justice, to which I shall refer later.

If the argument be correct that, by hanging murderers, large numbers of people are deterred from committing murder, it follows that if you abolish hanging there will be an increase in the number of murders. A murders B. Execute A and *ergo* C, D, E, etc., will refrain from committing the murders which they would commit if A is not hanged, guillotined or electrocuted! Does this actually happen? If so, capital punishment can be justified in the interests of public safety.

Fortunately it is possible to examine what has actually happened in a number of countries which formerly had the death penalty, but where it has been abolished by law, or has fallen into abeyance. Capital punishment has been legally abolished or completely abrogated by disuse in eleven European countries, in nine Latin-American Republics, in Queensland, and in eight States of the American Union. It is largely as a result of the experience of these countries that the new Draft Federal Code of Switzerland now omits it, and it explains why it is that in Germany the Judicial Committee of the Reichstag which is revising the Criminal Code has provisionally decided upon complete abolition. For if one views broadly all those countries where the penalty of death has been abolished, one finds that *there is no increase in the homicidal rates: indeed the evidence often shows a steady decrease in the number of murders.* According to Herr Woxen, Chief of the Prison Administration, a steady decrease in murder followed abolition in Norway; in Sweden also, according to Herr Almquist, who holds a similar position. In Italy during forty years of abolition there was a steady decrease in homicidal crime; Signor Mussolini's panicky reintroduction of the death penalty, for certain political assassinations, cannot obscure this important and unchallengeable fact, which all may read in the official crime statistics. If murders decreased under abolition in Italy, then for Mussolini to reintroduce the death penalty does not for a moment prove that abolition was a

failure, as some queer reasoners would have us believe! In Switzerland there are cantons which retain capital punishment and others which do without it. In the abolitionist cantons the homicidal rate is 20.15 per 100,000 of population; in those retaining the death penalty the rate is 20.17. Switzerland is perhaps the best existing example of the working of the death penalty in close proximity with its abolition, and here the evidence is slightly in favour of the abolitionist cantons. The United States of America show an astounding state of affairs. Where the death penalty is retained, we find the highest homicidal rate; and in Maine, where it has been abolished since 1887, there are fewest deaths by violence. These facts are authentic, and may be verified by whoever takes the trouble to do so. In the abolitionist countries which I have not specifically mentioned above, there has been little or no difference in the homicidal rates since capital punishment ceased from being inflicted on murderers. We frequently hear people saying that capital punishment has had to be reintroduced in a country after it was found that abolition had failed. I defy anybody to prove this statement, and to name the country to which it applies. It is simply not true.

But the greatest fact of all in regard to the so-called deterrent effect of capital punishment is that it does not deter murderers from committing their crimes; every part of the world where capital punishment exists, has its murderers. A is hanged in London to-day, and to-morrow B in Birmingham or Glasgow, perhaps after reading of the execution of A, proceeds to murder somebody. This fact is the most damning condemnation of the whole attitude of those who support the death penalty. *All* murderers *hope* to escape the death penalty. How then are they deterred by it? I have never yet heard a satisfactory answer to this simple question.

It usually comes as a surprise to those who have not given this question of capital punishment serious study, to learn that there is a definite tendency for murderers to decrease in abolitionist countries. After all, this can be shown to be quite in accordance with our experience of human nature. With the abolition of the death penalty, and the substitution for it of a long term of imprisonment, there is removed one of the chief causes for verdicts of *Not Guilty* in murder trials. Juries consist of average men and women, and average men and women do not very much care to have the even tenor of their lives disturbed by the feelings that they have been responsible for sending a man or woman to the electric chair or gallows. It therefore often happens that unless a case is proved to the very hilt and there is no conceivable doubt regarding the guilt of the accused or no extenuating circumstances, they will pronounce a verdict of *Not Guilty*. Hence, there are acquittals which ought not to be acquittals, and murderers frequently go scot-free who deserve to be punished. On the other hand, where the penalty of death does not exist, and the accused will merely be locked up, an average jury is far more ready to say *Guilty*. In an age of humanitarianism, hypocrisy and compromise, this is to be expected. The net result is more convictions, the growth of confidence

amongst police, more certainty in the tracking down of malefactors, less graft, and a general speeding-up in the administration of justice. The nauseating publicity which attends certain murder trials is eliminated, because a trial is no longer a fight for life, a gladiatorial show for slick lawyer performers and criminals elevated to the status of public heroes. Instead, it becomes in the course of time a quiet, efficient affair, in which passions and prejudices are severely curbed. Criminals begin to realise that their chances of entirely escaping the net of justice are less. Hence we find fewer murders. The final result is beneficial to the public, in the sense that murders decrease, life and property become safer for law-abiding citizens, and the vile spirit of the blood feud is eliminated.

Nor is this all. The possibility of mistake is ever present, even in the most efficient of human institutions. Far more mistakes are made by courts, prisons, and executioners than the public ever realises. When a murderer has been executed and buried, he is forgotten: his friends nearly always try to forget. If he is wrongfully sentenced, it is well nigh impossible to prove that a mistake has been made. Nevertheless, it sometimes happens that by accident, or by virtue of long agitation or investigation, a mistake of justice is discovered and proved. Every country provides instances of this; even England, which considers herself to be a model of legal efficiency and despatch, recently received a severe shock to her complacency. Oscar Slater, sentenced to death, was reprieved by a tender-hearted Home Secretary, and served eighteen years penal servitude before evidence could be produced to prove his innocence. Now a broken man, the best years of life passed in a state of mental agony under a wrongful punishment, he has been released and given a state pension "as compensation". No man can give him back those eighteen lost years; but if he had been executed, as almost happened, what then? A worse case than this is reported from Germany, where a ghastly mistake was made only about three years ago, and recently discovered. A man named Jakobowski was executed on a charge of having murdered his four-year-old son. He had had a careful trial. In Germany the machinery of the law is notoriously painstaking, and great latitude is given to those accused of capital crimes, with regard to the submission of evidence in their favour. The rules of circumstantial evidence are severe, and this form of evidence is given closer scrutiny than elsewhere. Now three persons have confessed that they gave false evidence which decided Jakobowski's fate. Investigations have shown with a degree of likelihood amounting to certainty that the decapitated man could not possibly have committed the crime. Evidence was given before a Royal Commission on capital punishment in England that in the course of forty years, there were 22 persons sentenced to death who were afterwards proved to have been innocent of the crime for which they were sentenced: about one out of every 25 death sentences were pronounced upon men afterwards proved innocent.

Earlier in this article I have referred to mob-justice, which, it is claimed, is likely to follow upon the abolition of the death penalty. Unfortunately for those who advance this argument, there is no record

of such a thing ever having occurred. It is perhaps strange that those States in the American Union which show the greatest number of lynchings are States which retain the death penalty.

I shall conclude by stating my final objections to the death penalty: Capital punishment is an *advertisement for killing*, and it inflicts far greater punishment upon those who do not actually suffer it than upon those who do. It is a perpetration of a vile morality, which must be eradicated if the world is ever to be a better place than it is.

CHARLES DUFF.

II. THEOSOPHY AND CAPITAL PUNISHMENT.

[**W. Q. Judge** contributed the following article in *The Path* for September 1895. It explains the occult doctrine as to why capital punishment is bad both for him who forfeits the life of the body and also for all those who survive him.—EDS.]

From ignorance of the truth about man's real nature and faculties and their action and condition after bodily death, a number of evils flow. The effect of such want of knowledge is much wider than the concerns of one or several persons. Government and the administration of human justice under man-made laws will improve in proportion as there exists a greater amount of information on this all-important subject. When a wide and deep knowledge and belief in respect to the occult side of nature and of man shall have become the property of the people then may we expect a great change in the matter of capital punishment.

The killing of a human being by the authority of the state is morally wrong and also an injury to all the people; no criminal should be executed no matter what the offence. If the administration of the law is so faulty as to permit the release of the hardened criminal before the term of his sentence has expired, that has nothing to do with the question of killing him.

Under Christianity this killing is contrary to the law supposed to have emanated from the Supreme Law-giver. The commandment is: "Thou shalt not kill!" No exception is made for states or governments; it does not even except the animal kingdom. Under this law, therefore, it is not right to kill a dog, to say nothing of human beings. But the commandment has always been and still is ignored. The Theology of man is always able to argue away any regulation whatever; and the Christian nations once rioted in executions. At one time for stealing a loaf of bread or a few nails a man might be hanged. This, however, has been so altered that death at the hands of the law is imposed for murder only,—omitting some unimportant exceptions.

We can safely divide the criminals who have been or will be killed under our laws into two classes, *i.e.*, those persons who are hardened, vicious, murderous in nature; and those who are not so, but who, in a moment of passion, fear, or anger, have slain another.

The last may be again divided into those who are sorry for what they did, and those who are not. But even though those of the second class are not by intention enemies of Society, as are the others, they too before their execution may have their anger, resentment, desire for revenge and other feelings besides remorse, all aroused against Society which persecutes them and against those who directly take part in their trial and execution. The nature, passions, state of mind and bitterness of the criminal have, hence, to be taken into account in considering the question. For the condition which he is in when cut off from mundane life has much to do with the whole subject.

All the modes of execution are violent, whether by the knife, the sword, the bullet, by poison, rope, or electricity. And for the Theosophist the term *violent* as applied to death must mean more than it does to those who do not hold Theosophical views. For the latter, a violent death is distinguished from an easy natural one solely by the violence used against the victim. But for us such a death is the violent separation of the man from his body, and is a serious matter, of interest to the whole state. It creates in fact a paradox, for such persons are not dead ; they remain with us as unseen criminals, able to do harm to the living and to cause damage to the whole of Society.

What happens ? All the onlooker sees is that the sudden cutting off is accomplished ; but what of the reality ? A natural death is like the falling of a leaf near the winter time. The time is fully ripe, all the powers of the leaf having separated ; those acting no longer, its stem has but a slight hold on the branch and the slightest wind takes it away. So with us ; we begin to separate our different inner powers and parts one from the other because their full term has ended, and when the final tremor comes the various inner component parts of the man fall away from each other and let the soul go free. But the poor criminal has not come to the natural end of his life. His astral body is not ready to separate from his physical body, nor is the vital, nervous energy ready to leave. The entire inner man is closely knit together, and he is the reality. I have said these parts are not ready to separate—they are in fact not able to separate because they are bound together by law and a force over which only great Nature has control.

When then the mere physical body is so treated that a sudden, premature separation from the real man is effected, he is merely dazed for a time, after which he wakes up in the atmosphere of the earth, fully a sentient living being save for the body. He sees the people, he sees and feels again the pursuit of him by the law. His passions are alive. He has become a raging fire, a mass of hate; the victim of his fellows and of his own crime. Few of us are able, even under favourable circumstances, to admit ourselves as wholly wrong and to say that punishment inflicted on us by man is right and just, and the criminal has only hate and desire for revenge.

If now we remember that his state of mind was made worse by his trial and execution, we can see that he has become a menace to the living. Even if he be not so bad and full of revenge as said,

he is himself the repository of his own deeds ; he carries with him into the astral realm surrounding us the pictures of his crimes, and these are ever living creatures, as it were. In any case he is dangerous. Floating as he does in the very realm in which our mind and senses operate, he is for ever coming in contact with the mind and senses of the living. More people than we suspect are nervous and sensitive. If these sensitives are touched by this invisible criminal they have injected into them at once the pictures of his crime and punishment, the vibrations from his hate, malice and revenge. Like creates like, and thus these vibrations create their like. Many a person has been impelled by some unknown force to commit crime ; and that force came from such an inhabitant of our sphere.

And even with those not called " sensitive" these floating criminals have an effect, arousing evil thoughts where any basis for such exist in those individuals. We cannot argue away the immense force of hate, revenge, fear, vanity, all combined. Take the case of Guiteau who shot President Garfield. He went through many days of trial. His hate, anger, and vanity were aroused to the highest pitch everyday and until the last, and he died full of curses for every one who had anything to do with his troubles. Can we be so foolish as to say that all the force he thus generated was at once dissipated ? Of course it was not. In time it will be transformed into other forces, but during the long time before that takes place the living Guiteau will float through our mind and senses carrying with him and dragging over us the awful pictures drawn and frightful passions engendered.

The Theosophist who believes in the multiple nature of man and in the complexity of his inner nature, and knows that that is governed by law and not by mere chance or by the fancy of those who prate of the need for protecting society when they do not know the right way to do it, relying only on the punitive and retaliatory Mosaic law—will oppose capital punishment. He sees it is unjust to the living, a danger to the state, and that it allows no chance whatever for any reformation of the criminal.

WILLIAM Q. JUDGE.

HISTORICITY OF THE KING-LISTS OF THE PURANAS.

[**Dr. L. A. Waddell,** LL.D., C.B., C.I.E., spent about a quarter of a century in India exploring, in the intervals of his official duties, the ethnology and archæology of the land. He visited and camped amongst most of the oldest traditional sites and " dead cities " and discovered several lost sites, some of which he partially excavated, revealing monuments and inscriptions. He is the author, amongst other works, of *Discovery of the Last Palibotra* (*Pataliputra*) of *the Greeks*, *The Buddhism of Tibet, Lhasa and its Mysteries, The Aryan Origin of the Alphabet, A Sumer-Aryan Dictionary, The Makers of Civilization in Race and History.*

This short article reiterates the somewhat quaint theory, which, in his last named volume, Dr. Waddell advances, and with which practically no one seems to agree.

One good result of Dr. Waddell's book and this article is the deserved importance the Puranas obtain as historical and chronological volumes ; apropos of which we may be permitted to quote something from *Isis Unveiled* published in 1877 :—" At the time that the high-priest Hilkiah is said to have found the *Book of the Law*, the Hindu *Puranas* were known to the Assyrians. These last had for many centuries held dominion from the Hellespont to the Indus, and probably crowded the Aryans out of Bactriana into the Punjab. The *Book of the Law* seems to have been a Purana." (II. P. 492).

We draw our readers' attention to the Note appended to this article.—EDS.]

Hitherto, the King-Lists and Chronicles of the Early Aryans, which form about one-fourth of the bulk of the large body of popular versified Ancient Indian scriptures on the creation of the universe, cosmogony, the genealogy of the gods, later pantheistic dogmatic theology, political ordinances and legends, styled collectively " The Puranas " or " The Ancient Tradition," have been rejected by all European Vedic Sanscrit scholars and stigmatised by them as fabulous and non-historical.

That opinion, however, is now seen to rest merely on the unfounded assumption of these Vedic scholars, obsessed with the notion that the Vedic Hymns or Psalms are the sole repository of all knowledge of the Early Aryans, that any other traditional ancient Aryan kings not mentioned in the Vedas are necessarily fabulous ; especially so, as no one has been able to find any traces of those Early Puranic Kings in India. This latter argument, they do not appear to have noticed, would be equally destructive of the historicity of the Vedic Kings, all of whom they place within the confines of India, yet of whom not a single inscriptional or local traditional trace has ever been found in India proper, *i.e.*, Gangetic India and the Punjab (wherein they place the composition of the Vedas), along with Rajputana, Bombay and the Dekhan. In their notions of the historicity of the Vedas and the non-historicity of the Purana King-Lists they are oblivious to the patent fact that the purpose of the Vedic Hymns is

purely liturgical and non-historic, whilst the purpose of the Puranic King-Lists and Chronicles is essentially epic and historical ; so that one could no more expect to find complete lists of the Early Aryan kings and patriarchs in the Vedic Hymns than one could expect to find complete lists of the Jewish kings and patriarchs in the Psalms, most of which were admittedly composed long after David.

In my explorations for the origin of the Indo-Aryans, I found no trace whatever of any ancient civilisation in the Gangetic Valley and Punjab which can be dated earlier than about the seventh century B.C., and no inscriptions earlier than of the fourth century B.C. However, civilisation seems suddenly to appear there in its fully fledged Indo-Aryan form with the Vedas in the seventh century B.C. Now, the topography of the Vedas differed markedly from the Indian topography (with the exception of the Indus Valley) so it became evident that the Indo-Aryans had suddenly arrived in Gangetic India about the beginning of the seventh century B.C. Searching for their pre-Indian homeland, I was led by the clues of their ready-made " Indo-Aryan " civilisation with its social and political constitutions, laws, religion and literature to Mesopotamia and Asia Minor of the Hittites, with correspondingly advanced civilisation, substantially identical in its details.

Comparison of the Puranic King-Lists with those of the Sumerians, disclosed that the two King-Lists, Sumerian and Aryan Puranic, were substantially identical. This identity in both lists extended from the First King of the First Dynasty, Sumerian and Aryan, continuously downwards to the end of the Kassi Dynasty of the Sumerians in the later Babylonian period, that is, for over two thousand years—an overwhelming proof of identity unparalleled elsewhere in the annals of history. The identity rested not only in their names and titles, but also in their exact chronological position and order, and in the achievements of their leading Kings, Sumerian and Aryan Puranic. The identity also descended into the names of sons and queen consorts. Thus, for example, the names and titles of the five famous colonising sons of the great early Aryan Emperor Haryashwa, the Uruash of the Sumerians (who reigned *c.* 3100-3070 B.C.) are absolutely identical in both lists and in contemporary Sumerian monuments, as well as identical in their achievements. All this, added to the demonstrated radical identity of the Sumerian language with the Aryan, and the Aryan physical type of the Sumerians, conclusively proved that the Sumerians were the Early Aryans, and that the early homeland of the Sumerians in Asia Minor was the pre-Indian homeland of the Indo-Aryans.

Moreover, I observed that the last king of the Hittites or Khatti, the imperial Asia Minor sept of the Sumerians, namely "Wisiti-the-Hero," who was slain and whose people were driven out of their old Hittite homeland by the savage exterminating Assyrian King Sargon II in 717 B.C., was identical with King Vicitra-Vira or " Vicitra-the-Hero " of the Puranic list and chronicles. This latter king was the father of the first semi-historical king of Gangetic India, Dhrita

Rashtra, leader of the exodus of the eastern branch of the Aryans, *via* Persia to India from Syria, Asia Minor, and in India contemporaneous with the great war of the Bharats waged for the partition of India.

It was found that in the enforced exodus or flight of the remnants of the Hittites or Khatti sept of the Sumerians to India, they had carried off with them from their central archives their cherished ancestral King-Lists and Chronicles, as their most precious heritage, and embedded them bodily with scrupulous care in the Puranas at the beginning of the seventh century B.C. There they have lain until now when they are proved to be truly historical.

L. A. WADDELL.

A NOTE ON THE ABOVE.

[**D. G. Vinod,** M.A., is a keen student of Higher Logic and Comparative Philosophy. Articles from his pen have appeared in several periodicals, and he has written the following critical Note on Dr. Waddell's article, which our readers will find interesting.—EDS.]

With regard to Dr. Waddell's article there are three suggestions to offer. The first is that a mere comparison, such as Dr. Waddell draws, however elaborate, is as useful, in point of evidence, to his opponents as it is to himself. Just because two things are similar, we cannot say, except arbitrarily, that one is the origin of the other. Suppose we should suggest that the Puranic King-list is prior to the Sumerian, and is also the source of the latter, we should have all the evidence of Dr. Waddell in our favour. And this supposition has, in fact, a valid basis. The Aryan character of the Sumerian language is not accepted by authorities such as T. Kluge (1921). They do not take it to be either Indo-European or Semitic, but assign to it the stage of development to which the African languages had reached. Others, again, find Caucasic and Dravidian similarities. The Sanskrit language is Aryan to the core and the Sumerian King-list with its Aryan character must have had its origin in the Puranic King-list.

Secondly, the calendars of the Aryan races appear to have been derived from the Arctic year, which consists of a six months' day and a six months' night. If the Aryan yearly calendars are really so derived, Dr. Waddell's thesis of the Sumerian Home would be replaced by that of the Arctic Home. Evidence of comparative philology is in full support of the view that the Aryan calendars do show traces of the Arctic influence. It is pertinent to quote Dr. Schrader in this connection :

> Nearly everywhere in the chronology of the individual peoples a division of the year into two parts can be traced. This finds linguistic expression in the circumstance that the terms for summer, spring and winter have parallel suffix formations. As in the primeval period *jhim* and *sem* existed side by side, so in Zend *zima* and *hama* correspond to each other ; in Armenian *amarn* and *jmern ;* in Teutonic *sum-ar* and *wint-ar* ; in Celtic *gam* and *sam ;* in India *vasanta* and *hemanta*. There is absolutely no instance in which one and the same language

shows identity of suffixes in the names of the *three* seasons of the year. In Slavonic, also, the year is divided into two principal divisions, summer (*lêto*) and winter (*zima*); and finally evident traces of old state of things are not wanting in Greek and Latin.

In setting forth his thesis Dr. Waddell has not sufficiently considered such possible opposition from different quarters. This problem of calendars would, we fear, make it necessary for Dr. Waddell to revise his views. Another instance of the limited character of his research is the possible opposition to his views because of the recent findings at Harappa and Mohenjo Daro.

Thirdly, a study of the following Rig Vedic hymns—vii, 76, 3; i, 123, 8; iv. 51, 7-9—also a few passages in the Taittirīya Samhitā and Brāhmaṇa prove for the writer the polar character of the Vedic Dawn. The description which Dr. Warren gives of the Polar Dawn is identical with the description of the dawn as given in the Vedas; and the passage in the Taittirīya Brāhmaṇa about the year-long day of the Gods suggest that the Aryans to begin with may have had their home at the North Pole. Does this account for the difference between the topography of the Vedas and the Indian topography of which Dr. Waddell speaks ?

D. G. Vinod.

We are assured by the Orientalists that chronology is both hopelessly mixed and absurdly exaggerated in the Puranas and other Hindu Scriptures. We feel quite prepared to agree with the accusation. Yet, if Aryan writers did allow their chronological pendulum to swing too far one way occasionally, beyond the legitimate limit of fact; nevertheless, when the distance of that deviation is compared with the distance of the Orientalists' deviation in the opposite direction, moderation will be found on the Brahminical side. It is the Pundit who will in the long run be found more truthful and nearer to fact that the Sanskritist....As for the Western Orientalist, he must be excused, on account of his undeniable ignorance of the methods used by archaic Esotericism.

H. P. Blavatsky—*Secret Doctrine II.* 225.

THE SCIENCE (?) OF GOVERNMENT.

[**J. R. Stratford** said to us that he was putting his "real efforts on what seems to me the astounding curiosities of political, religious and philosophical forms. The worshipped 99% in all of them seem to me twaddle." He concluded : "If you believe as I do in tearing to pieces all the lies which have been agreed upon, I'd like to hear from you." He did, and responded with the following article; his hope has been that somebody will print "something that won't be mere 'Lilies of the Valley'." THE ARYAN PATH has among its aims the design to "bring to light the hidden things of darkness". We had some hopes of not only a virile but a thoughtfully constructive exposure of high misdemeanour. Mr. Stratford would naturally prefer that we let him have his say in his own style. Our readers will find much good under the brusque exterior of the article.— EDS.]

In the alleged science of human government the learned doctors have everywhere created structures of law so vast that the mere expense of government has become a burden and a heavy one for the peoples supporting them. More, laws everywhere have become so numerously conflicting that the doctors themselves are in perpetual wrangle as to what is law and what is not.

Science ? There is no such thing as a science of government nor ever has there been any.

Any investigator worthy the name of scientist goes about his business without prejudice and above all with perfect confidence in the integrity of everything in Creation in so far as that integrity means anything to what he has in hand. Such men never create laws. They merely discover them. Laws worth the name are facts.

A professor of mathematics who would offer rules for arithmetic which would now and then give five or a dozen or nothing as the sum of two and two would be laughed at for a jackass and properly hooted out of any further hearing.

From time immemorial the professors of the science of government have been doing little better than that, and doing no better yet for they still follow the same technique.

We will discuss their technique in a minute.

Their works are the first thing to be discussed.

The alleged object of their works is social order, *i.e.*, orderly society. Never have they yet devised a system which didn't result sooner or later in either an ever-diminishing number of well-to-do people or an ever-increasing number of the poor among whom the crimes of arrogance and of envy work like leavens. Then every so often when these leavens have done their work in these and those nationalistic lumps of the facial dough, there have been wars to kill and maim a lot of men, destroy a lot of property, fill everybody involved with hate.

Such work is no good.

But these doctors always have an alibi. They blame all the failures of government on Human Nature.

Twaddle.

There is no reason whatever for believing that since Man is by long odds the highest work in Creation as evidenced by his own works outside of his efforts at government, there was anything left out in his make up which should perennially debase individuals by the millions and sporadically bring the millions to the stupidity of mortal combat.

To call such stuff Human Nature is simply to lie.

That isn't even brute nature. The brutes do better unless mindless two-legged brutes harry them into it. Some of the brutes kill for food. Why not ? So do we. But no brute kills of his own kind for food nor do we. But we kill of our own kind daily everywhere without any such primarily just reason.

We kill for property, for this, that and the other, and in the name of government, because from time immemorial our learned doctors in the science of government have always insisted and still insist that while Man is the noblest work of God there is something so radically wrong with him that he is after all no good, which is the same as to say that while God knew his onions at everything else he was a plain dub in the matter of Man after all.

There was a time no doubt when the science of all common things was in this same shamanistic medicine man stage in which the science of human government still potters.

They used to believe in the power of charms, incantations, strings of words in order to make mere matter perform what were called miracles.

By dealing with common everyday facts in a plain everyday honest fashion the men who deserve to be called scientists now take a little of this and of that and the other dust of the earth and fashion these dusts into contrivances whereby men soar in the air, convey their messages in a minute to the other side of the earth, or again ease, even end, most of the burdens of the body.

Would any such achievement ever have been, had the investigators gone at their problems with the tight lipped conviction that the particular material they had to work with was rotten to the core, a mass of contradictions and as unstable and dangerous to work with as dynamite ?

We know that they wouldn't have done a thing. We know that for long periods of time the proper attitude of people was exactly that way toward what everyone now knows are the common everyday laws of matter.

Everything in that firle was a dark mystery, taboo. Everything that a horse, an ox, a dog or a chicken couldn't understand belonged to the Devil. If a man attempted to learn more than his dog knew he deserved to be burnt. Sometimes he was burnt.

Jesus Christ came into the earth with nothing more than a brief for Human Nature. He told them that there wasn't any doubt whatever about the integrity of mankind; that every last one of the race were fit for the Kingdom of Heaven if they only knew it. Everybody who wasn't going to lose something by it believed what he said, knew it was so. Others crucified him for what they believed was probably impiety; again there is no doubt but that those in authority killed him to save their jobs and imaginary dignities.

He was the boldest exponent of the principles of human government that ever lived, bar none.

And he was bold for this reason. He declared that every man was innately worthy.

That was contrary to all the dicta of the wise men in matters of government and religion, and still is contrary to their dicta, no matter what they profess. The proof of the pudding is in chewing the bag.

Instead of paying strict attention to his teachings his hopeful followers have been content to make an incantation out of his name. Maybe it will work yet. But the real thing he offered has never been tried.

However this little discussion has nothing to do with that, beyond the mere statement that the true principles of human government, *i.e.*, the science of it, was laid down by Jesus Christ.

That such a science will some day be a fact instead of the mere prayerful of the billion odd people in this earth most of whom it is hardly to be doubted would go cheerfully to the Cross for its consummation, no really thoughtful person can greatly doubt.

Science of Government.

Government is still in the hands of medicine men, shamans, fakirs.

But not for one minute are those men and their works living or dead to be despised.

We are greatly ignorant in this matter.

The imagined experience of the race, long as the records run, seems to bear out these men and all they have done.

But in the light of every day common knowledge in all other fields of human knowledge we all begin to see that they have been wrong. They do too. But bound by what seems to them the only safe precedent they beat the same old unsatisfactory paths which lead to the same old disappointments and the same old tragedies.

Political systems are the only means to government so far devised.

What are political systems?

The earlier forms got their authority simply by force and held it that way. That's just brute authority. It has often been benign. Most of the brutes are benign anyhow. But that kind of authority won't work for Man. He is too high for it. Time has shown

that clearly enough. So now the way to Government authority is through some form of political hocus-pocus whereby everybody hopes to attain his ideal by compromising his ideal.

What a marvel of clear thought and clear thinking!

We will get what we believe in, by none of us believing or firmly insisting on anything unless it suits everybody else or a majority.

These are remarkable formulæ.

So we have the spectacle of say Prohibition in the United States, wheat growing in Russia, dictators here and there over highly cultured peoples, Gandhi an anarchist under one of the very fairest of governments because he picks up a handful of free salt on the sea shore. And but lately eight millions of dead men in Flanders and elsewhere on the battlefields throughout the earth.

Science of government?

Not yet and not by a long way.

Two and two make four in anything else but in government.

In government to date they may make nothing or anything but four.

J. R. STRATFORD.

In the prognostication of *such* future events, at any rate, all foretold on the authority of cyclic recurrences, there is no psychic phenomenon involved. It is neither *prevision, nor prophecy*; no more than is the signalling of a comet or star, several years before its appearance. It is simply knowledge and mathematically correct computations which enable the WISE MEN OF THE EAST to foretell, for instance, that England is on the eve of such or another catastrophe; France, nearing such a point of her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma has led her* to. The reliability of the information depends, of course, on the acceptation or rejection of the claim for a tremendous period of historical observation. Eastern Initiates maintain that they have preserved records of the racial development and of events of universal import ever since the beginning of the Fourth Race—that which preceded being traditional.

H. P. BLAVATSKY—*Secret Doctrine*, I. 646.

FROM PARIS.

[**Mlle. M. Dugard's** letters and articles have drawn deserved praise from several regular readers of THE ARYAN PATH.—EDS.]

Humanism is everywhere the order of the day. How could it be otherwise ? The true duty of each generation towards its youth is not to transmit the maximum of knowledge that has been attained, but to furnish a discipline which enables that youth to reach the stature of "a noble and beautiful type of man." What is termed "Humanism" aims at this ideal type, and to provide as far as possible such discipline ; but in our changing times this is necessarily subject to alteration.

In the sixteenth century, fascinated by the Renaissance, Occidental Europe relegated Christian culture to the background, and laid down as a principle that, to lead its youth to ideal manhood, there was no better way than to make it thoroughly familiar with Roman and Greek culture. So the expression, "the humanities," meant the study of Latin and Greek authors in the original. For three hundred years this principle had the value of an article of faith. But during the nineteenth century, the development of natural history, chemistry, physics, mechanics, and the increasing intercourse with foreigners, brought people to feel that Humanism ought to have a broader foundation than Greek and Latin letters—which were often taught in a formal spirit. Then, sciences and modern languages were penetrating largely into secondary education, and some people began to attribute to them as great an educative power as that of Latin and Greek culture. The social overthrow caused by the War, the priority given to economic factors and the progress of international relations, have strengthened the movement on behalf of "Modern Humanities"—that is, humanities based on sciences and living languages. With the ancient humanities and their modern descendants based on sciences and modern languages—both of which, of course, are the heritage of the *élite*—is it not possible to conceive of "technical humanities" which should be accessible to the masses ? In addition, is it right to exclude from our idea of humanism the Christian and Hebrew factors—or factors drawn from the Orient ?

People interested in these questions (most important for the formation of the mind of the morrow), may consult with profit *For A New Humanism* (Documents of Faith and Life)—inquiries made by M. Arbousse Bastide among professors, philosophers, writers, etc. They will find there set forth and justified the reasons which call for a revival of humanism.

This survey is the more opportune because the unquiet youth of the after-war does not cease to be a somewhat disquieting youth. This is not, however, the feeling of M. Roland Alix who, a young man

himself, has just given us in *The New Youth* the synthesis and commentary of the answers of many students interrogated on their works, their tastes, and their pastimes, etc. From it he draws an optimistic picture of the youth of to-day, as opposed to the youth of yesterday, —ideologists and dreamers, careless and passive, too easily resigned to a poor or mediocre existence. According to him, the young men of 1930 distinguish themselves by their energy, their realism, a sense of life which enables them to adapt their personality to a world where Intelligence and Boldness have even more value than Force. They are workers, creators, and subordinate everything to productive activity. They do not care for studies, and though they take diplomas, it is not for the sake of knowledge itself, but for the chances of success that knowledge alone can offer. They do not care for politics, because political discussions are fruitless. They hold fast to Justice and Order, because in iniquity and anarchy no work is possible. They may be linked to a church and "practise" religion; but it is often less for religion itself than for the social organization that the church affords, and the guidance that it offers. They like sport, art and literature; but for them, these are only amusements, a means of relaxation, to return more disposed to their business.

That such a type of young man is largely prevalent in France and in all occidental Europe, everybody knows. But as the author suggests, to "felicitate ourselves on this new spirit," we absolutely refuse. To ignore the beneficent efforts of the elders, to show them a kind but pitying scorn, to be unable to take interest in science, in poetry, in human problems, to call oneself sincere and cling to a church for reasons quite unconnected with its profound doctrine, all these things do not constitute superiority. If, at least, this type of young man loved his work, we could forgive him much. But it is not so. This work, to which he sacrifices all the intellectual and moral values, has no interest for him. "What he wants is a means of living. How, it does not matter. The work in itself is rather a matter of indifference." He means to get money; that is the single aim of his activity. The young man has no real taste for effort; but he does not despise it. By it "one succeeds promptly"—that is all that he has understood. In his mind disinterestedness exists no longer, and a man is judged by his activity, which is measured by cash.

When we read these sentiments, we ask ourselves how it is possible to conclude by praising the young man of 1930 who "puts an end to egoisms," "ascends to healthier mental regions," and will be probably "our salvation." "The young men of to-day will make the great Peace."

Is M. Alix ignorant of the fact that the love of pleasure and power deriving from money is one of the strongest factors of war? Happily, near these young men who dream only of bank notes and proclaim it aloud, there are others who work silently in a spirit of disinterestedness and love for their neighbour. These are the sap of the world, and it is they who will make "the great Peace."

M. DUGARD.

IN THE WORLD OF BOOKS.

HOME, THE NURSERY OF THE INFINITE.*

[**Patricia Edge** is a rising English journalist, particularly interested in the welfare of children.

She presents many Theosophical ideas in this review article. It is high time that the sanctity and the dignity of the home should gain recognition from serious-minded men and women; and journalists like Miss Edge may well be advised to study the ancient Aryan Codes such as Manu Smriti to see what can be accepted by the modern world, including the West, in order to build a society on sure foundations.—EDS.]

"No nation can be destroyed," it has been said, "while it possesses a good home life." Through all the past generations the biggest influence in home life has been woman. Writers on the subject insistently divide her into two classes: women at home and women at work. Why not bring both classes together and say rather "women at work through the medium of home"?

Dora Russell in *Hypatia* writes "The life of the working woman who intends maternity is becoming well-nigh impossible." Yet maternity in itself is a very great work: the peopling of the world of the future is no small task. Healthy children, with good, flat backs and firm legs, active intelligences and vital, are an achievement. The woman who intends maternity should seek to fit herself and her mate for it. Much is written of the healthy, vigorous, slim, young girls of to-day—so they may be at eighteen and twenty after an out-of-door life, with plenty of exercise at school or college, but a few years at business, in a factory, in a shop, will soon lower their vitality and lessen their power of resistance. Women become such slaves to ideas: with the feminist movement came cries of "equality between the sexes—equal pay, equal work, freedom." So the long days spent in the same room, tapping away the same letters, are to some the aim and achievement of their desires. Let women be taught that there is a bigger and finer field waiting for them to work on; let them as is suggested in *Hypatia* be taught "to teach and tend maternity and ensure rest for pregnant and nursing women, to see that houses and schools are built, and to control and purify the food-supply." "Poor food," Mrs. Russell says later, "and over-crowding are the ladder down

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* *Hypatia* or Women and Knowledge, by Mrs. Bertrand Russell. *Lysistrata* or Woman's Future and Future Woman, by Anthony M. Ludovici. *Hymen* or the Future of Marriage, by Norman Haire. *Halcyon* or the Future of Monogamy, by Vera Brittain. *Thrasymachus* or the Future of Morals, by C. E. M. Joad. *Birth Control and the State*, by C. P. Blacker. *Romulus* or the Future of the Child, by Robert T. Lewis. *Lares et Penates* or The Home of the Future, by H. J. Birnstingl. (To-day and To-morrow Series. Kegan Paul, Trench, Trubner & Co., Ltd., London. 2*s.* 6*d.* per volume).

which we go to mental deficiency and ultimate complete feebleness of mind." The degeneration in food and cooking are perhaps among the worst evils of our scientific age.

Indirectly, as is shown by Ludovici in *Lysistrata*, they lie at the foundation of our social system. Improper nourishment leads to improper bodily functioning, decaying teeth, poisoned blood, and ultimately a nation of physically unfit people. Overcrowded rooms —not necessarily, as is unhappily the case in slums, overcrowded with people, but rooms filled with unnecessary furniture and ugly ornaments —and bad ventilation, aggravate the ill-health caused by improper nourishment. "A nation ultimately becomes the image of its values," writes Ludovici. "The values are the die, the nation is the coin. From the face of the coin we judge the die." A nation of physically and mentally unfit will not have any place or achieve any good in the world. The future is ours and woman can help to make or mar it.

The first steps towards social reform should be a complete destruction of our body-despising values, and of the values which make it virtuous to sacrifice the greater for the less. One is reminded of Erewhon, the ideal state as visualised by Samuel Butler, where those who caught and spread diseases were penalised and imprisoned, whilst those who stole food for their bodily necessities were helped economically.

Dr. Haire is engrossed with one theme, mostly warped: "The primary object underlying marriage," he writes, "has always been, and still is, sexual union." Yet he deplores the frequency of unhappy marriages! Any two people who marry thus governed by desire inevitably find unhappiness as they discover that they are temperamentally unsuited and one perhaps far and away mentally the inferior. People with full mental lives would not be obsessed by sex in this way. Books about sex, plays about sex—if we had instead insistence on the ideal of purity and chastity a person about to marry would choose someone spiritually and mentally his or her affinity. People would forget the sex idea just as much as now they remember it. With infinite relief one turns from Dr. Haire to the doctrines of *Halcyon* which rightly state that marriages of any worth are based "upon the beauty which arises from intelligence and experience," a fine companionship and complete understanding, and in which children are not unfortunate occurrences but the result of a definite desire for them with the hope of giving to civilisation a healthy, whole-minded citizen. Following Ludovici, we are to make ourselves physically and mentally fit to bear children and we should also make ourselves temperamentally competent to educate and train them. Freedom of belief, action and desire should be a child's heritage, if his vitality is to express itself creatively.

Mass control, mass education, mass work, etc., which tends to the mechanising of its subjects, has led to our table of values so much deplored by Ludovici and to our illogical moral code so effectively pillorised by C. E. M. Joad in *Thrasymachus*—a code which imprisons for six months the man who steals a loaf for his starving wife, and

cautions or fines almost negligibly the father who ill-treats his child to such an extent that it might lead to life-long injury ; a code which makes it a punishable offence to steal certain birds' eggs and allows and promotes game shooting, and the blinding and caging of canaries. Thus, a sociable person with an affection for mankind must necessarily adopt its morals, however distasteful, or become an outcast. Independence, originality, the breaking of traditions, these always have raised controversy and their inspirers been ostracised or condemned. Yet through them have high ideals been established. Christ, Jeanne d'Arc, and in a lesser degree, Luther, Fox and Ibsen were all reformers who suffered for their creeds, but whose achievements last for all time. Good workmanship inspired by putting *our heart and soul into things*, however insignificant, is better than the most perfect craftsmanship which has no ideal or vitality to give it life force. Moreover, as people become more and more engrossed in those activities in which they have the greatest interest, they will seek less for superficial enjoyments. "Dissatisfaction with the elementary pleasures of life," writes Dr. C. P. Blacker, "the craving after artificial stimuli and new sensations, have always been, and probably will always remain, the surest way to decadence in a race, and as such should be combated." Combated through self-expression, and, following from it, through self-control. As Goethe points out, one is dependent on the other "for he who ne'er can rule himself, will be a slave for ever."

Working in direct opposition to self-control is the ever increasing practice of birth control. Superficially advocated as an economic necessity for the good of the State and the individual, it will inevitably have a terrible effect on the latter's self-esteem, and on the self-respect of the nation itself. The housewife who puts a clean cover over a table to hide the dirt is condemned as slovenly, yet we are ready to approve the State's covering up its deficiencies by giving them a pleasant exterior. We hear much eloquent talk of the poor woman who gives birth to an endless succession of children in the congested slum-house room, in which she works, sleeps and in which her children play. Dr. Blacker in *Birth Control and the State* alludes to her and, deploring the fact that her surroundings are not suitable for childbearing, concludes that therefore she must be shown the means to prevent it. Is the State, then, to spend its money in establishing birth control centres rather than in improving the conditions in which slum people live ? Self-control cannot be taught to a drunken man, but his environment, work and education can be so altered that his sufficiently full and pleasant life leaves him no wish to numb his senses with drink. Give the working man better conditions of living and a wider education and, for his own newly-acquired self-respect, he will learn the beauty and strength of a self-controlled mind. "He that hath gained an entire conquest over himself will find no mighty difficulties to subdue all other opposition," said Thomas à Kempis.

The children themselves will benefit from such conditions. They will start life with the heritage of self-discipline, will be in more suitable surroundings, and will have parents who are more competent to train them. The children of Ludovici's future, in which people will have

learnt to realise their responsibilities, will find their schoolroom in the home and be given, only as a last resource, to strangers, the parents themselves making it their duty to fit themselves for this task. On the other hand, Dr. Haire, in his future, advocates the State support of children, the majority of parents, he says, being unfit to have any control over their children. It would surely be a saner and more practical remedy to educate parents to be able to fulfil their responsibilities than to treat them like mentally undeveloped children who cannot be expected to bear the consequences of their own actions. Amongst the poorer classes where the majority of mothers have to work away from home, the Nursery school will take the place of home education. It should not be a necessity amongst the middle and upper classes. Nursery schools, however competently managed must make the child, to a certain degree, a unit instead of an individual, and should only be used as a last resource. At present their existence is most necessary, for it will be some time before parents are sufficiently enlightened to understand their children . The most recurrent mistake in the parents' attitude to the child is in "negative" rule, as Robert Lewis says in *Romulus* training by "don'ts" instead of "do's". The child is much less preoccupied with worldly things than the adult. He is nearer a true understanding of nature and the Infinite. Give him free scope to indulge this, learn from him rather than try to inculcate in him the adult's more warped perceptions, and as he grows older he will still keep his lovely wisdom which gives him a true understanding of the Infinite and Immortal.

Home and home life ought to give him the right background. The modern house, however, is in most cases quite unsuitable. In his early years of life the child is gathering his first impressions of beauty—beauty of nature, sound, colour and form : but what place have these in most homes of to-day ? H. J. Birnstingl, in *Lares et Penates*, draws a vivid word picture of our houses, with all their tawdriness, vulgarity and ugliness ; their inadequacy of space, and their badly filled space ; their lack of good books, pictures and artistic arrangements ; and the excess of artificial, frippery ornamentation. The home of the future should not only be beautiful in form, well-proportioned and artistically decorated, but it should have rooms well-equipped for specified purposes. There should be a place where good food—not tinned, patented, or specially prepared foods which tend to impair physical strength and beauty—can be cooked, and the science of food learnt. When Self-expression is recognised as orthodox, people and children will think out for themselves their own religion, and there should be a place in every house where quiet study can be enjoyed and where fine, good books can be found. Here the child will be able to read, think, work out his own ideas and found a more lasting faith than any in which he is forced to believe. It has been said that the "Home is the Nursery of the Infinite," and it should be the responsibility of the community to make of this truism not a written statement but a positive fact and establishment.

PATRICIA EDGE.

SOME BUDDHIST LITERATURE.*

Of all religions, Buddhism is most free from degrading corruptions. This is not to say that it radiates the pristine purity of the teachings of the Enlightened One; but only that priestcraft found no strong lever to work upon in the code of ethics the Buddha taught, and therefore the religion has remained remarkably free of dogmatism. Theosphy encounters irritation and inimical feeling on the part of most religions whose orthodoxy it undermines; not so with Buddhism. Theosophy can welcome a Buddhistic renaissance as part and parcel of the work of the great Theosophical Movement, in the sure hope that such renaissance will not only maintain the breadth of its philosophic outlook and the practicality of its ethical propositions, but further enhance its worth by removing any tendency to orthodoxy. Such a tendency is common to human nature, and professing Buddhists can no more be free from it than men and women of other faiths. We say this because in this propaganda literature under review we see a sign here, and catch an expression there, which look like a manifestation, very likely unconscious, of the tendency to orthodoxy.

Thus Mr. Ellam tries to concretize Buddha's teachings into a new vehicle (we will not enter into a philological discussion with him on the accuracy of the title of his book) which in Christian phraseology might be described as the gospel according to J. E. Ellam. The work suffers from its author's prejudices against many systems of thought including Mahayana Buddhism; what is not acceptable to Mr. Ellam is not Buddhism. The book may proselytize a few into the Buddhistic creed; it has not the power to bring an inner conversion to a soul who seeks to break the fetters of creed and dogmas.

Leaflet No. 1 of the Christo-Buddhist Union, however, promises freedom and speak with virility and even vigour, but what it gains in width of outlook it loses in depth of perception. To certain students of Theosophy also this applies, and we cannot resist the temptation of quoting :—

> People prattle about renouncing Nirvana, some day, for the good of the world when everyone is aware that they cannot renounce a mutton cutlet: about their intention of not practising the siddhis—which they have never possessed: about attaining Transcendental Consciousness when they cannot write a page of clear English: about Union with the Absolute, when they are not in union with a flea—if it bites them, they jump.

This Union of Non-Ritualists is unknown to us but we may venture a word of advice—they must look out lest they fall prey to psychism in personal as to anarchism in collective life.

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* *Navayana* by J. E. Ellam. (Rider & Co., 3*s.* 6*d.*) *The Christo Buddhist, Friend*—Leaflet No. 1 (Christo-Buddhist Union of Non-Ritualists, Paris). *A Religion for Modern Youth* by Christmas Humphreys (Anglo-American Publications, London). *An Outline of Buddhism* by Shinkaku (Hongwanji Temple, Honolulu). *Buddhism Applied* (Buddhist Lodge, London). *Selected Buddhist Scriptures* (Buddhist Lodge, London). *Buddhism for the Young* by Princess Poon Diskul of Siam (Luzac & Co., 2*s.*)

Equally ignorant are we of the Anglo-American publications under whose auspices the next item of our series is published. It is a simple and wholesome presentation which will not only satisfy an enquirer but prompt him to look for more of this philosophy; therefore the pamphlet forms a good stepping-stone to that excellent volume—*The Creed of Buddha* by Edmond Holmes.

For the same purpose but very differently compiled is the next pamphlet by Shinkaku—Mr. Ernest Hunt of Honolulu who edits *The Dobo* and who is zealous from all appearances of fashioning a Buddhist church after the Christian pattern, with priests and bishops.

The next two are publications of the Buddhist Lodge of London; they start a series of pamphlets. While we have no quarrel whatever with the contents of the first, those of the second gave us such a thrill that we said to ourselves—why did it not strike the good friends to confine their series to translations of authentic texts? These old words have not only wisdom, they have a power. Nothing can serve the Cause of Buddhism as much as the publication in handy pamphlets of cheap price the authentic texts of the great philosophy. Interpretation is done by this Buddhist Lodge through its monthly magazine and its meetings; let them give us in their pamphlets the life-giving words of the Sage, who teaches the Path of Enlightenment, which can be distributed among the masses.

The last book on our list is in several respects the most striking, not so much for its contents as for the story of its publication. It is the prize essay won by Princess Poon Diskul of Siam, and translated into English by Phra Rajadharm Nides. The King himself writes a preface from which we must extract the following:—

> Were the whole world to believe in the theory of Karma, then we should all, I venture to say, be in a state of much greater mental contentment. By referring to the belief in Karma I do not mean to advocate fatalism, but on the contrary hope that man would attempt to keep his action healthy, hoping for a consequent healthy result. The theories of Transmigration and Karma require faith, because they cannot be proved absolutely, and yet they deserve faith much more than the theory of Faith itself.
>
> Human nature is such that when a man meets with some misfortune he usually tries to blame some one for it, his superiors perhaps, or the government, the capitalists, the traditions and so on; and failing everything else he blames the supernatural powers that be, or even God himself. Whatever his justifications may be, such blaming is a cause of dissatisfaction. The man may come to hate the object of his blame. It is a little better with those who really believe in supernatural agencies, because they consider that the misfortune is merely a punishment for some misdeed of their own, although in many instances this would be hard to believe, and some suspicion of injustice on the part of the punisher is hard to avoid.
>
> Now with the theory of Karma, we cannot attribute the reason of our misfortune to anybody else but ourselves. It is often obvious that some fault of deed at once bears fruit. But it has been customary with many of us when we can give no apparent reason for our misfortune to take it as a result of some ill deed from before our present existence, the logical moral of which would be to do good and avoid evil while we live, so that we leave behind no trace of fault which may bear fruit later on. It is

my firm belief that by a real belief in Karma one can attain a no mean degree of mental happiness, because then one would not be trying to blame others for one's misfortune.

Thus from Siam, from Hawaii, from France, from England come the good tidings of a Buddhistic renaissance. When will India, where the Buddha preached, awake to its duty of a careful study of the exoteric and the esoteric Teachings of the Lord ?

B. S.

CRITICISM WITHOUT FRUIT*.

Destructive criticisms of our European civilisation are not often published in London, and when such an essay appears it generally surmounts the barrier of "financial considerations" by one of two methods. The first of these is by disguise. In these cases the more drastic criticisms are left to the inference of the readers. Such books as Winwood Reade's *Martyrdom of Man* or even Allen Upward's *The New Word*, are accepted as "business possibilities" because they are destructive by implication rather than by direct attack. And since not one reader in ten has the ability, and not one in a hundred the inclination, to draw the vital inferences, the real nature of the attack passes unnoticed.

The second method is by the offer of an inducement, which in nearly every case takes the form of a name sufficiently well known to ensure the sale of the necessary number of copies. Mr. Wells can criticise us all as openly as he pleases, expose our weaknesses, satirise our methods of government, and he will find no difficulty in getting his books published, because they are always financial possibilities.

And before I examine a recent work that attacks our Western civilisation with a vigour occasionally gaminesque in the violence of its gesture, I wish to point one important conclusion that must be drawn from this opening. It is evident enough even to the casual observer, and a matter of certain knowledge to those concerned with the book-trade, that there is no reluctance on the part of a publisher to print, advertise and distribute a work that would overthrow the British Constitution if the principles advocated were put in practice. This, at first sight, may seem to argue a callous indifference on the publishers' part, to suggest that he might be willing to wreck the Empire if his immediate profit were assured. The truth is that it argues nothing of the kind. The publisher, the critic, the average, rather unintelligent reader, all know perfectly well that the destructive criticism will produce no sort of practical result. A few enthusiasts for the existing order may fiercely abuse the author, a journal here and there refuse to notice it, but the book will not be banned simply because its threat is not dangerous. Free speech is permissible only in those countries where the effect of it is not feared. In Russia before the Revolution, the author of an attack upon the Constitution

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* *How About Europe? Some Footnotes on East and West*, By Norman Douglas. (Chatto and Windus, London. 7*s.* 6*d.*)

was hanged or sent to Siberia. In Russia to-day the censorship is equally stringent, but the prohibited subjects have been, as it were, reversed. Tsardom and Bolshevism have, indeed, much in common. Both represent the attempt of the threatened and unstable to rule by fear—an impossible task in the long run, since persecution invariably fosters and stimulates reaction.

Yet, if the British nation has not fallen into the far depths of this error, laisser-faire and indifferentism are not the most desirable substitutes. And it is, in effect, this aspect which Mr. Norman Douglas so passionately and at times peevishly criticises in his book *How About Europe?*, the work that is responsible for the present article. Mr. Douglas tells us that he came across a book entitled *Mother India*—itself a reply to an earlier work—in which the conditions and customs (notably child-marriage) of India are censured from a Western point of view. And since Mr. Douglas's prejudices are not those of the ordinary British citizen, he was provoked to examine by way of parallel, the conditions and customs of Europe as seen by one who has been able to separate himself from the influences of his early teaching.

His indictment is a severe one and I am not concerned to quarrel with it in this place. He attacks for instance our system of education which he says—and I agree with him—" is a centripetal process.... creates a type instead of a character....instils uniformity which is an enemy of civilization....is a governmental contrivance for inculcating nationalism." He attacks our morals, our hypocrisy, even our cooking. But, perhaps, the keenest and most telling of his attacks is directed against the fatuities of modern legislation and the mentality of a people who tamely endure such absurdities as the following:

" Last Tuesday a woman shopkeeper sold a two-penny packet of cigarettes 'because she needed the money' and was fined the cost of the prosecution."

" On Saturday a Paddington confectioner was fined £5 for selling two-pennyworth of cough drops after hours. His defence was that he thought they were medicine."

These are two examples, only, out of many which are punctuated by such comments from Mr. Douglas as " Can cretinism go further?" or " Babies. That is what any Oriental would call us."

So far—and indeed, much further than this—I find myself, despite a pervading sense of uneasiness, unable to counter the charges he brings against Europe at large with England as focus and chief exemplar. But when he draws the deduction that the English taxpayer is a slave under what amounts to a kind of democratic autocracy, I feel the need for insisting upon a distinction. I have said in my opening that the autocratic methods of Russia—and I may here add Italy—cannot succeed in the long run. But their failure is of another type to that which follows the indifferentism that is the determining influence in the passing of such puerile legislation as that instanced in the examples quoted—two instances, only, out of such a long list. And the difference between the two forms of failure is the difference between activity and passivity. *Autocracy is a stimulant and provokes*

its own downfall. Indifferentism is a soporific and fails by gradual decline. As a people we submit, in fact, to the anomalies of the law, to the interference with individual liberty, to the crass stupidities of so-called social reformers, because we do not care enough to rebel.

It would seem, then, that being so nearly in agreement with Mr. Douglas, I should have enjoyed his book, perhaps written to congratulate him on his insight, and proclaimed myself his disciple. I did none of these things. When I first essayed to read *How about Europe?* a few weeks ago, I laid it down when I was half-way through with a feeling of considerable impatience. I could not counter his attacks. I had no wish to counter them. But I was not in sympathy with the author. The reason for this re-action of mine is not far to seek. It can be explained by a brief quotation from page 5 of the work in question in which Mr. Douglas writes: "The reader will find no suggestion of remedies in these pages. I am not the stuff of which reformers are made." His book, in fact, is just one more to be added to the interminable catalogue of works of unconstructive criticism, and is as useless and futile as that other work *Mother India* which instigated his retort.

The truth in this connection is that criticism of this type is merely a matter of statement, and that there is no secular government nor institution in existence that might not be attacked with equal plausibility. If I choose for a moment to forget my sense of proportion, I could write an equally plausible attack on the methods of science, asking, perhaps, how a man should hope to comprehend infinity by the observation of the "laws" of matter, armed only with a measuring rod, a watch, and a set of formulæ based at the last analysis on a primitive arithmetical assumption? Would it not be possible to state and argue a case in this relation which would present the scientist in the light of a blind fool—to those, at least, who had no truer sense of proportion than the author himself?

Criticisms of this nature, in short, criticisms based on the preliminary statement that the critic is not a reformer and has no remedy, are absurdly easy to write for a man endowed with the wit and literary skill of a Norman Douglas. Already in the course of this article I have reflected adversely on two methods of government and could, if I wished, pillory them first and then pelt them with ridicule. But no end is served, so far as the mass of mankind is concerned, by these methods. The average individual is merely bewildered by them, swinging from one alternative to the other and finally demanding which he must choose, as if he were asked to vote for a Parliamentary candidate—a natural simile since the methods are precisely those of party politics.

I write with feeling on this subject because between the ages of twenty-one and forty-five I was peculiarly vulnerable when confronted by such books as *How about Europe?* I recognised the element of truth that they contained, and sought in my own groping, uninspired way to frame, or rather perhaps to find, a remedy. During one period of several years, I was a convinced socialist and might have remained

one if my natural tendency to further enquiry in these matters had not urged me continually to look beyond the means and attempt to relate the social system to the scheme of the universe. And one faint echo of wisdom that came to me in that uneasy period of searching for the material road to world happiness, may find a statement in the belief that a grain of constructive idealism is worth a ton of destructive criticism.

For what, after all, does it profit me that Mr. Douglas should disapprove so fiercely of the government and intellectual debilities of Europe when I can read so plainly between the lines of his diatribe that the world he, personally, would build nearer to his heart's desire could have no more attraction for me than that he wishes to destroy. The function of this kind of criticism is to break down prejudices. Mr. Douglas's chief object is to show the fools what fools they are. In his fine detachment from the peculiar prejudices of those he attacks, he hopes to make his readers see for once with his eyes the hotch-potch of superstitions, sexual repressions, trivial ambitions, outworn conventions, insincerities and uncertain beliefs upon which the legislation of Europe is founded. But even should he succeed in that object, the individual suddenly gifted with new sight will be no happier and will serve no more useful purpose in his capacity of citizen. He may, like him who was cured of blindness by Jesus, " see men as trees walking " but unless he be given a new faith, either his cure will be only temporary or, at the best, he will assume the rôle of destructive critic within the confines of his own social circle.

Now it may seem that I have in this article laid myself open to be chastised with my own whip. I, too, have criticised freely here and there—governments, the weakness of fault-finding, Mr. Norman Douglas's methods—without offering that grain of constructive idealism, I postulated as being of such fine value. But I hope to write next month on some of the visions of a well-ordered world that have been offered us by Mr. H. G. Wells and others in recent years. And when I come to that subject—which is no more than an extension of the one I have treated here—I propose not, indeed, to " suggest a remedy " in Mr. Douglas's sense of the phrase, but to express and explain my belief that all government of this kind with which we are familiar is but an ephemeral and ultimately negligible phenomenon.

J. D. Beresford.

CORRESPONDENCE

The Path of Occultism.

On page 448 of The Aryan Path (July), it is said : " The fully committed Occultist cannot change from one path to the other—any more than one can leap from life into death, and rescind his choice. "

Suppose that the earnest Occultist has taken the first step in the wrong direction, thinking that he is right, is there absolutely no hope that he will ever see his mistake ? Must he finally perish ?

When it is said that he becomes a law unto himself, are we to understand that after " the first step " has been taken, a man shuts himself out from the possibility of being influenced in another direction from outside ?

Perhaps my question may be answered in one of the following articles on this subject.

New York.

Anna Goedhart.

[The confusion of our correspondent will be removed if the emphasis is put on the qualifying words, " the fully committed ". Also, all her other questions will be completely answered by a study and not merely a perusal of the series, especially the last one appearing in our October number. There are many important problems affecting the lives of the aspirants and the probationers which are solved in a *practical* way in several contributions to our pages. This magazine has food for all, but especially for the Theosophical student who is seeking help in living his life.—Eds.]

Why Americans Hustle ?

The theory which is implicit in Mr. Quigg's article in your September number about the American *hustle* is : Man is mostly a creature of his physical environment. According to him the distinctive characters of human races are a result of their natural surroundings. The truth, however, seems to be different. One race is distinct from another *not* because of its particular country or climate but because of certain innate tendencies which are peculiar to it and to no other. External environment does not appear to make any *essential* difference to it.

The Punjab or Panchnad is a beautiful land of five rivers ; but the early Indians had to keep themselves safe from the devastating floods of these five rivers. There is evidence to show that they, like

the early Americans, used to make weapons of stones and bones. (*Rigveda* 6 ; 75 ; 11). They used to make big leather bags from the skin of wild animals and these were called *Krivi* (*Rigved* 5; 44 ; 4). Huge curd-skins called *Driti* and also other utensils of domestic use were made of animal skins. Certainly all this requires activity and its three implications of curiosity, co-operation and interest in power. These, according to Mr. Quigg, were engendered in the earliest Americans as their distinctive qualities by their peculiar environment which demanded from them a very hard struggle. It would seem however, that all these qualities must have been necessarily present in that race for realising the very adventure of reaching out to a new continent, the possibilities of which were all unknown.

Mr. Quigg seems to think that the forests of ancient India were congenial to meditation. There are, however, numerous passages in the *Rigveda* which prove the most distressing character of the environment which confronted the early Indian settlers. The topography of the Punjab in the *Rigveda* period was altogether different from what it became in later times. Mr. Abinas Chandra Das writes in *Rigvedic Culture* (page 19) :—

> The reference in the Rigveda to the existence of a sea to the immediate East, West and the South of Punjab, and the prevalence of a cold climate is undoubted. Whatever doubts may have existed in the minds of scholars on these points, have been dispelled by our present geological knowledge.

If the geological evidence to which Mr. Das refers be really conclusive there would hardly remain any doubt with regard to the truth of the view that the early Indians must have had at least as difficult circumstances as the early Americans. In that case, Mr. Quigg's view that forests of India might well form " a happy sanctuary for sages " has no support from facts. The theory implied in his treatment that man is mostly a creature of his physical environment does not seem to be based on sound logic. The Americans *hustle* not because of their peculiar surroundings but because it is in their blood-stream to hustle. We Indians meditate not because of our peculiar forests, but because it is our genius to meditate. Mr. Quigg's attempted explanation of the American hustle appears to be only one more instance of what he is trying to explain.

Bombay. D. G. V.

Colour Line in Africa.

Some first hand acquaintance with the Negro in his own environment, both in West Africa and the northern and southern states of U.S.A., impels me to take up two of the conclusions in Mr. J. D. Beresford's most interesting article on " The Colour Line," a question long an object of my study :—

(1) Is the Negro so stubborn and so slowly adaptable as to be uninfluenced by climatic and physical influences ?

(2) Is it a fact that all Negroes are not of the same " world-race " as ourselves ?

First, compare, on the one hand, the marked differences between the leisurely, white, American southerners and the alert, white, American northerners and, on the other hand, what happens to the southern Negro when he migrates north to Harlem. The reactions to climatic and physical influences are not dissimilar whether the individual be white or coloured. Consider the fascinating story of that famous Negro institution, the Tuskegee Institute, Alabama, of its founder Dr. Booker T. Washington, of its present head, Prof. Robert Russa Moton (whose book *What the Negro Thinks* was reviewed, I noted, in the pages of your April issue) and of other Negro scholars and musicians.

Turning to West Africa, who cannot but be interested in noting the abysmal differences between the primitive Africans of the bush and their contemporary Ethiopians on the coastal plain who come to London and walk off with the prizes ahead of their Caucasian brothers of our Inns of Court ? Such outstanding men as these Negroes cannot be said to be " slowly adaptable " and " uninfluenced by climatic and physical influences. " What is the explanation ?

This brings in the second point. Ethnologically, all Negroes are held to be of the same racial stock and not Aryans. According to a perversion of what is my understanding of the true Theosophical teaching, which much interests me, they are all held to belong to the Fourth Root Race as Mr. Beresford appears to imply. To me neither the one explanation (scientific) nor the other (shall I call it pseudo-Theosophical ?) explains the marked differences in Negroes which are as distinctive as among Caucasians or any other race, for that matter. The only explanation that fits all the facts and resolves the problem which I have come across in years of study of the colour line is the one made by H. P. Blavatsky showing the distinction between the races to be no ethnological one *i.e.*, there are Fourth Race men in Caucasian bodies and Fifth Race men in Ethiopian bodies—the term " race " in her works being used, it seems to me, in a soul-sense and not a body-sense. In other words, members of the Fourth Root Race are not confined to any one country or colour any more than are members of the Fifth Root Race; and the term " Root Race " must, therefore, be understood in a deeper and more significant sense than Mr. Beresford's " World Race." The views of other students on the subject would interest me.

London. T. M.

The Word of God.

The chief trouble that afflicts the world to-day is the circumstance that Science has invaded the field of Religion. The whole method and scope of science is material. Science deals with the objective ; it is not satisfied with any result that it cannot measure, weigh, tabulate. Religion, on the other hand, deals with the subjective world, with things that cannot be gauged by physical instruments. Who can weigh or measure such intangibilities and imponderabilities as thought, aspiration, faith, hope, love, patience.

There should be no real conflict between religion and science, if they exercise their true functions, since they have to do with distinct departments of life, *viz.*, the spiritual and the material. No two things whose aims, purposes, means and methods are entirely distinct and unrelated, can come into conflict, the one with the other. Each one goes its own way, entirely indifferent to and regardless of the other. An eagle does not fight the trees and rocks upon which it alights. There is not enough in common between an eagle and a tree or a rock to give rise to warfare between them.

The reason why a pseudo-conflict between religion and science has arisen in our day is two-fold in nature. First, the clear demarcation between them has not been observed. Second, the enormous power and prestige that science has secured through its scientific inventions (aeroplanes, radio, television, etc.) through its investigations in the fields of chemistry, physics, astronomy, and through the many comforts, conveniences, and material blessings that it has conferred upon mankind, have caused it to wax bold, and to think itself sufficient for all the needs of man, spiritual as well as material. An analogy to this attitude of science is offered by the Catholic Church of the Middle Ages. When this Church had strengthened and organized its ecclesiastical power, then it reached after political power in order that it might rule the whole world, and the whole of man, body and spirit. Science to-day is trying to do the same thing, only instead of beginning with spirit, as the Catholic Church did, it began with matter, and is now reaching after the spirit.

Science has already broken down the first defences of the Church and has broken them down all along the line. Nothing shows this more clearly than the way in which ministers of religion have surrendered to the enemy by pinning their faith to the letter rather than to the spirit of Scripture ! In the elucidation of spiritual truths they are employing the same fallible reasoning powers that scientists employ, instead of hearkening to the still small voice of the Spirit. The more enlightened among us are bound to recognise the working within us of some force (which we call " soul ") that cannot be identified with the functioning of the brain, as scientists identify it, but which transcends human reason. Indeed a mystic who is caught up into paradise, or to the third heaven, feels his soul mingled with God in an ineffable ecstasy and perfect unity. Such an one is a true Brahmana, of God's caste, not of man's caste.

Since science is trying to gain mastery over the spiritual forces of the world, the question presents itself:—What must the handful of spiritual men, sages and pundits do to stem this swelling tide ? I am not exaggerating the situation. Everywhere voices that were once singing and happy, made musical by the accents of faith, hope and love, now speak sombrely in the gloomy tones of sorrow, defeat and despair. What forces of Light, Soul, Divine Truth, and Righteousness must be brought to bear upon the hosts of Darkness, Matter, Atheism and Evil ?

There is only one Force that can prevail against the Hosts of Darkness. There is only one Force, no matter under how many names it is known. That Force is the Word. Not without reason is Jesus Christ called the Word, for everything He did—and He did much—He did through His divine utterances. "In the beginning was the Word, and the Word was with God, and the Word was God."

The Word or Idea (Idea in its idealized sense of divine truth emanating from God and uttered through holy men) was the medium through which all the inspired prophets and sages of antiquity did their work. These great and good men spoke, and the world listened and heeded their teaching. Like Jesus and Gautama, they spent the early years of their lives in acquiring experience of men and manners and then they stood upon their Mounts, or sat under their Bo Trees, or retired to their cloistered cells, and gave God's messages to men. And at the sound of their voices, laden with divine pity and divine love, the desert blossomed like the rose, the crooked souls of men grew straight, and a Light and Glory shone upon all the dark recesses of Earth. What accomplished these great and stupendous miracles? Not the prophets and sages themselves. They would have been the first to deny that any virtue came from themselves. No, they were but flesh and blood men like ourselves. Their power came from the Word of God fructifying in the fertile soil of their souls.

That Word has power to-day as it always had, but unfortunately it is not so clearly uttered by the men of our day.

What the world needs at the present time more than it needs anything else, are men of the Word of God, men who will follow as closely as possible in the footsteps of Jesus, Gautama, and like-minded men, and who will spread the Gospel of the Vision of God over the earth. Not very many such men are needed, only a few here and there in different parts of the world. Indeed, not many such men can be found for they must be truly enlightened ones, strong wise and good—at least in some measure. Such men should spend the first decades of their lives in study and acquiring experience of life.

Such sacrificing Ones with enough of study and experience should mount the rostrum and utter divine messages to men, or retire to their lonely cells (which are not lonely, for God is there), and taking pen in hand send out divine messages throughout the world. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose."

Coeur d'Alene,
Idaho, U. S. A.

CHARLES HOOPER.

ENDS AND SAYINGS.

"————*ends of verse*
And sayings of philosophers."
HUDIBRAS.

THEOSOPHY AND NEO-THEOSOPHY.

In the July *Quarterly Review* appears an excellent article entitled "The Wisdom of the East," which is a survey of the series of books published under that general title by John Murray. The article is not signed; but the writer is judicious and discriminative, and almost everything he says has a Theosophic atmosphere. The more reason, then, to notice the following remark about Theosophy in this article.

> The Theosophists....are a dwindling body drifting away from the pure Theosophy of the Upanishads and Buddhist. Mysticism towards Catholic ceremonial or vague apocalyptic dreams.

Especially noteworthy is the *raison d'être* for the insertion of this remark. The writer is examining the possibilities of the West being influenced by the wisdom of the East. For this task Theosophists of the last century, under the inspiring guidance of H. P. Blavatsky, were fully competent. No less an Orientalist than M. Emile Burnouf wrote in the *Revue des Deux Mondes* of July 1888 the following concerning the Theosophical Society.

> The society is very young, nevertheless it has already its history.... It has neither money nor patrons; it acts solely with its own eventual resources. It contains no wordly element. It flatters no private or public interest. It has set itself a moral ideal of great elevation, it combats vice and egoism. It tends towards the unification of religions, which it considers identical in their philosophical origin; but it recognises the supremacy of truth only....
>
> With these principles, and in the time in which we live, the society could hardly impose on itself more trying conditions of existence. Still it has grown with astonishing rapidity....

From that position of eminence the Society has, alas, declined. Various splits have occurred, and different organizations claim the privilege of being the original society. Whatever any of them may be according to the letter of the law—not to speak of their self-made claims—they have to be judged by the spirit of sacrifice and service evinced in the cause of Brotherhood, of Wisdom and of Spirituality. In short, the public has a right to view any Theosophical body in the light of the above remarks of M. Burnouf.

And now to return again to the charge against Theosophists made by the writer in *The Quarterly Review*. For the generality of people calling themselves Theosophists, especially in Europe, it is well made, deserved and true. But on behalf of the all too few students of *genuine* Theosophy, THE ARYAN PATH must speak. Its very existence is for the purpose of the dissemination of pure Theo-

sophy, to restore in the world its lost prestige and position. Even a glance at *Isis Unveiled* by H. P. Blavatsky will show in what light "Catholic ceremonial" was viewed; still more, the reader will find therein repeated warnings, accompanied by full explanations of every variety of psychical phenomena—warnings given to save the student from falling into the pitfalls of vague fancy, dishonest make-belief and even worse. The basic Catholic tenet of Apostolic Succession, with which the morally debasing and weakening doctrine of forgiveness of sins is intimately connected, was examined and described as "a gross and palpable fraud" (*Isis Unveiled* II, 544), and into this many neo-theosophists have fallen. And they have so fallen because the grave warnings to guard against the development of psychic powers "as it threatens to do in a hot-bed of selfishness and all evil passions" (*Key to Theosophy*) were not heeded; wrong paths were followed, with the result that evil passions came to the fore accompanied by unreliable psychism and fakement, and the blind devotees fell prey to claims based on them.

THE ARYAN PATH labours with the hope of popularising the fact that this clap-trap, this childishness which passes as Theosophy, is but neo-theosophy with which serious-minded students of the ageless and immemorial Wisdom have nought to do. The real Founders of the Theosophical Movement of 1875 were some great Indian Mahatmas, whose accredited Agent, H. P. Blavatsky, expounded once again the teachings of the ancient Wisdom-Religion. At her passing in 1891 she named no "successor," though some have claimed this position for themselves, or allowed others to claim it for them. We repeat, she left no successor, but she *did* leave behind her profound expositions and teachings. These contain keys and clues to the true understanding of the Wisdom of the East. She herself described her two monumental volumes of *The Secret Doctrine* as a nosegay of flowers culled from the gardens of hoary antiquity, she but supplying the string that tied them. These noble soul-satisfying teachings have been left unstudied and their place has been given to grotesque and ludicrous dogmas based on "vague apocalyptic dreams" to which the writer in *The Quarterly Review* refers.

During her lifetime, H. P. Blavatsky published from her own pen a characteristically frank and vigorous article on Pseudo-Theosophy, from which it is opportune and apt to quote this:

> If the "false prophets of Theosophy" are to be left untouched, the *true* prophets will be very soon—as they have already been—confused with the false. It is high time to winnow our corn and cast away the chaff. The T.S. is becoming enormous in its numbers, and if the *false* prophets, the pretenders, or even the weak-minded dupes, are left alone, then the Society threatens to become very soon a fanatical body split into three hundred sects—like Protestantism—each hating the other, and all bent in destroying the truth by monstrous exaggerations and idiotic schemes and shams. We do not believe in allowing the presence of *sham* elements in Theosophy, because of the fear, forsooth, that if even "a false element in the faith" is *ridiculed*, the latter "is apt to shake the confidence" in the whole.

THE ARYAN PATH claims neither esoteric nor exoteric lineage, though it tries faithfully to follow in the footsteps of its illustrious predecessors. It has, we repeat, as its chief object the dissemination of the true elements of ancient and ageless Theosophy, for which H. P. Blavatsky laboured. In advancing science, in archæological excavations, in the progress of philosophy, in the growth of psychical research, her views, the propositions laid down in her books, are rapidly gaining ground and recognition. Our's the task—and we need and would welcome more companions in every quarter of the globe—to work for the propagation of Theosophy. Unconcerned with organizations, we recognise in those who labour impersonally and self-sacrificingly for the spread of THE SECRET DOCTRINE the true and only successors and heirs of H. P. Blavatsky.

We need all our strength to meet the difficulties and dangers which surround us. We have external enemies to fight in the shape of materialism, prejudice and obstinacy; the enemies in the shape of custom and religious forms; enemies too numerous to mention, but nearly as thick as the sand-clouds which are raised by the blasting Sirocco of the desert. Do we not need our strength against these foes? . . . . . There are the worst foes of all—those of a man's own household—Theosophists who are unfaithful both to the Society and to themselves. Thus indeed we are in the midst of foes. Before and around us is the "Valley of Death," and we have to charge upon our enemies—right upon his guns—if we would win the day. Cavalry—men and horses—can be trained to ride almost as one man in an attack upon the terrestrial plane; shall we not fight and win the battle of the Soul struggling in the spirit of the Higher Self to win our divine heritage?

H. P. BLAVATSKY—*Five Messages.*

1930

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(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

ॐ

Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

THE ARYAN PATH

VOL. I. DECEMBER, 1930. No. 12

The Editors hold themselves responsible for unsigned articles only. They are not necessarily in agreement with the views of their contributors to whom they leave free expression of opinion.

THE CYCLE FOR RESOLVE

The Astral Life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfil them consistently.

—H. P. BLAVATSKY.

Let no one imagine that the attaching of importance to the birth of the year is a mere fancy. The earth passes through its definite phases and man with it ; and as a day can be coloured so can a year.

Soon we shall be in the Winter Solstice with the Sun entering the sign of Capricornus on the 21st of December. It is a well attested historical fact that the ancient world celebrated the Birth of the Saviour about the 25th of December. The Persian Mithra, the Egyptian Osiris, the Greek Bacchus, the Phœnician Adonis, the Phrygian Atys, the Syrian Tammuz, and many others were all supposed to have been born with the Birth of the Sun. The Gods are many, say the Japanese, and every December the descent of gods on earth takes place. In old India also the season is observed in the fast followed by the feast of Makar-Sankrānt, as shown in the article on "The Aryan Christmas" appearing elsewhere. The Zodiacal sign of Makara or Capricornus represents the Hierarchy of highly

Occult Beings who are the fathers, not of the five-limbed physical body, but rather of the thinking conscious MAN. This most sacred and mysterious sign of the Zodiac, in its relation to the Sun, will once more precipitate the forces to colour the coming year—the just result of the past karma of us poor mortals.

Why should not 1931 be a year of greater spiritual development than any we have lived through ? It depends on ourselves to make it so. Man's life is in his own hands, his fate is ordered by himself. This is an actual fact, not a religious sentiment. In a garden of sunflowers every blossom turns towards the light. Why not so with us ? Conjuration is one of the ancient names for true prayer, and if men, leaving behind their folly, would conjure the beneficent and purifying Powers *in them*, representative of the Sun as of Makara, much real soul-progress is possible ; for thus karma is overcome and illumination attained.

Surya and Makara (the Sun in Capricornus) colour all Nature. But these Powers cannot work so effectively with the free-will being, man, as with other kingdoms of Nature, especially as They have discharged Their debt to him by the gift of self-consciousness and of spiritual discernment. They look upon us as Their heirs and agents, and we must not disappoint Them. Humbly invoking Their Name and Number, each man must determine to colour his own life. Unaware of the Name or the Number, and not knowing how to invoke them, what recourse is left to him ? Resolve to shine like the Sun and radiate warmth on all around, through the energy of the Five-Power Man each one of us is potentially.

The psychic and spiritual powers of the season which starts when the Sun begins to move northward colour all nature anew for the high enterprise of the coming Spring. So let us colour our own life. Thoreau pointed out that there are artists in life, persons who can change the colour of a day and make it beautiful to those with whom they come in contact. We claim that there are adepts, masters in life, who make it divine—as in all other arts. Is it not the greatest art of all—this which affects the very atmosphere in which we live ? That it is the most important is seen at once, when we remember that every person who draws the breath of life affects the moral and mental atmosphere of the world, and helps to colour the day for all about him. Those who do not help to elevate the thoughts and lives of others must of necessity either paralyse them by indifference, or actively drag them down. When this point is reached, then the art of life is converted into the science of death ; we see the black magician at work. And no one can be quite inactive. Although many bad books and pictures are produced, still not everyone who is incapable of writing and painting well insists on doing so badly. Imagine the result if they were to ! Yet so it is in life. Everyone lives, and thinks, and speaks. If all our readers who have sympathy with the aims of THE ARYAN PATH endeavoured to learn the art of making life not only beautiful but also divine, and vowed to be hampered no

longer by disbelief in the possibility of this miracle, but to commence the herculean task at once, then 1931 would be fitly ushered in.

Neither happiness nor prosperity are always the best of bed-fellows for such undeveloped mortals as most of us are ; they seldom bring with them peace, which is the only permanent joy. The idea of peace is usually connected with the close of life and a religious state of mind. That kind of peace will, however, generally be found to contain the element of expectation. The pleasures of this world have been surrendered, and the soul contentedly awaits in expectation of the next. The peace of the philosophic mind is very different from this and can be attained to early in life when pleasure has scarcely been tasted, as well as when it has been fully drunk of.

We shall close with a prayer and an affirmation. The former is from the Egyptian *Book of the Dead*—the words of power uttered by the man who, resolving to escape Death, aspires towards Life in and of the Spirit.

> Oh my Heart, my Ancestral Heart, necessary for my transformations, do not separate thyself from me before the guardian of the Scales. Thou art my personality within my breast, Divine Companion watching over my fleshes (bodies).

The second is one of the Vibhutis—Divine Excellencies—of Krishna, the Sun God, which it will be well to ponder over, as His Physical Body enters the constellation of Capricornus-Makara.

झषाणाम् मकरश्चास्मि

Zaśhāṇām Makarashchāsmi.

Among Watery Beings, I am Makara.

A delicious fragrance spreads from the Leaders of the world over all quarters ; when the wind is blowing, all these creatures are intoxicated by it.

SADDHARMA-PUNDRIKA.

PLATO'S VIEW OF THE SPIRITUAL LIFE.

[In classical and philosophical circles the name of **E. H. Blakeney, M.A.**, stands high. Since the days of academic honours—he was English Oration Prizeman, Trinity College, Cambridge, in the 'nineties—he has written much, edited and translated publications that are household words among the intelligentsia. His works include several volumes of poetry, *Bacon's Essays* (with notes), Everyman's Library *Classical Dictionary*, Homer's *Iliad*. In 1929 his *Apology of Socrates* was published and was accorded an excellent and deserved reception.

Our author seems puzzled as to why Plato did not feel the "deadening" effect of the doctrine of Reincarnation; we answer that far from "deadening," the tenet is inspiring and illuminating. To realize Pure Beauty the human soul must have time, first to develop the faculty of perception and then to use it for the deepest penetration. One life is insufficient for this stupendous task. Given Reincarnation, every son of man has the opportunity to labour and attain. Is it not inspiring to learn that in terms of causes sown, each soul reaps the effects in experience and gains illumination for which he is *not* dependent on any prophet or priest? Then, "the notion of a complete forgiveness of sins in this life" is but a notion, and Plato knew too much to accept such an illogical and crude belief. Man is his own saviour: "he who strives to resurrect the spirit *crucified in him by his own terrestrial passions*, and buried deep in the sepulchre of his simple flesh; he who has the strength to roll back the *stone of matter* from the door of his own *inner* sanctuary, he *has the risen Christ in him*."—EDS.]

The age of Plato was not only one of the most momentous but it was also one of the most interesting in world-history. This great philosopher and teacher was born just when the power of his native Athens had reached its zenith. During the preceding fifty years, the queen city of the ancient west had witnessed the rise of an intellectual empire which was destined long to outlive its imperial domination. In that wonderful half century Greek tragedy—the supreme glory of the time—reached its fruition; then were produced some of the noblest creations of art, culminating in the Parthenon with its sculptures that remain, even now, unrivalled for beauty and intellectual significance; then arose those historians whose works still extort our admiration both for their insight into the springs of human action, and for their power in depicting the heroic deeds of soldier and statesman. Above all this was the age which was to find in Socrates a man who alike by the impact of his personality and by the example of a noble life, was destined profoundly to influence the thought of all succeeding generations for good. And this is by no means an exhaustive catalogue of the achievements of a single city—small in size but mighty in intention—towards elevating and broadening the mental and spiritual outlook of mankind.

Until the time of Socrates philosophy had moved within a comparatively narrow orbit. The great work of his predecessors had been, mainly, to explain the world on naturalistic principles: they were the precursors, in many ways, of the modern scientific schools of thought, which look to phenomena as the basis of human thought, without

seeking for a metaphysical origin of things. But among those earlier explorers one man seems to stand out pre-eminent—Anaxagoras, who challenged the physicists in a single memorable formula. "All things," he said, "were in a state of chaos, till Reason came and reduced them to order." Not Chance, not a blindfold Necessity or Fate, not an unintelligent Force but Reason should be the key of the Universe. It was, indeed, a flash of intuition so important in its results as to be beyond the region of calculation. Aristotle himself declared that, among the men of his day, Anaxagoras appeared like a sober man among drunkards. [1]

This germinal word of the old philosopher fell on a soil already prepared to receive it; it was Socrates who at once grasped it in all its implicit meaning. Henceforth Socrates became convinced that physical speculation *as such* was of slender use; he must unfold the true significance of the new formula, bringing it to bear "on man and nature and on human life." And the thought that lay deep in the utterance of Anaxagoras became, for Plato—the greatest of all the pupils of Socrates—the very motive-power of all his thinking.

To sum up Plato's doctrine in a paragraph or a chapter is impossible: so wide and varied are its ramifications. As he had no predetermined body of doctrine to keep him close to a single fixed path, so he moved from point to point in the progress of his thought, speculating boldly and with a noble sense of freedom, never content with the ground gained at any one moment but pressing forward to higher heights of speculative activity,—yet always illuminated by one serene spiritual principle. Like Spinoza, he was a God-intoxicated man; and God was the supreme Good. He would strive to pierce through the veil of mundane things that hide God from the immediate sight; he would gaze on those supramundane Realities of which this sublunary sphere is but a faint copy, or a distorted image.

In this world of sense, weighed down (as we are) by the corruptible flesh, we see through a glass darkly; but there, in the intelligible world of pure Ideas—those eternal thoughts of God which are the pattern of all that is pure and of good report in phenomenal existence—Plato sought a final solace else denied him. In the great myth of the *Phaedrus* he tries, as far as may be, to express in language the thought that mastered him. The soul of man, freed from the trammels of sense, can in hours of vision behold the heavens unrolled, and, witness for a brief while of the Unseen Realities, may indeed gaze upon the ineffable brightness within. Truth itself is enthroned there—not the partial truth which, amid the mists of this lower world, we can discern, but Real Truth in all her unveiled loveliness. And in that wonderful procession of Realities the soul can look upon Justice and Knowledge and Temperance,(2) unmarred by human imperfections. To survey this supersensual region is granted only to the pure: "blessed indeed are the pure in heart, for they shall see God." Weak and unworthy

[1] For an account of the predecessors of Socrates, the reader is referred to the introduction in my recent work *The Apology of Socrates.*

[2] Sophrosyne: rather "self control."

souls flutter back to the earth-confines, though not (mercifully) before they catch some faint elusive glimpse of the better habitations, those regions of immortal day to which they should aspire. Such souls must needs, thought Plato, be re-incarnated ; and, according to their individual merit, according to the scale of their recollective activity, they will at long last work out their own salvation, to be reborn into that new life which awaits them in the eternal mansions. We may fairly ask ourselves whether Plato, in the course of his speculations into cosmic problems, had not received, through unknown agencies, some hint of that " wisdom of the East" which has haunted, and still haunts, the minds of millions even in our days. Whether this be so or not, he never appears to have felt how deadening is the doctrine of transmigration, with its appalling sequence of lives depending on past deeds. The notion of a complete forgiveness of sins in this life was unknown to him.

Plato was obsessed by the sense of the unseen universe of Spirit, and he seems to have found in the ideas of Love and of Beauty—which, for him, were but two sides of a single verity—the twin foci of his spiritual system. We must become lovers of whatever is truly Beautiful (for is not Beauty a necessary element of the Divine within us ?) if we are to be accounted worthy of that City of God which is eternal in the heavens. In comparison with Love and Beauty and Truth—all of them aspects of the single life of the Eternal Now : three in one, and one in three,—every baser love, all partial beauty and all else that is found on the lower levels of existence, are but as dust in the balance. These cannot satisfy the deep hunger of the heart ; for God has created man to be immortal, and made him to be an image of His own Eternity. Is one not irresistibly reminded of the pregnant words in the Veda—" the very shadow of God is immortality ? "

Life itself, in the Platonic scheme, is a preparation for the Beatific Vision, for the hour that is coming when the soul rises from relative knowledge to that Knowledge of the Absolute Good, and knows itself even as it is known. And only if we have begotten, in our temporal selves, the virtue that is above all temporal price—virtue not for what it may bring us in earthy advantage but virtue for the sake of what it is in its own indefeasible right—only then, says Plato in the *Symposium*, shall we become dear to God. It is the earnest of that immortality which is the birthright of each human soul which lives and works and aspires to become " like God" as He is from all eternity.

And inasmuch as Plato taught that Deity is the " Spirit and Wisdom of the Universe," and that He alone is the Highest Good, it was inevitable that he should regard man—reflecting in his secret self the Divine intelligence—as gifted with a true, if imperfect, knowledge of the Creator-Spirit in whom and for whom all things exist. Soul, man's immortal part, not only comes from God but returns to Him, for He is the eternal home of all finite intelligences. Now, if the soul proceeds from God, the fountain of immortality and of bliss, and is therefore endued with an unending life because sharing in the life

of God, it will on entering upon its brief sojourn in the sensible sphere bring with it some recollection (faint and dim, but real) of that intelligible world of which it is native. According to Plato, all true knowledge won by the soul in its passage through time consists in getting freed from the clogging elements of the body (a "tomb" of the soul) and recovering the sight of that Truth from which it had been, for a while, shut out. Knowledge, then, is in the nature of recollection ; and that is what Wordsworth implies in his great *Ode on the Intimations of Immortality*, though the poet differs from the philosopher when he describes the effects of the soul's immersion in matter.

For Plato, the whole Kosmos is a thing of beauty because it is framed according to a divine pattern by the hand of the Supreme Good which is God. "He was good" says Plato "and His desire is that everyone should become like Him as much as possible." The Kosmos is a living entity interpenetrated by soul, which is the regulative and harmonizing element in all we see and hear and feel. And if Knowledge be in very truth Recollection (*anamnesis*), the more the finite soul progresses in knowledge the nearer it attains to the goal of its activities. Hence knowledge, rightly perceived, implies virtue; and the soul has no other aim than, through knowledge, to attain its perfect stature in the World of Ideas, far beyond the fluctuations of time and the limitations of space—a world where God rules in order and harmony, and where alone perfect happiness may be enjoyed. "In Thy presence is fulness of joy, and at Thy right hand are pleasures for evermore."

Plato holds that, because the soul issues from God and to Him returns, as soon as its earthly warfare is accomplished, it will be purified from all lower and carnal associations. It will become one with the Author of its being—not indeed that the finite soul is doomed to fall, like a drop of water into the ocean of illimitable Being, but that it will be reunited in love and joy to the Source of all life.(1) Man can never lose his "Ego," his selfhood, in the all-embracing Spirit but he will realize in that final union of the incomplete with the All, its truest selfhood. The real "self" of man is never extinguished ; its powers will be "fulfilled" in the inner life of the "imperishable Spirit". And the knowledge—partial, but real as far as it goes—which we win here in our struggles with the baffling facts of mundane existence—is never lost; it is but taken up into a higher Reality. There is continual growth in knowledge, from the hour when the soul embarks on its perilous voyage, to the moment of its release ; and even then the process has but begun.

We must not suppose that Plato, who so stoutly stressed the importance of the Speculative or Theoretic life—inasmuch as the true seeker after wisdom, himself "a spectator of all Time and all Existence," desires above all things to be delivered from low cares and petty desires—was indifferent to the demands of everyday life. The ascent

[1] "As from a fire the sparks issue in a thousand ways, so from the imperishable Spirit all living souls are produced, and to Him they finally return". (The Upanishads).

out of the dark "cave" where the majority of men are content to dwell, and in which only the shadows of reality are discernible, is indeed difficult; the road to Truth is a thorny one, even for the highest searchers after Truth. The philosopher will strive, himself, to "attain," —mounting (and that hardly) to eternal life; but his duty is only half achieved unless he drags his fellow-prisoners in the cave, even against their inclinations, up the steep ascent towards the light.(1) The practical side of things must never be overlooked; nor did Plato overlook it: some of his best years were devoted to the championing of education, in an attempt to put into action the convictions of a lifetime. That was, in fact, for him the practice of the presence of God, in and for the world at large. Plato was no unpractical dreamer. And, all along, despite of baffling disappointments that might well have bowed down a less consecrated Spirit, the divine quest was never absent from his thought or his inspiration—a quest ever pursued, yet never to be fully attained here amid the divers disillusionments of mundane existence. None the less, the battle-cry was "on and always on." "Slowly the Bible of the race is writ," says Lowell; and only by process of growth from generation to generation, as the imprisoned soul struggles to emerge from the temporal to the eternal, can the soul of man hope to learn, in all its fulness, the profound significance of those abiding words: "O the depth of the riches both of the wisdom and knowledge of God!" For the things that are seen are temporal; and the fashion of this world passeth away, with the desire thereof; but the things that are unseen are eternal. Plato, "as seeing Him that is invisible," had caught an adumbration of the truth, "He that doeth the will of God *abideth*—for ever".

E. H. Blakeney.

[1] The true *philanthropia*.

SCHOPENHAUER AND THE EAST

[**Prof. Richard Mueller-Freienfels,** the German philosopher and psychologist, is author of the book which, translated under the title of *Mysteries of the Soul*, was discussed by the intellectuals of two continents. He has studied men and affairs in Europe, Asia, Africa and America but his wide research over the face of the globe has only deepened his knowledge of the great philosophers of his own country.—EDS.]

More than two thousand years after Alexander the Great penetrated into India and over three centuries after Vasco da Gama discovered the sea route to the rich coasts of Southern Asia, India was also opened up intellectually for Western countries. It is true that we now know that even in antiquity and in the Middle Ages, there was some communication between the Indian and European mind, but it was not until the end of the eighteenth and the early part of the nineteenth centuries that the translation of Indian literature and philosophy was systematically begun. The fact that not only spices and gold were to be obtained from India but also intellectual treasures, and that over there knowledge had existed for thousands of years which was only just beginning to be grasped in Western philosophy, has been hammered into the minds of Europeans no more deeply by anyone than by the much-travelled Schopenhauer who was able to look beyond all national frontiers. Before his time, all Western philosophies had been built up on the ancient and the Judaic-Christian tradition. He was the first to bring systematically the world of Eastern ideas, the *Upanishads* and Buddhism, into his system of thought. His was the prophetic saying that Indian literature would become to the nineteenth century what Grecian literature had been to the Renaissance.

But it is by no means easy to decide to what extent Schopenhauer himself was influenced in his own way of thinking by Eastern intellectual life. Psychology teaches us that a strong personality can only be influenced by something which is already latent in itself. And, in the case of Schopenhauer, there can be no doubt that most of the views to which he gave Indian names, such as the doctrines of "the Veil of Maya" and of "Nirvana," had already been his before he learned to know Eastern philosophy. Thus, the light from the East was to him no alien influence but rather *a confirmation and deepening of what was already in himself.* His first book, *Uber die vierfache Wurzel des Satzes vom Zureichenden Grunde*, in which his whole system is contained in germ, had been written long before he became acquainted with the Vedanta philosophy in Anquetil du Perron's translation called *Oupnek hat.* It was in this period of study during Schopenhauer's time in Dresden that he worked out his masterpiece *The World as Will and Idea.* So it is almost impossible to overrate the importance of the Indian doctrine in the shaping of Schopenhauer's ideas though not for their basic conception

Before becoming acquainted with the Vedanta philosophy, Schopenhauer, on the basis of what might be deemed as an arbitrary interpretation of Kant, had regarded the world—which appears to us in its space-time form—not only as an appearance but as an illusion. But behind this world of apparently individualized experience, there is something working that appears to him as "Will," *i.e.*, as a uniform whole—this cognition Schopenhauer found confirmed in the *Upanishads*. The world is "Idea," he proclaims, and he adds literally, "It is *Maya*, a veil of deception which covers the eyes of mortals and causes them to see a world which can neither be said to exist nor can be said not to exist, because it is a dream. It is like sunshine on sand which the traveller from afar takes to be water or a piece of string thrown down which looks to him like a snake (*The World as Will and Idea*). It is true that misled by this correspondence, Schopenhauer overlooked the fact that his explanation of the Universe as "Will" was altogether un-Indian and thoroughly European in its dynamic quality.

Schopenhauer found the second great correspondence with Eastern doctrines in Buddhism. Just as Buddhism sees, he also saw in the world only the badness and suffering. Like Buddha he seeks and finds release in the killing-out of the dull will to live, in pure knowledge, in an ethical system of denial and sympathy, in the entrance into Nirvana. He says at the conclusion of his principal work :—

> We look with deep and painful longing upon this condition, the calm sea of an undisturbed soul, by the side of which the misery of our own condition appears in the full light of contrast. But nevertheless this way of looking at it is the only one which can permanently console us—if on the one hand we have recognised incurable suffering and endless distress as essential attributes of the appearance of the will, of the world, on the other hand, we also see the world flowing away when will is suspended and only latent, empty nothingness in front of us.

It is true that the question whether he completely understood the Nirvana of Buddhism must be left here out of consideration.

Let us add a few simple traits and events from Schopenhauer's life. They show how deeply woven even into his everyday life was the world of Indian thought. His only companion in life was a dog, a brown poodle, to which he had given the name "Atma". The principal decoration of his room was a statue of Buddha, of Him, the most splendid accomplisher, "represented in the orthodox way with the celebrated, mild smile". On his table always lay open the edition of the *Oupnek hat* of which he said that in it he read something every day, that it had been the solace of his life and would be the solace of his death. When he learned by chance that a complete edition of his works had been ordered from Batavia, he cried out triumphantly, "At last, in Asia!" It was his pride to exercise a reciprocal effect in those countries which had given him so much. Truly for him the phrase of his favourite poet, Goethe, applies :

"Orient and Occident are no longer to be separated".

RICHARD MUELLER-FREIENFELS.

THE MESSAGE OF INDIAN TEMPLES.

[**Prof. S. V. Venkateswara's** western training has not dimmed his insight into the spiritual verities of ancient India. In our June number appeared his scholarly exposition of the Vedic Path of the Soul. To-day we publish an article which will interest all, instruct not a few, and inspire at least some; we are glad an Editorial Note in the April number drew him out to write this.

Here we catch a glimpse of the practical use made by the old Hindu Gurus of their esoteric knowledge; aware of the correspondence between cosmic and human structures, they tried to convey it to the masses in Temple Architecture. In the Heart of Man, in the Holy of Holies, at the Centre of the Universe, one and the same identical Mystery abides.—EDS.]

Readers of THE ARYAN PATH must have perused with considerable interest Mr. Beresford's article on "Art and Religion" in the April number and the Editorial note thereon.

The Indian view has always been that the arts like other departments convey a spiritual message. In regard to architecture, our earliest temples are redolent of this message. They were hewn out of rock by Chalukya and Pallava kings. In an inscription of Mahendravarman Pallava of the seventh century we are clearly told that the cave temple was built "without bricks, without mortar, without wood and without metal" (*etad anishṭakam adrumam aloham asudham*). The pun in this passage will be clear if we bear in mind the fact that in the Indian texts, from Vedic times onwards, the human heart is a cave (*guha*), hewn in the rock of the body, in which dwells the eternal spirit (*guhāśayah gahvareshṭah purāṇah*). A Vedic text describes the citadel of the gods as having eight plexus (*chakras*) and nine doorways and as enveloping a golden core of light where the divine beings actually dwell. Tantra texts explain how there are nine openings in the human body, and *chakras* are plexus of the nervous fibres ranged one above the other, six major and two other ones, which are the dynamos of sensory and motor energy. One can now understand the Masonic tradition of King Solomon's temple which "was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building."

The parallelism of a temple of stone and a temple of flesh is carried much further when we proceed from the cave temples to the structural ones of later times. In these latter the King of the Dark Chamber is conceived as enthroned in lofty majesty, or encircled by a divine aura or halo of light. The latter conception rules generally in North Indian temples where the emphasis is on the Aryan conception of the Buddha as Omniscience, while the former is illustrated by the temples of the South. Both indeed are regarded as Houses of Eternity (*devālaya*—the abode of the Immortal). But the South Indian temple is conceived as the abode of the King of the Universe (*ko-il*). Agreeably to this conception we have the prominence of the hill, rock and tower in South

Indian temple architecture. The choice of a hill or rock gave imperishable material in stone, suggestive of eternity. When a temple was put up in a city on the level plain the same effect was sought to be achieved by the erection of a tower over the sanctum or at the entrance. A tower over the entrance was a feature of Chola temple architecture in the tenth century, and it was placed right over the gates of the temples in later times. The conception of the Deity as King of the Universe may also be illustrated from the details of daily worship at the temple, when the Deity is addressed as Emperor (*sārvabhauma*) and royal services (*rajopacharas*) are offered.

As regards the form of the temple, one is struck at first with the flag-staff (*dhvajasthambha*) right in front. *Dhvaja* represents the creative principle in the human body, and the festive season when the flag is uphoisted corresponds to the Spring when flowers burst into bloom and nature is vibrant with a fresh life. The courtyard of a temple may be compared to the lungs in the human body and the several small structures there (*bahu-bhūmikas*) to the numerous cells. Past these is the heart of the temple styled the *garbhagṛha*—the Holy of Holies. This word is a silent witness of the original form of the temple which consisted merely of a rock-cut cave with one or more chambers. The twelfth chapter of the *Mānasāra*, our standard architectural work, treats of the laying of the foundation stone at the centre of the building *garbhavinyāsa*.

To proceed to architectural details. According to our texts on architecture, the spire (*vimāna*) over the *garbhagṛha* might be of seven, nine, eleven or twelve storeys. In Hoysala temples we have three or five or seven rows of friezes on the railed parapet. In Sriran-gam and its modern imitations like the temple of Brindaban near Muttra, we find seven walled enclosures. The number of maṇḍapas or porches or niches is 108 or 1,000. The significance of number is apparent not only in India but in Greater India. One is reminded of the grotto of a thousand Buddhas in Serindia. In Borobodour (in Java) we have an enclosing wall, five polygonal and three circular galleries connected by staircases, and 504 figures in niches and cupolas. It is noteworthy too that the number of figures in the niches is 108 to each side on the decorated platforms.

The symbolism of number is explained in various passages of the *Yajurveda* and in the Tantra texts. Three denotes the attributes of matter (*guṇas*), etc ; seven the structure of the universe (*lõkas*) and the layers of the gross (*sthūla*) body, etc.; eleven, mind, the sense-organs and the senses ; and twelve the powers of light. In some passages number seven represents the orifices in the human head. It will be clear therefore that the spire (*vimāna*) built over the Holy of Holies (*garbhagṛha*) corresponds to the head built over and above the region of the heart. In Dravidian temple architecture there is a detail significantly called neck *kaṇṭham* between the two regions. The other terms used by architects are also reminiscent of the parallelism between the structural temple and the human body. One need

only cite for illustration the component parts of the pillar called in Tamil the *kāl* or leg.

Fa-hien (Beal : *Buddhist Records.* Vol. I. pp. 68-69) describes a rock-cut monastery of the Deccan as having five stages.

> The lowest is made with elephant figures and has 500 cells in it. The second is made with lion shapes and has 400 chambers. The third is made with horse-shapes and has 300 chambers. The fourth is made with ox shapes and has 200 chambers. The fifth has dome shapes and has 100 chambers in it.

It is not a mere coincidence that in the Sanchi sculptures we have the same animals—the elephant, lion, horse and bull; which appear again in the extant handiwork of Asoka, and play a prominent part in Buddhist birth stories and in Buddhist iconography. Smith hazards a conjecture that these animals symbolise the four quarters. But we have only the bull and the lion at Rampurva (*History of Fine Art*, p. 60). We have more than four animals in the Hoysala and Vijayanagar sculptures. And the symbolism of animals is apparent not only in the art of Hindustan and the Deccan but in distant Ceylon. The animals appear in the same order, too, in almost all cases.

It appears to me that we have in this animal representation a crystallisation of the suggestive animal symbolism of the Upanishads. Horses symbolise the senses (*Indriyāni hayānahuh*) and the chariot the mind, according to the *Kaṭha Upanishad.* Later Vedantic literature has the mind compared to a bull, which would either rest or run astray, but has to be driven along the steep road to human perfection (*ramyo balīvardah*). Puranic and Tantra literature elaborate the symbolism to a further extent. In the *Mārkaṇḍeya Purāṇa* Durga as *Prāṇaśakti* (the energy principle) is represented as riding the lion (*simha-vāhini*). It is not difficult to see in the elephants, which in Puranic and Tantric cosmology support the earth, a suggestion of the earth and the physical gross body (*pārthiva* or *annamaya kõsa*). The sheaths of the soul are in exactly the same order in philosophy as in sculpture : the material body (elephant), that of the vital airs (lion), the senses (horses), the mind (ox), and spiritual knowledge (dome). The crocodile appearing in Hoysala sculptures in this series may be regarded as suggestive of *nescience* (*mõha*) whose capture is conquest of the self, as laid down in the *Panchadaśi-prakaraṇa.* (*Savilā-samahāmohagraha-grāsaikakarmaṇe* : Chap. I. 1). The symbolism of other figures is explicable on similar lines. Garuḍa preying on the snake may represent the cycle during which the immortal parts of being wedded to gross matter gain liberation. We have it in one Upanishad that the body is the food of the vital airs (*Śarīre prāṇah pratishṭitāh: Tait. Upd.*) and in another that the emergence of the realised self from the gross body is with the speed and swiftness of the hawk. (*Śyeno javasā niradīyamiti : Ait. Upd.*).

As one enters the temple, he finds the courtyards extensive, well lighted and decorated ; even furnished with scenes from folk-life and amusements, on the walls in sculptures and bas-reliefs. Students of artistic effect can here observe the beauty of the infinitesimal in scroll-work and decoration in myriads of artistic motifs, sculptures and

paintings in the pillared halls (maṇḍapas). Alike in India and Greater India, the outer structures are conspicuous for richness of decoration and the inner ones for lack of it. In Borobodur, for instance, the five outer square storeys are richly decorated whereas the three inner circular platforms are plain and unadorned. The transition to the Infinite is suggested by the dim candle-lit universe of space in the approaches to the Holy of Holies (the *garbhagṛha*), which is unadorned save in the drapery of a dim religious light which only serves to make the interior darkness visible. The pilgrim feels as if his heart, after pursuing the pomp and splendour of manifestation, was resting in the soft stillness and silence of the unmanifested. This is pointed out at Chidambaram as the veritable mystery of being (*rahasya*). The sensation is closely allied to what Shelley longed to obtain "among dim twilight lawns, and stream-illumined caves, and wind-enchanted shapes of wandering mist." It is not possible to agree with Fergusson, therefore, that there is "a bathos of decreasing size and elaboration as one approaches the sanctuary" or that there is "a mistake that nothing can redeem." Indian conception of spiritual progress is a passing from the heat and glare of work-a-day life to the dark chamber of Mystery where the human soul contacts Reality. This last emerges from the naked form of the Image : the worshipper, in poised contemplation, in which the petty self is forgotten and the travail of devotion is already behind, beholds the Glory and Power of Light which is darkness.

S. V. Venkateswara.

With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through.—*Secret Doctrine*, 1. 643.

THE PATH ACCORDING TO AL-HUJWIRI.

[**Miss Margaret Smith, M.A., Ph.D.,** has already contributed to our March issue.

In studying this article we must bear in mind two limiting circumstances which affect writer and reader alike: one arising from the fact that ornate metaphors, natural to the tongue of a poetic and mystical people of the Orient, are apt to be concretized and even materialized; secondly, in understanding the thoughts of an earlier epoch of a foreign land we are apt to colour them with our own preconceptions and favourite opinions. The uncovering of the Tenth Veil according to Hujwīrī consists in mastering phraseology, defining the terms, and grasping the verities underlying the ideas signified.

Thus, to take but one example—the Semitic notion of the Personal God has worked itself into the very fabric of the mind to such an extent that in reading of the "God" of Hujwīrī many are apt to think that the great Ṣūfī Mystic believed in and taught of some Personal God, outside of man. This is not so. In one place Hujwīrī says—"God created the body and committed its life to the spirit (Jan) [Theosophically—prana or vitality] and He created the Soul and committed its life to Himself [Theosophically the Higher Self]." The union with God, or yoga, is only possible on the basis that the essence in man is Divine. As is well pointed out "the Universe is in truth full of the Presence of God," and "human minds fail to perceive the Divine Mysteries" and "human spirits but dimly apprehend the wonderful nearness of God."

Students of Theosophy will note, in almost every paragraph, their own familiar teachings: how the Kama-Rupa or Animal Soul is allowed by man to predominate; how not by intellect (Manas) but by heart (Buddhi) the God who is the Self can be known; how the faithful can and do know God or the Self even in this world; how there are two Lights, the pure Akashic and the nefarious Astral represented as Paradise from which the Soul emanates, and as Hell from which the lower or animal-soul comes; how Nirvana is at once the annihilation (fanā) of the lower terrestrial qualities and immortality and realization (baqā) of the celestial Divine state, etc.

Further, Al-Hujwīrī teaches the doctrine of Karma with its aspects of Free Will and Predestination, and however puzzling his words may appear to others, to the Theosophical student the teaching on the subject offers no confusion.

If as a result of this article some will turn to the original and see how Theosophy, exoteric and esoteric, was learned, practised and taught a thousand years ago, we should feel greatly recompensed. Moreover, much can be learnt of the Esoteric Philosophy from this Theosophical Volume—*The Unveiling of the Veiled*—EDS.]

'Abd al-Hasan al-Jullabī al-Hujwīrī was born probably in the last decade of the tenth, or the first decade of the eleventh, century of our era, at Ghazna in E. Khurasān. His family was known for asceticism and piety, and he himself was an orthodox Sunni of the Hanafite school. His earliest spiritual guide was al-Khuttalī, who belonged to the school of al-Junayd of Baghdad, one of the most famous of the early Ṣūfī teachers. This Khuttalī spent most of his life in solitude in Syria, and it was near Damascus that he died, and al-Hujwīrī received his dying injunction, "My son, know that in all places the Author of states good and evil is God the Great and Glorious: for this reason it is not fitting to give way to wrath or bitterness of heart at His

action." Al-Hujwīrī had need of the warning, for he encountered many distractions and had many difficulties to overcome before entering on the Path.

He was a great traveller, and tells us that he visited the tombs of Bāyazīd, the great Persian mystic, at Bisṭām, and of Abū Sa'īd b. Abi al-Khayr, the mystical poet, at Mihna. He also went to Damascus, Ramla and Bayt al-Jinn in Syria, to Ṭus, Uzkand and Merv, and to Jabal al-Buttam, to the East of Samarcand. In the course of his travels he came into contact with the chief Ṣūfīs and religious leaders of his time, and so obtained the knowledge which enabled him to treat of the Ṣūfi teaching with such illumination and breadth of outlook. Among these were Gurgānī, with whom he discussed the mystic doctrines of Ṣūfism, and al-Qushayrī, of Nishapur, whose "Treatise" on Ṣūfism is one of the clearest and most concise accounts of this teaching which is extant. In Khurasān alone he met with three hundred leading Ṣūfīs, each one of whom, he tells us, would have sufficed for the whole world, for the sun of love and attainment in the Ṣūfī Path was in the "star" of Khurasān. He was influenced by the earlier Ṣūfī teachers al-Rāzī and Tirmidhī, and he had evidently made some study of the doctrines of Mansūr al-Hallāj. Al-Hujwīrī died about 1079 A.D.

He mentions nine of his own works, including one on the method of Ṣūfism, and one on union with God, but the "Kashf al-Maḥjūb" (The Unveiling of the Veiled), which was the latest of his writings, is the only one which has come down to us, and is now extant, and it is from this that we derive our knowledge of his teaching on the Ṣūfī Way.

He states in his preface that he has been asked by an inquirer to set forth precisely the "Path" of the Ṣūfīs, to say what they were able to achieve thereby, to explain their religious doctrines, to make plain the nature of the Divine Love, and the reason why some minds should be unable to comprehend its mysteries, and finally, to give an account of the practice of the Ṣūfīs, which was based upon these doctrines. He complains that many in his time have given themselves up to self-indulgence, and have turned away from the Path. These people make pretensions, but do not attain to reality, they neglect ascetic practices and indulge in idle thoughts, which they call by the name of "contemplation". "In the present time," he says, "God has veiled the eyes of many of the people from Ṣūfism and its followers, and has concealed the subtleties of this doctrine from their hearts. Therefore some imagine that it consists merely of the exercise of outward piety without any inner contemplation, and others suppose that it is a form and a system without substance or foundation, so that they have rejected Ṣūfism altogether, and are satisfied to know nothing of what it really is. The common people have imitated them, and have banished from their hearts the quest for inner purity, and have forgotten the teaching of their forerunners and the companions of the Prophet." [1].

[1] "Kashf al-Maḥjūb." p. 35.

Yet it is plain that if many of his fellow-citizens in Ghazna itself were indifferent to the real teachings of Ṣūfism, in his time, elsewhere in Khurasān there was a sincere desire to know the Path, and the numbers of those who flocked to sit at the feet of the great Ṣūfī teachers and to drink in their instructions, shewed the general longing to know more of the Ṣūfī doctrine. Moreover, the appearance of mystic poetry, and of Ṣūfi treatises, both in Arabic and in Persian at this period, including the "Kashf al-Maḥjūb" itself, proves that there must have been a demand on the part of interested seekers, for Ṣūfī literature.

The object of "The Unveiling of the Veiled" is to set forth a complete system of Sūfism, which had not been done before, to our knowledge, in Persian, and al-Hujwīrī, in doing this, teaches an advanced type of mysticism, shewing the Way to be trodden by the seeker after perfection, and the Goal attained by the soul when perfected, in union with God.

To al-Hujwīrī, God is the One Reality, the Infinite and Apart; to conceive of any other real existence beside Him would be polytheism, and since He is the Sole Cause of all existence and the Only Agent, therefore all acts must be attributed to Him, though we shall see that al-Hujwīrī qualified this view to some extent in dealing with the question of man's free-will. All entities are dependent on the Divine Will, and the decrees of God are absolute; He alone has the power of predestination, whether of good or evil. He alone is Self-Existent, independent of all, "such He has always been, and such He shall be for ever." He is Living, Merciful, Compassionate, All-Powerful, Hearing and Seeing all things, as He is also Omniscient, knowing all things existent and non-existent, "for His Knowledge pierces through to that which is hidden, and comprehends that which is made manifest."[1] To Him belong Beauty, Majesty and Perfection, and it is sometimes by one and sometimes by another of these attributes that His adoring worshippers come to know Him and to love Him. "For he whose evidence in gnosis is the Beauty of God, longs continually for the vision of Him, and he whose evidence is the Majesty of God is always abhorring his own attributes, and his heart is filled with awe. Now longing is the result of love and the abhorring of human attributes likewise, since the unveiling of human attributes is of the essence of love. Now faith and gnosis are love and the sign of love is obedience."[2] Al-Hujwīrī says that he knows God by God, and that which is not God, by the light of God, and in a beautiful passage he describes how the universe is in truth full of the Presence of God, Who is hidden from mortal eyes because of their imperfection. "Know that I have found this universe to be the shrine of the Divine mysteries, to created things has God entrusted Himself, and within that which exists, has He hid Himself. Substances and accidents, elements, bodies, forms and properties are all the veils of these Mysteries. In the doctrine of the Unity (of God) the existence of all these would be polytheism, but God Most High has ordained that this universe, by its own being,

[1] "Kashf" p. 358, p. 13.

[2] "Kashf" p. 370.

should be veiled from His Unity. Therefore the spirits of men are absorbed in their own phenomenal existence, so that their minds fail to perceive the Divine mysteries, and their spirits but dimly apprehend the wonderful nearness of God. Man is engrossed with himself and heedless of aught else, and so he fails to recognise the Unity behind all things, and is blind to the Beauty of Oneness, and will not taste the joy offered to him by the One, and is turned aside by the vanities of this world from the Vision of the Truth and allows the animal soul to predominate, though it is the most potent of all the veils between himself and God."[1] The Essence of God is not comprehensible nor visible to the eye in this world, but is known by faith, being Infinite, Incomprehensible, non-incarnate ; the hearts of men know Him, but their intellects cannot reach unto Him. He will be seen in the next world, and even in this world the faithful shall see Him with that spiritual sense which is the eye of the soul.

The soul of man, in al-Hujwīrī's view, consists of the lower animal soul (nafs), which is the seat of evil, and the higher, the spirit (ruḥ *or* jān) which is the seat of good. The attribute of the higher is intelligence, and of the lower, passion, and here we seem to have an echo of the Platonic conception of the two steeds of Reason and Passion. The believer's spirit calls him to Paradise, of which it is a type in this world, while his lower soul calls him to Hell, of which it, too, is a type in this world. The lower soul must be mastered by the higher, for this latter is the home of the Divine mystery, and here, perhaps, we have the doctrine of the " divine spark " dwelling within the soul. But although al-Hujwīrī teaches the pre-existence of the spirit, he denies that it is a part of God, for he says that it is not eternal in the sense that God is eternal, since God created it. Yet he admits that the soul can attain to the love of God, and draw near to Him, and at last find rest in union with Him.

Al-Hujwīrī concerns himself with the dilemma which must confront any orthodox Muslim, of reconciling the doctrine of predestination with man's possession of free-will, without which he cannot be considered morally responsible for what he does. He asserts therefore that the doctrine of the Unity of God is less than predestination but more than free-will : the one who maintains the doctrine of Unity must accept the doctrine of predestination, since Omnipotence and Omniscience is attributed to the One Reality, but he must act as though he believed in free-will, and thus steer a middle course. Al-Hujwīrī mentions that in this connection some have asserted that faith comes entirely from God, and this would be sheer predestination, because man would then have no choice ; others say that it springs entirely from man, and this is equally wrong, for it would be pure free-will, and man can only know God through the knowledge that God gives him.[2] He warns his readers that predestination must never become an argument for neglecting God's commands. At the same time man has to thank God for His guidance ; he is guided towards

[1] " Kashf " p. 9.
[2] " Kashf " p. 371.

asceticism by "a flash of the Divine Beauty"; so also he cannot abstain from anything by his own exertion except with the help of God, nor hope to prosper save by His aid.

The exercise of free-will, to the Ṣūfī, means the preference of God's choice to his own, *i.e.*, he is content with the good and evil which God has chosen for him; yet even this is ultimately the result of God's choice, since God has guided him to let his own choice go. Al-Hujwīrī's doctrine is perhaps summed up in Shakespeare's lines,

"There's a Divinity that shapes our ends,
Rough-hew them how we will,"

but he holds that a good deal of rough-hewing is allowed to man.

The Ṣūfī, in his search for God, must not forget the claims of his fellow-man. "As soon as thou hast renounced thyself," says al-Hujwīrī, "all mankind are necessary for the fulfilment of the Will of God." He says further, as all the greatest mystics have said, that goodness of disposition is of two kinds: towards God and towards man. "The perfect life," said Plato, "would be a life of perfect communion with other souls, as well as with the Soul which animates the universe," and not only St. John, but most mystics after him, have taught that the lover of God must live the "universal" life, lived Godwards and manwards. The Sūfī seeker after God, says al-Hujwīrī, though his soul may long for solitude, must endure the society of men, for the sake of God, and must do his duty towards others, but his companionship with them must always be for God's sake and for the benefit he can bring to them, never for the sake of any selfish interest. The old, he says, must be treated with respect, equals in age and station in the fraternal spirit, and the young with affection. The Ṣūfī must renounce hatred, envy and malice; there must be no slander of the absent, and no suspicion of dishonesty in dealing with others. Courtesy and service must be freely rendered to travellers and guests, and al-Hujwīrī gives several stories of the menial services that Ṣūfīs were ready to render to one another. He gives a warning against judging others or criticising their actions. "True mystics," he says "in seeing the act behold the Agent, and since the human being, whatever his qualities, whether he be faulty or faultless, veiled or unveiled, belongs to God and was created by Him, to quarrel with the human act, is to quarrel with the Divine Agent." [1]

Self-sacrifice, shewn in service to others, must also be shewn in self-discipline. There must be no seeking after worldly wealth or unlawful gain, and there must be the practice of asceticism. "Fasting" to al-Hujwīrī, means self-control in every direction. The object of all austerities, and of all acts of self-mortification, is to bring the carnal soul into subjection, and to set the seeker free to tread the Path which shall lead to union with God.

There are three stages of the Path, according to al-Hujwīrī, and these three correspond closely to the three-fold Path accepted by most Western mystics. The first stage is that of the "stations,"

[1] "Kashf" p. 452.

which denote the "standing" of the seeker in the Way of God, and the progress attained; and the obligations of each station must be accomplished, and the virtues proper to it acquired, before he proceeds to the next. These stations begin with Conversion and Repentance, and proceed to Patience, Hope and Holy Fear, voluntary Poverty, Renunciation of this world and the next and indeed of all save God, Trust in God and Dependence upon Him, and Unification, which is the merging of the personal will in the Will of God, while the last stage is that of Satisfaction and Love. This represents the Purgative life, in which the seeker is purified from the hindrances of the flesh and the self, and acquires the virtues which enable him to serve his fellow-men and to do the will of God. This stage means earnest striving and effort on the part of the seeker, who at the same time can make progress only with the guidance and help of God, which will never be withheld from those who are sincere in the search. The second stage, which may be experienced at the same time as the first, since it is different in kind, is that of "states". These are the mystic states of ecstasy sent by God into the mystic's soul and are signs of favour and grace bestowed upon the seeker to denote his spiritual progress, and to encourage him on his way; they are the gifts of God and in no sense depend upon the mystic's own efforts. This corresponds to the stage of the Illuminative life.

The third and last stage is that of "certainty" and this is the Goal of the Quest, the attainment of the Unitive Life; the mystic is now dwelling in the abode of perfection, and has found repose within the shrine of Deity. Now is the lover of God become like the sun shining in a cloudless sky, for he is dead unto his own attributes and abiding in those of his Beloved.[1] In the light of Love and Union he sees the glory of God, and while still in this world penetrates into the mysteries of the world to come. The soul has attained to that mystic gnosis which is beyond reason, it has passed beyond all veils, and in the contemplation of the Divine Vision it is filled with such a rapture of love that its whole being is absorbed in the Beloved, and is conscious of nothing else. When self-will has vanished in this world, says al-Hujwīrī, contemplation is attained, and when that is attained there is no distinction between this world and the next.

The Shaykhs of this Path, he tells us, are all agreed that when a man has passed through the "stages" and the "states," and is no more subject to change or decay, and has acquired all virtuous qualities, he is no longer endowed with qualities. His presence with God is continuous, and when he has reached this stage he has passed away from this world and the next and in the stripping off of his humanity he has become divine.[2] God has fulfilled in him that which He willed for him, that his last state should become his first state again, and that he should now be as he was before he existed, when the soul, before it was joined to the body in this world, dwelt in the Light and Presence of God.

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[1] "Kashf" p. 37.

[2] "Kashf" p. 38.

Mortality (fanā) has become immortality (baqā). "These terms," says al-Hujwīrī, "are applied by the Sūfīs to the degree of perfection attained by the saints who have escaped from the pain of conflict and the fetters of the 'stations,' and the vicissitudes of the 'states,' and whose search has ended in discovery. They have beheld all things visible and have heard all things audible, and have come to know all the secrets of the heart, and have realised how imperfect is all that they have discovered, and, turning aside from it all, have of set purpose become annihilated to all desire, and are left without desire, and having thus passed away from mortality, they have attained to perfect immortality."[1]

The Quest has ended, and the Path has brought the seeker to the Goal. The soul, purified and perfected, has become dead to self and living unto God; it dwells in His Presence for evermore, gazing upon that Divine Beauty, knowing nought save its Beloved, doing nought save according to His Will. It has returned to, and become one with, the One and the All.[2]

MARGARET SMITH.

[1] "Kashf" pp. 312, 313.

[2] The references are to the Persian text. (ed A. V. Zhukovsky. Leningrad 1926). There is an admirable English translation of the "Kashf al-Maḥjūb" by Prof. R. A. Nicholson. Gibb Series, London 1911.

LITERATURE AND LIFE.

[**A. N. M.** is the Literary Editor of the *Manchester Guardian.* For many years his has been a potent influence in the sphere of literary criticism.—EDS.]

Those who take literature as a national and even a cosmic force may find it difficult to make clear distinctions between its power as a shaper and moulder of character and the power of this world to produce the literature it needs. The perpetual series of actions and reactions might suggest the old controversy as to whether the hen or the egg came first. The great writer is the product of his time, but he is also, in his kind, its creator. Such a significant figure as Walt Whitman has the forces of nature behind him, but what was original and strong in him is passed on to qualify the minds and habits of his kind and race. He belongs to what may be called the simplifiers, to those who, like Wordsworth, Thoreau and, perhaps Gandhi, appeal to the constant and static in man rather than to his invention and enterprise. Such men have their influence though in the hurry of modern life they may seem to fail. One heard the other day that Whitman's name is forgotten in New York; it is not that New York has ceased to care for literature but that its literature has taken the colour of its life.

What was represented by Whitman, and in his degree, by Emerson before him, involves a simplification of the bodily life, an exquisite serenity of the spirit. This ideal phase of American life has inevitably come into conflict with a great efflorescence of scientific invention and of its application to social conditions. The serenities or placidities of the admirable men of letters who made Concord famous are half-forgotten in the democratic struggle which may be traced through the French Revolution to doctrines of the rights of man. From the ideal of a simple, dignified life to sympathy with the social changes that would give all a chance of it is a short step. Even in New York the spirit of Whitman, or even of Emerson, cannot be wholly submerged. The heroes of American fiction now are peasants, workmen, negroes, men and women struggling in different places. A theme for a famous American poet is Chicago, a city known for extremes of strife and crime. So do sympathies extend. The times have produced the men and perhaps we have yet to see what the men can do with the times.

Literature has its fashions and fashion has its element of the arbitrary. In these days the emphasis of didactic literature is discredited but after excursions into the fantastic or the hedonistic we return again and again to the sanity of life. Yet the greatest literature is not progressive as science is progressive. Homer and Shakespeare have their eternal elements which cannot be disturbed by discovery. That great progressive Mr. H. G. Wells when he wrote his outline of the world's history could not find a place for Shakespeare in it. Perhaps there was some little affectation in this but it is true that Shakespeare did not invent the steam engine or develop the use of electricity. Did he contribute anything to the moral progress of the world? At least

he helped to keep it sane and sweet. It is Hazlitt who says: "He was a moralist in the same sense in which nature is one."

In the wide survey, literatures have their little days and cease to be. Western nations have lost, in great measure, contact with literatures of the East. Fragments come to us as do fragments of archaic sculpture. In apportioning the place of literature in the development of a country the historian may merge into the archæologist. In modern times we may see it as provocative with Rousseau, sceptical with Voltaire, stimulating with Carlyle or Ruskin. The literature of a nation plays upon tendencies and forces but it can hardly measure their depth. It is not, commonly, prophetic and yet in the case of modern Russian literature it might be said that this, implicitly, foretold the Revolution. It is impossible to read the Russian from Turgenev to Chekhov without seeing the clear indications that Russian society, as it existed, was doomed. Doubtless their work contributed to the Revolution though this could not be carried out in terms of the liberalism of Russian authors. This great literature in a decadent age had elements of life and re-creation; the wide sympathies of Dostoevsky, the moral fervour of Tolstoy, cannot be lost. May we now look for a literature of regeneration in Russia? Does it already exist? Or must such a representative literature follow on events as "emotion remembered in tranquillity"?

In what proportions is the literature of the present generation representative of the next one, the last one? Or how far is it a mirror of the time? These questions might provoke many and complex answers. Even when literature does little to influence or to mould it may do much to clarify and refine. It might be possible to defend the paradox that the greatest literature has the least effect but that would involve nice considerations of spiritual influences not directly related to current events. There is the literature of imagination and the literature of service, though they overlap and intermingle; you must have both for the full life. One sees India as a country torn by dissensions, intent on social progress and administrative development; needing, therefore, the literature of service, of enlightenment. Yet not that alone, for if a country neglects the literature of imagination it falls to a lower intellectual plane.

Every man can point to books which have had a particular interest for him but few could discern clearly the influence they have had on his own actions or character. Such influences have their element of chance. Shelley was influenced by Godwin; the one was a noble and exquisite spirit, the other a selfish doctrinaire. That Ruskin should be a disciple of Carlyle is a more natural sequence. These three men, Shelley, Carlyle, Ruskin, might be taken as types of imaginative writers who were also ardent reformers. Their social influence permeates through the generations, becoming indistinguishable. They have helped to mould individual and national character and they have their places in history; but it is as men of letters that they make their bid for immortality. They must be associated with the deepening of the spiritual life.

A. N. M.

WORK WITH A WILL.

[**W. Stede, Ph.D. (Leipzig)**, is known to our readers; his contributions are gaining popularity in the East.—EDS.]

"Work with a Will" is the gist of the last message of the Buddha, summing up all activity of life in an injunction than which there is none more stirring.

I define Work as activity which determines character. It is irrelevant here to discuss merit or demerit of "works," but a certain guarding is necessary against such a misapprehension as that "work" is the highest ideal of human life. Especially in modern circumstances work is too often deprived of its full meaning as a creative activity and degraded into a general reconstructive, tabulative, collective, registering activity ("busy-ness"). But to be busy is *not* necessarily to work.

More difficult is the definition of Will. By Will I mean self-determination, based on the consciousness of full responsibility and on full clearness of facts. Our will is directed towards the end which we, the owners of that will, strive. The causal chain of happening which comes into direct contact with our own life is always modified by our will; thus we ourselves create a new causality which cannot be predicted ncr formulated.

Usually our life and actions are under the influence of routine, *i.e.*, determined by mechanical habit; but a new direction in our life, that which gives it the stamp of freedom, unforeseen and unforeseeable, starts with the moment when we form a new resolution, based on a sudden strong inspiration. This birth of a new thought is always spontaneous; it is a revelation of something more and something higher, which is added to that which exists.

Life and happening are far more comprehensive than the succession of causes and effects. The latter is only a very small part of our mode of thinking. Causal law is a law of experience, is the way of explaining the past. We can never know what will definitely become of a thing since we have not yet experienced its future, which may always differ from our expectation. It is an essential part of our moral constitution that we trust to the silent assumption that everything goes well, because we *want* it to go well. Free will would be unthinkable in a world of rigid causality.

An act of free will must always appear to the outsider to be causally conditioned and dependent upon circumstances, just because to him it *appears* only, and it appears as past history in a chain of events which he for the purpose of accounting assumes to be causally determined. The freedom of any action can only be felt by the actor, it cannot be seen by others. This invisible freedom of ours is at the same time the

evidence of an invisible higher or inner necessity which to the uninitiated seems no different from outward necessity. In reality the most rigid inner necessity is also the most complete individual freedom.

Can we trust a sudden inspiration? Yes, we not only *can* but *must* trust it, for what else can guide us more reliably than our own instinct, our own life-impulse? It is the only foundation on which we can build with absolute safety. These moments of contact with a new inspiration, and our desire to assimilate it, are rare; but in their rareness all the more powerful and insistent are decisions at cross-roads; such are great moments of dissatisfaction (nirveda) with the Old, and full of vision and intense longing for the New.

How should we work?

There is only one consideration, one norm of action—how to live the best and the most useful life. This is not a direct consideration of work that has to be done; nor is it a consideration of time, worrying that it passes—which is an illusion, since time does not pass, but always is; nor is it a consideration of the idea of imposed necessity. It is the cultivation of soul-strength and power of mind, since that is the best thing which a man possesses. It is not the doing of things, the busy attitude, which constitutes a person's strength and character; but the ability for doing them, the discrimination and wisdom of and in doing them, and the unremitting zeal of executing even the smallest task by bringing it to the desired end.

Hence we have power and means to train and develop our will. It can be trained best through renunciation. The essence of will is its definite determination, which is to be measured not by achievement, but by the degree of sustention and reliability. Its control lies in its inaccessibility to distracting influences, and this control is in our power. Nothing is more worth imitating than the practice of the *yogin* in this respect, and the vow of determination is as frequent in Buddhist ethics as it is in Hindu meditation.

If the *motive* is good, the consequences will of themselves be good. Therefore I say: Do not narrow your action by thoughts of consequences. That restricts freedom and hampers action. The criterion of action is its immediate appeal to you. Let the consequences take care of themselves. Actions must and will have consequences, otherwise there would be no material for future action. Consequences can only be stated afterwards. We do not know them before they are there, and how should we regard them before we know of them?

Further, do not worry about the past, look forward. We worry about what we have done. Let us note that the present has already become the past, and looking back with regret yields no good. Looking back with joy is the only strengthening and uplifting feeling which makes us strong for the future.

It is difficult to forget, because the desire to dwell on the past is a deeply rooted habit; but unless we do let the past "bury its dead' we shall not be able tc make the fullest use of the present. "Tim

waits for no man " means that the stream of life is continuous and incessantly flowing forward, not backward, and no God can turn the evening of the day into its morning again ; it must become the morning of a *new* day.

The greatest factor in any work is the mental condition in which we perform it. That to the Buddhist is *Mindfulness* which, plainly speaking, means to know what one is doing, means to have a clear head. And what does that imply ? To judge and apply in the right way the impressions which reach us from without and the impulses which arise from within.

Through mindfulness we shall rid ourselves of the attachment to things, and we shall assume the right attitude towards the world. To the world mindfulness may appear as inactivity and as weakness. It is strength. The man controls the very source of action. One action after another is performed, but the will to act remains.

Here we may ask : " If all actions are impermanent, why do I do anything ? What is the end and aim of will and work ? " The answer is : " The aim is to make one free."

Let us take the fundamental assumption for granted that the aim of all life is freedom. To be under no restriction, nor obligation, to do exactly what we will, is indeed the highest measure of happiness. Freedom and happiness naturally explain and condition each other. The " free " man has been the greatest ideal at all times, both socially and morally, and there is no reason why we should not all be free. By Freedom in the fullest sense of the word is meant freedom from all that hinders us—detachment and dispassion. Among the main hindrances we count convention, a spirit of pettiness, prejudice, slackness, and bad habits, and they result from passionate attachment to objects of sense.

We often speak (in the Christian sense) of *virtues*. If there is any virtue worth striving for, it is Will. In the place of St. Paul's three virtues, Faith, Hope and Charity, let us put the Buddhist triad —Faith, Determination and Composure.

W. Stede.

DRAMA THE ORGANIC PART OF HUMAN LIFE.

[**Huntly Carter**, author of *The New Spirit in Drama and Art*, *The New Spirit in the European Drama* and *The New Spirit in the Russian Theatre*, has for some time been a force in the modernist Theatre Movement. He is one of the leading men who believe in the Theatre as a means of "the redemption of man from evil and the attainment of the ultimate good of society." His experience of all sides of the theatre, at home and abroad, in theory and practice, makes him an authority in this field.

In a subsequent number will appear from the pen of an Indian expert an article on the old Hindu conception of Drama entitled "Nataka," to substantiate the point this article makes about India.—EDS.]

In my book *The New Spirit in the Russian Theatre* I set forth the theory that Drama is primarily an organic part of human life, and that the drama, rightly considered, is a highly sensitized instrument of representation and interpretation by means of which man may play with, understand and illuminate his experience in quest of a tolerable system of human life.

Here Drama is conceived as the activity behind the drama, or thing, of which there are many species. Further the drama includes the theatre, which, in our day, is actually the technique of the drama, embodying as it does all the visible objects and agents of interpretation and representation.

I have held this theory a long time. It came to me in the days before the War while I was international Drama and Arte ditor of one of the most brilliant London papers. I derived it mainly from a study of the great philosophical and literary works of India.

At a moment when public interest is focused with an almost painful intensity on revolutionary politics and social change in India, the mightiest and most peaceful Empire upon which the sun has ever shone and the clouds of adversity have cast deep shadows, it may be of interest to expand this theory in the light of Eastern concept and Western endeavour.

I say in the light of Eastern concept because to-day there are two concepts of Drama struggling for supremacy. The one is Eastern which upholds the theory of Drama as an organic part of Human life ; the other Western which debases Drama as an orgy of speculation. The one has given rise to the manifestation of the dramatic genius of a whole people of a kind unknown since the Middle Age. As in Russia, and by all accounts in India, also, an extraordinary fight for an India based on the rocks of national Faith and Freedom, and for the exclusion of cultural and social ideals that do not come from the Indian people themselves, is taking place. The other is seen in the mad rush for money, power and privileges that a commercial use of the Theatre confers nowaday.

Drama as I understand it, or as Indian thought and philosophy have taught me to understand it, is a spiritual activity, potential in every one. Human beings are in fact surcharged with the spirit (commonly called dramatic instinct) and it is this, of course, that galvanizes them into dramatic action. They are, indeed, set unfolding from one level to another the moment this spring of action is touched by a vital human need.

In all truly great plays (ancient Greek, Indian, Shakespearean, etc.), in great epic poems (the Indian Sagas), in significant lives (the Life of Krishna, Christ), this spring may be found at work unfolding human beings according to decreeing Fate, Tragedy, Comedy or whatever we may call the experience that touches them. The Life of Christ is a perfect example of this Drama spring at work. It visualizes the process of passing from a physical to a spiritual level. It is visualized by the Bible which like the *Bharata* is a Divine Comedy. It actuates that prodigious epic, the *Mahâbhârata*. It is visualized in the vast struggles between peoples and forces of evil as recorded by the writers of the Bible, and the great Indian Saga Books. To-day it is visualized in a materialistic way by the Russian theatre which reflects the people unfolding under the touch of a revolutionary experience.

The New Spirit that I have in mind is the new purpose or use to which the theatre is being put owing to the reawakening (if I may say so) of the Drama spring under the touch of the social need of the moment ; and to the discovery by a people, as a whole, that they have in them an eternal element with which to explain the present, and with which to set themselves in motion towards a higher level. In plain words, they have discovered that they can do exactly as men did in the Middle Age, who were confined to the dramatic representation of the theological interpretation of human life. They may use the drama, or form, which Drama takes, as a tool and play at building a life-like model of a social world as they want it to be. In the Middle Age men played at reconstructing Heaven and its system of Government according to the plan of the Deity. To-day, men newly released to their dramatic instinct or struggling for release, seek to play at constructing a working model of a tolerable social world according to the plan of Science. To-morrow, maybe, it will be a spiritual world according to the plan of the " Soul " and Sanctity.

HUNTLY CARTER.

THE SCHOOL OF ORIENTAL STUDIES.

[**Sir E. Denison Ross, C.I.E.,** is the Director of the School about which he writes with intimate first-hand knowledge.—EDS.]

The urgent need for the provision of suitable teaching in London for persons about to take up administrative or commercial posts in the East and in Africa had long been felt, and during the second half of the nineteenth century many proposals were made to found a special institution or to make such studies a part of the curriculum of the University of London. It was not however till 1907 that Sir Henry Campbell Bannerman appointed a committee under the chairmanship of Lord Reay to consider the organisation of Oriental Studies in London. The report of this committee was favourably received, and in 1910 the departmental committee under the chairmanship of Lord Cromer was appointed to formulate in detail an organised scheme for the institution in London of a School of Oriental Languages upon the lines recommended in the Report of Lord Reay's Committee.

The first question considered was that of a site and buildings for the School and finally the London Institution in Finsbury Circus was decided on, and having been acquired by an Act of Parliament was changed and added to with a view to providing class rooms. That is briefly how the School of Oriental Studies in London came into being under a charter dated June 1916.

The Governing Body was next appointed with Sir John Prescott Hewett as first chairman. In October 1916, the first director was appointed and soon after work was begun with such staff as had been possible to collect at such a time.

On February 23rd, the School was formally opened by H. M. The King.

It was realised from the first that the function of the School would be not only to provide efficient practical teaching of the spoken languages of Asia and Africa but also to constitute a School of research into the ancient languages, religions and history of the East. The School thus would unite in one institution the teaching of a university type and a school of living languages. In connection with the former aim the School applied for and obtained admission as a School of the University of London.

While the War was in progress the demand for academic teaching naturally was very limited. On the other hand the requirements of the Army and Navy, the provision of instruction in Arabic, Turkish and Persian were greatly appreciated by the War Office and the Admiralty in order to supply interpreters for the Forces engaged in the Eastern theatre of the War, and it was found that an intensive course of six months tuition given both by Englishmen and native teachers of these languages turned out men capable of rendering

valuable services. Thus it happened that in its early days the School of Oriental Studies was mainly frequented by officers in uniform. Not till 1919 were we able to develop fully the academic side and to make appointments to professorships and readerships which had been instituted by the University.

From that time onward more and more candidates for higher degrees in Oriental languages and history began to join the School, especially post-graduate students from India. Much importance was attached to the teaching of Oriental history and in connection with the institution of Branch 3 in the B. A. Honours Examination a Professorship of Oriental History with special reference to the history of British India was created.

The languages which have attracted the largest number of pupils are Arabic and Chinese. In the former no less than 6 teachers are employed and in the latter 4. In the case of all spoken languages students usually have the benefit of instruction not only from an English teacher but also from an inhabitant of the country where the language is spoken.

The number of students has risen steadily year by year and has reached 600, a total which tests the full resources of the School in staff and accommodation.

The public is gradually beginning to realise that this institution exists, but is still slow to recognise the great importance of acquiring some knowledge of an eastern language at home before proceeding to an eastern country for purposes of a business or an administrative career.

The Banks trading with the East send regularly numbers of clerks who are to be sent abroad to study such languages as Chinese and Hindustani, but although what they learn is better than nothing at all, one cannot expect young men who are working in banks all day to acquire very much of a difficult foreign language in a course of 2 hours a week. The difficulty with regard to the banks is that a man serving in the East is liable at any moment to be transferred, say from China to India, or from Southern China to Northern China. A similar difficulty exists in regard to the Consular Service where the question of promotion may lead to the transference of a man thoroughly acquainted, say, with the Persian language and people, to South America. But for all who know where they are going to spend their days the importance of making a beginning of the language at home is self-evident, for apart from considerations of climate which in most oriental countries tends at the outset to reduce the energies, it is certainly the case that during the first year or so of residence in a totally strange country a man's time is fully occupied in learning his new duties and in adapting himself to unwonted surroundings. Such are not the conditions in which to embark upon the acquisition of a new language.

The School of Oriental Studies has in all appearances justified itself both in regard to the academic and the practical side, but there

still remain many improvements and additions to be made which the state of our funds do not at present allow.

It is significant that with the exception of a lecturership in Iranian studies, lately created by the generosity of the Parsee community in Bombay, and a readership in modern Hebrew, none of the many important languages taught have yet been endowed from private sources. We confidently look forward to the permanent endowment before very long at any rate of the Chairs of Sanscrit, Arabic and Chinese.

In conclusion a word must be said regarding our library. The nucleus of this collection was formed by books on oriental subjects transferred from University College and King's College. The rest of the Library, which now contains upwards of 50,000 volumes, has been collected by purchase or gift during the eleven years of the School's existence. The Library is specially rich in Chinese literature, thanks to its acquisition of the Morrison Library, formerly in University College, and to the generous gift of two Chinese gentlemen. I may add that the School publishes a Bulletin to which articles are mainly contributed by members of the staff and which has now reached its sixteenth number.

E. Denison Ross.

The Adept sees and feels and lives in the very source of all fundamental truths—the Universal Spiritual Essence of Nature, Shiva *the Creator, the Destroyer, and the Regenerator. As Spiritualists of to-day have degraded "Spirit," so have the Hindus degraded Nature by their anthropomorphistic conceptions of it. Nature alone can incarnate the Spirit of limitless contemplation. "Absorbed in the absolute self-unconsciousness of* PHYSICAL SELF, *plunged in the depths of true Being, which is no being but eternal, universal Life, his whole form as immoveable and white as the eternal summits of snow in Kailasa where he sits, above care, above sorrow, above sin and worldliness, a mendicant, a sage, a healer, the King of Kings, the Yogi of Yogis," such is the ideal Shiva of* Yoga Shastras *the culmination of* Spiritual Wisdom. . . . *Oh, ye Max Mullers and Monier Williamses, what have ye done with our Philosophy!*

Mahatma K. H. (1881.)

PONGAL, THE ARYAN CHRISTMAS

[**N. Kasturi Iyer, M.A., B.L.**'s., very interesting article should be read in conjunction with the opening Editorial pages.—EDS.]

The winter solstice ushers into Hindu households an interesting group of festivals which conserves the folk-lore and tradition of centuries of cultural evolution. Among all peoples the event is celebrated as the Birthday of the Sun and it is admitted that "the Christmas festival is nothing but a continuation, under a Christian name, of this old Solar festivity; for the ecclesiastical authorities saw fit, about the end of the third or the beginning of the fourth century, arbitrarily to transfer the nativity of Christ from the 6th of January to the 25th of December, for the purpose of diverting to their Lord the worship which the heathen had hitherto paid on that day to the Sun."

In India, the apparent turning of the Sun to the North is of special significance. Dakshinayana, or the half year that has just closed, is "the night of the Gods." The winter solstice marks the dawn of the Divine day when pious men on earth can start on pilgrimages, perform sacrifices or study the scriptures. The "marriage season" in India is all during the "brighter half-year," even death would be welcomed by many an orthodox Hindu if it should come upon him then. It is said that the great Bhishma, hero of the Mahabharata war, waited patiently, lying on a bed of arrows rather than secure release from the body during the nocturnal months of heaven. The Hindu belief is that the stars of the North are different and weaker in their influence upon men, cattle and crops, between the 21st of June and 21st of December. The change indicated by the solstice is therefore welcomed everywhere as bringing in a new season of prosperity and joy. The Hindu calculation of the date differs from the Western one in disregarding the precession of the equinoxes, and hence it is observed 23 days later, on the 14th January, when the Sun passes into the house of Makara (Capricorn).

In South India, the solar festival coincides with the primeval harvest festival, when the grain newly garnered is offered to the Gods. The day is therefore called Pongal—which means boiling or cooking. Astrologers watch anxiously for the day on which the Solstice occurs, so that they may predict with reference to the texts the general features of political, social and economic life in the coming year.

The last day of Dakshinayana sees South India in holiday mood and busily preparing for a care-free three-day programme of rites, social and scriptural. It is "Bhogi Pandigai"—the Festival of Enjoyment dedicated specially to Indra, the controller of clouds and of seasonal rains, and the chief Reveller of the Gods, hilarious and happy, whose laughter is the thunder. Great festivals of Indra are mentioned in such classical Tamil texts as the *Manimekhalai*, the description bearing

close analogy to that of the *Mahabharata* (Adi Parva, ch. lxiii). There is a curious legend reminiscent of a popular compromise between the worshippers of the pastoral Krishna, and the Aryan agricultural Indra, which merits mention. Lord Krishna, provoked by the insolence of Indra, who was filled with conceit at the incense burnt at his altar on Bhogi Pandigai, directed the cowherds of Brindavan to worship instead a great hill full of pasture meadows, appropriately named—Govardhana. Indra, deprived of customary tribute, poured down in merciless wrath all the rain of all the clouds upon the land of the cowherds, but Krishna procured for them a refuge by raising up the Govardhana Hill itself. Balked of his revenge, Indra acknowledged his inferiority and Krishna permitted Bhogi day to be celebrated as usual. Sir Valentine Chirol, in a recent book, dwells on a unique ceremony at Chattarpur where, in the presence of the Maharaja, Indra is compelled to bow down every year to the family deity of the ruler.

The Brahmans in attendance on the Maharaja's family God immediately swarmed up short ladders on either side on to the howdah, and invading it with loud war-cries, knocked the God Indra's attendants about with every appearance of violence and seizing hold of the idol itself bundled it unceremoniously down to the ground, where they and not its own attendants supported it and made it turn its face to the Maharaja and his God.

The cup of Indra's humiliation is thus filled drop by drop in Indian popular religion !

To resume. Long before the Bhogi Festival, the village artisans are busy repairing and decorating every Hindu house ; the housewife carries out much scrubbing and cleaning ; the walls and lintels of doors are painted in auspicious colours—there are pictures of Krishna and the Gopis, of Ganesh ; " a very favourite representation is that of an English soldier prostrate beneath the feet of a tiger who glares at the sepoy who is bravely trying to rescue his pale comrade." The male members of the family purchase new vessels, clothes or ornaments. Immediately before sunrise, the dirt and rubbish that has accumulated in the past year, collected with laborious care and swept on to a central heap, is set on fire. The urchins gather around the pile in the shivering morning air and drag their elders too, for proud indeed are they, since for weeks previously they have been busy gathering, in true competitive glee, sticks, straws, old winnows and baskets, dead leaves, worm-eaten wood and everything that will and ought to burn. " This Fire," Charles Gover observes, " is the oblation to Surya—the Sun God—and wakes him from his sleep, calling on him to again exert his power and gladden the earth with his light and heat." When the embers have died down into a glimmer, all the villagers bathe and begin the worship of Indra. A few songs are sung and each family partakes of a sumptuous festive meal. The evening is spent in a round of visits or purchases for the next day and, at night, sometimes an open air dance to the tune of tom-tom and trumpet is indulged in.

But all this is preliminary to the great occasion—when the Sun transcends Capricorn. The dark half year is over and a purificatory bath is therefore the first event in the morning. A holy river or tirtha

or, what is more efficacious, the junction of two rivers, is earnestly sought after by many a Hindu that day. The Ganga meets the Jumna at Prayag and no place is so reminiscent of all that is stirring and strengthening in Hindu culture. Poorer pilgrims of the South wend their way to Ramesvaram or the Cauvery or some nearer holy spot. *Til* seed and water poured out to the *manes* that day assume an added significance ; no moment is more opportune for the initiation of disciplines or of expiatory rites. Gifts multiply in fruit if given at this time and inscriptions abound with instances of endowments made by Royal personages and chieftains on Makara Sankranti day. According to the *Varahapurana*, a full moon, a new moon, a day of the transition of the Sun from one Zodiacal sign to another, a Vishuva Sankranti, a yugadi, an Ayana Sankranti (the beginning of Dakshinayana and of Uttarayana) are, each, a hundred times as auspicious as the preceding, for gifts.

Our concern is more with the folk festival of Pongal and the celebration of the holiday by the people. The Sun spreads a peculiar charm that day in the clean and tidy villages, where every house front is decorated and everyone is dressed in the newest or the cleanest clothes. The elders ceremoniously bless the children and others, and present them with clothes or ornaments. The women enter upon the cooking of the newly harvested rice in new or consecrated vessels. "The Pongal dish of rice is as important a test of housewifely skill in the Madras Presidency as the Christmas plum-pudding in English homes." Every constituent of the dish has to be a produce of the season just closed and the preparation itself is done in the open courtyard of the house. The rapidity with which the fire is lit and the milk boils, the direction in which the boiled milk overflows the pot, are all observed with anxious care, since each little fact concerning the cooking is of great meaning in village life. Of course, the pot is placed in position on a new hearth after invoking Ganesh, the shield against all obstacles, but the ways of Gods are inscrutable and they speak to men in many voices. The Pongal offered to the Sun is then distributed among all members of the family, including the four-footed friends. That evening, when man meets man, it is asked—"Has it boiled ?" and the answer comes—"It has."

Childhood is the most precarious stage of life in India and mothers consider, as deadly enemies of their little ones, the evil eye, witches and ghosts and sorcery. Hence all holy days are availed of to wave lights around them, or to chant protective formulæ in their presence. On Pongal day, however, sesame seeds (fresh and whitened) are poured over the children or waved round them thrice and then distributed with coco-nut and sugar to relations and neighbours. Women in holiday dress, followed by gaily bedecked girls, flit about from house to house exchanging greetings. Rai Bahadur Gupta observes that on the afternoon of the Sankranti day, men visit their friends and relations with their children and distribute *til* seed with sugar, saying "*til ghya, gul ghya, ani god bola*"—"accept this til and sugar and speak sweetly to us". Every daughter has to be present on Pongal day, to celebrate the occasion, for it is essentially a domestic festival.

No Brahmin officiates and the rites are simple and significant. The master of the house is the leader of the family group. Gifts are made to servants, and tenants, " to cows and calves and beggars".

The third day is Māttu Pongal or the Pongal of cattle. No other country holds the cow in such intense veneration as India, though centuries of supineness have justified the modern charge of neglecting the breeding of cattle and of paying little heed to their preservation. That day is a holiday for the cattle, after a period of strenuous exertion in the fields. They are elaborately cleaned as a preliminary to a good deal of painting of the horns, tying of bells and anklets, and decoration. Garlands of wild flowers are wound round their necks and saffron water sprinkled all over their sides. The grateful villager and the housewife then bow down to the beasts and march round them in prayerful attitudes. After being surprised by a sumptuous meal, the cattle are taken in procession along the streets, surrounded by the din of all the drums of the neighbourhood aided by all the throats of the young. Finally, across a narrow strip of burning fire, the cattle are forced to leap. Anthropologists ascribe this widely prevalent practice to the primitive belief in the quickening and fertilising influences of bonfires and as preventing the evil effects of witchcraft. Thus, a good deal petted and ultimately scared out of their wits, the cattle ruminate in their sheds sorely perplexed at their holiday.

These three days are as Wilson wrote :

> red letter days of the calendar—significant signs—importing what they designate—public holidays—days on which the artificer and the peasant rest from physical exertion, and spend some passing hours in a kindly communion of idleness with their fellows, in which, if the plough stands still and the anvil is silent, the spirit of social intercourse is kept alive and man is allowed to feel that he was born for some nobler end than to earn the scanty bread of the pauper by the unrelaxing labour of the slave.

The steadfastness with which these festivals are being observed by the Hindu, despite poverty and declining zest in life, is an indication of India's innate conservatism which might yet be of immense value to the World.

N. Kasturi Iyer.

RACE AND CULTURE.

[**Dr. Kelly Miller, M.A., LL.D.,** is Dean of Howard University and has been Professor of Sociology since 1890; this University at Washington D. C., though undenominational, is mostly used by the Negroes, and turns out many graduates, some of whom have attained distinction, like our reputed author.

The central note of this short article is Theosophical; every stage in any civilization represents an expression in human endeavour. From forest-dwelling savages the city-man of to-day can learn many a lesson, thus quickening the elimination of his own savagery. Again, the race to which our author belongs, is contributing something in the building of America which no other class can offer. Similarly in refining and elevating modern human civilization, India has something to offer of philosophical outlook and spirituality which no one else possesses. Peace between the nations, as good will between East and West, depends on a proper blending of cultures which are avenues of growth.—EDS.]

Race is usually defined as a group of individuals who possess a common body of inherited characteristics, such as colour, hair, features, and other physical peculiarities. We also know that such a group, by long adaptation to the same environmental influences, acquires certain more or less inalienable mental and moral traits, which come to be looked upon as peculiar to this or that particular race. Whether mental and moral traits are physically or socially inherited gives rise to an endless controversy which is here suggested only to be avoided. Why have all of the great religions come out of Asia, and the great inventors and discoverers from Europe? Why is the personality of the Italian so manifestly different from that of the German? Why does the African differ so markedly from the European in docility of temper and sluggishness of will? Shall we account for all of these widely divergent manifestations of spirit and temper in terms of race or environment?

Whichever fork of the road we may choose, the same plain facts of observation and experience stare us in the face at the end of the journey. The different so-called races express their souls in different modes of manifestation. It is important for us to recognize that each race variety has its special cultural contribution to make to the sum total of human expression.

There are certain conditions which must be provided if the special genius of each race is to come to full expression, though it is remarkable what fine contributions have been made to the common store even by under-appreciated minorities. Thus, probably, the finest music characteristic of America is the contribution of the American Negro, the jubilee melodies and spirituals that have welled up from the Negro's heart like the trill from the throat of the bird.

The ideal is unattainable, however, unless the men of every race have due respect and regard for their own racial inheritance. They do a grave disservice to a race who teach its young men to despise their antecedents. The race that thinks it has nothing to learn from

its ancestors disinherits itself. It may ape the culture of an alien race, which may despise it for its pains or, flattered by emulation, may tolerate its members, but nothing can make up to a tree for the loss of its roots.

Another facet of the problem is that no culture can be complete in isolation. No man liveth to himself, and no race can play its part alone on the world-stage. Just as a single note does not constitute music, however indispensable in the woven harmony of a symphony, so the culture of any race, however distinctive and colourful, must be seen in its due relation to that of other races and to the general stage of world-culture, to show up at its best. That is one reason, among others, why mutual friendliness among the different peoples of the earth is of paramount importance. And growing friendliness depends, in large measure, on closer acquaintance with each other's backgrounds, ethical, social, political, religious. Sympathy is the fruit of understanding.

So far as lies in our power, we have to see that no race is prevented, by environmental conditions beyond its control, by oppression or contempt, from making its distinctive contribution to the mosaic of civilization ; and, further, that the race expression shall be evaluated truly, and put to suitable and adequate use in every case.

KELLY MILLER.

The progress we have achieved, so far, relates in every case to purely physical appliances, to objects and things, not to the *inner* man. We have now every convenience and comfort of life, everything that panders to our senses and vanity, but not one atom of moral improvement do we find in Christendom since the establishment of the religion of Christ. As the cowl does not make the monk, so the renunciation of the old Gods has not made men any better than they were before, but only, perhaps, worse.

The simple truth is that the word "civilization" is a very vague and undefined term. Like good and evil, beauty and ugliness, etc., civilization and barbarism are relative terms. For that which to the Chinaman, the Hindu, and the Persian would appear the height of culture, would be regarded by the European as a shocking lack of manners, a terrible breach of Society etiquette. . . In Bombay the Puritan English woman regards, suffused with blushes, the narrow space of bared waist, and the naked knees and legs of the native woman. Bring the Brahmanee into a modern ball-room—nay, the "Queen's Drawing-room"—and watch the effect produced on her !

H. P. BLAVATSKY. (*Lucifer—August* 1890.)

SOCIAL EVILS OF BIRTH PREVENTION.

[**Dr. Halliday Sutherland** of London, a graduate of medicine of Edinburgh University, is prominently identified with the opposition to Birth Prevention in England. He is the Honorary Secretary of the League of National Life. Statements in his book *Birth Control,* published in 1922, brought about a celebrated libel action when he and his publishers were sued by Dr. Marie Stopes. The suit lasted two and a half years and cost the defendants and their friends over £10,000. The Lord Chief Justice of England gave judgment for him and his publishers but the decision was reversed by the Court of Appeal on July 20th, 1923. On appeal to the House of Lords, the judgment of the Lord Chief Justice was restored on November 21st, 1924. This shows the deep conviction against Birth-prevention of Dr. Sutherland who sacrificed much in time and money to stand up and fight for it.

Occultism in Theosophy regards every artificial method of birth-prevention as an abomination. Its standards for Marriage and the Home are as noble as they are high, while it demands strict celibacy during a period of inner development for the true seeker of the Wisdom. Further, it holds out self- and sense-control as the one and only sure method for any self-respecting soul.—EDS.]

The aims of birth prevention by means of contraception are two-fold—to lessen suffering and to increase happiness ; ends good in themselves. These promised benefits depend on the truth or falsehood of two assumptions. First, that a natural unrestricted birth rate is the *cause* of poverty, famines, unemployment, high death rates, and war : or, in other words that these evils have no relation to human selfishness and only exist because too many children have been and are being born. Secondly, that happiness is increased when sex union may have no possible relation to the procreation of children. This last assumption is claimed as a new and scientific discovery, although in reality it is the view that was held far back in the mists of time by the first Courtesan. Moreover I maintain that there is no argument in favour of contraception that cannot be refuted, decently and in order, by reference to the established laws of biological, economic, and ethical science.

This, then, is the issue on which there is now a clash of thought throughout Western Europe. Those who advocate contraception are, strange to say, mostly Humanitarians, and a love of humanity as a philosophy of life usually ends in a hatred of mankind in the mass. Thus it is argued that if the poor will not use the boon of contraception, they should be sterilized and that if contraception does not improve the race, the halt, the maimed and the blind should be destroyed in a Lethal Chamber. So wide is the controversy that even the language of debate has been debased, and words themselves have ceased to have a meaning. And now Voices from the East are heard. Self-discipline and not love of humanity is the first step on the Aryan Path that leads through peace and happiness to the transcendental heights of God.

Contraception is unnatural because it is an inversion of the Natural Law whereby the Divine Will is expressed in manifestation. Throughout Nature the purpose of sex congress is procreation of species. The sex instinct is natural and normal, and involves no question of right or wrong apart from the circumstances under which it is gratified.

To most ordinary men and women sex union is the physical realisation of that intellectual craving for intimate understanding, natural to an existence in which each of us must live and die alone. Without that craving, or love, governed by reason, sex union between human beings is on a lower plane than amongst animals, where it is ruled by instinct. In Nature there is thus the primary purpose of sex union, procreation of species, and the secondary purpose, sensations of pleasure of creation whereby the primary purpose may be achieved. Now the primary includes the secondary, but the secondary does not of necessity include the primary, and contraception is held to be unnatural because it involves the doing of an act, whilst the primary object for which that act was intended is being frustrated. That is the simple truth in terms of biology and of ethics.

As mankind has free will it is possible for any man or woman to say—"The human will is greater than Nature. In this matter I shall act contrary to the Natural Law. I shall take the pleasure and avoid the debt, in order that my happiness may be increased."

Those who adopt this mental attitude may forget that this particular pleasure is the gratification of a nerve, whereas happiness is a mood of the mind. They may forget the wisdom of the ages—that those who seek pleasure never find happiness. All these things they may forget, but nevertheless their attitude of mind is clear and comprehensible to others. I have stressed this point in order to show on the other hand the mental confusion of those who maintain that contraception is not unnatural. Their confusion of thought is inevitable, because they know neither the meaning of words nor the principles of reasoning. When they meet the words "Natural Law" they think of the laws of physics, such as Gravitation, and not of the Unseen Momentum of the Universe as expressed in Life. When told that contraception is unnatural they answer—"Unnatural! It is unnatural to stop our teeth, but we do it, and no one thinks it wrong." That answer is hailed as convincing by the half instructed and half baked millions to whom it is addressed. And yet in that very answer their original contention is condemned. The purpose for which teeth are stopped is to *assist* the function of digestion. The purpose of contraception is to frustrate the function of generation. Not least of the social evils of birth prevention is the loose and muddled thinking with which it is associated.

The advocacy of contraception lowers the standard of sex morality amongst married and unmarried alike, because, as a means of preventing pregnancy, contraception does not imply, and indeed may obviate, the necessity for self-control. That is *one* essential difference in principle between contraception and the use of the safe period, as a means of

avoiding pregnancy. Under certain circumstances, medical or economic, it is necessary to limit the size of a family, and apart from absolute continence, which in marriage may be difficult or impossible, the use of marriage may be limited to the week preceding the menses, when conception, although not impossible, is least likely to occur. This implies of necessity at least three weeks of self-control. Moreover, no mechanical obstacle is used to prevent pregnancy; there are no ill effects on the health of the man or woman; and the intercourse is physiological. And yet there are some who hold that there is no difference in principle between the use of a contraceptive and the use of the safe period as a method of birth control. They say that the difference is only in the method and not in the principle involved. It would be as honest to suggest that there is no difference in principle between Socialism and Capitalism, since both agree that property should be controlled. The Capitalist advocates private control, the Socialist, public control. Can anyone honestly maintain that this is merely a difference in the method of controlling property? Only a very muddle-headed person could do so, and only a muddled mind could argue thus—Births may be limited by self-control: but births may be limited by contraceptives. Therefore self-control is the same as using contraceptives.

That is an example of how even simple words may cease to have any meaning in the minds of those who have never been trained to think for themselves. In order to enlighten them I quote the classical example of false reasoning—

Every negro is black:
But every negro is a man:
Therefore every man is black.

These false syllogisms on which the case for contraception is mostly based deserve close study in order that their fallacies may be lucidly exposed for the benefit of those who are too ignorant to recognise the deception that is being practised on their minds. Other social evils of contraception are more obvious. Thus it is advocated in place of social reform. That is inevitable because the policy of contraception is based on the assumption that a high birth rate is the *cause* of social misery. Here again the theory of contraception is in direct opposition to ascertained biological facts. Throughout the vegetable and animal kingdoms the birth rate is regulated *in relation to the chances of death.* The high birth rates amongst the poorest people are Nature's methods of making good the leakage from the high death rates of insanitary conditions. This law was discovered by Doubleday in 1837. It was re-stated by me in 1922 in these terms—*Under circumstances of hardship the birth rate tends to rise, and in circumstances of ease the birth rate tends to fall.* There are no exceptions to that Law, either amongst animals or mankind. Thus the Fulmar Petrel of the mid-Pacific has no enemies, and flourishes, although it lays but one egg a year. In contrast to this bird is the conger eel, who has many enemies and whose survival depends on the production by each conger of fifteen million eggs a year. So also under conditions of hardship the human birth rate tends to rise. Between 1800 and

1820 social conditions in England were deplorable, and in many parts of the country there was famine. And yet during the first ten years of that period the population of Britain increased by 14 per cent, and during the second decade by 20 per cent. Again as social conditions improve, the birth rate tends to fall. Thus in the Suez Canal Zone during the first decade of this century the death rate was reduced from 30 to 19 per thousand, by reason of a campaign against malaria. As the infant mortality was also reduced an increase of population was expected. But there was no increase of population, because as social conditions were improved the birth rate fell of its own accord. Nor was there here any question of contraception, because the people were strict Mohammedans, to whom this practice is forbidden.

The chronic poverty of India is in no way caused by the high birth rate, since there is poverty both in the thinly and thickly populated regions. And yet contraception is advocated as a panacea for social misery in India and this in spite of the obvious existence of admitted social evils—such as (*a*) no fixity of tenure outside Bengal; (*b*) unchecked usury; (*c*) a plague of litigation; and (*d*) rigid methods of taxation, especially the tax on salt. In face of examples such as this it is almost incomprehensible how anyone outside Bedlam could regard contraception as a measure of social reform.

There are many who practise birth prevention in perfect good faith, but on the other hand contraception tends to encourage anti-social qualities, such as selfishness and the vulgar mental attitude, well named in France "*l'esprit arriviste*"—the desire to be social climbers. It is also probable that the greatest social evils of contraception are outside of marriage. The advocacy of contraception conveys the knowledge of how sex desire may be gratified without the pain, publicity amd responsibility of children. Thus the fear of pregnancy is removed from *unmarried* men and women, and that fear may be a salutary restraint and inducement to right conduct, when nobler restraints have weakened or failed. Amongst the married contraception leads to small families, and although the parents of a large family may envy the comfort enjoyed by those who have only one or two children, the fact remains that the large family is the greatest novitiate into Life. Their struggle for existence begins in the nursery. In a recent book on the Royal Navy there is this significant comment that "the men of exceptionally fine physique and character were nearly always from large families whose parents had both married young."*

HALLIDAY SUTHERLAND.

* *Three Rows of Tape* by A. Trystan Edwards, London. W. Heinemann Ltd., 1929.

HINDU NAMES.

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In this interesting article our author deals with a Hindu custom rooted in old tradition and followed by instinct. That it is not meaningless superstition will be clear from the study of the extracts taken from the *Secret Doctrine* of H. P. Blavatsky and appended to the article.—EDS.]

"What's in a name? A rose by any other name would smell as sweet." Still among the peoples of the West there is the christening ceremony at which the child receives the name of some Saint, or biblical character, and often of some relative and friend. Among our Muslim brothers many bear the names or titles of the Prophet and his followers, and very early the practice of Christian names was adopted, and Isu which is derived from Jesus, is a much more common name among them than is the original among Christians. While Miriam Bibi is as universal as Mary.

Long before the practice grew among the Christians and the Muhammadans, the peculiar custom of naming children after one or the other of the divine names was extant in India. We do not find any trace of this custom in the Vedas. The proper names in the Vedas are either nick-names or fancy-names, but they are never the names of the Deity. So far I have come only rarely across passages in the Upanishads or in the Brahmana portions of the Vedas in which the names of persons are the names of one or the other deities mentioned therein. Rare and exceptional instances that I remember are,—Vamadeva, which is the name of a Rishi as well as of God Siva; and Hiranyanabha which occurs in the *Prasnopanishad* as the name of a Kausalya, or the native of Kosala or a Rishi of the Kosala country, where Hiranyanabha is one of the names of Brahma. But the generality of names are like Ratheetara, Paurasishti, Moudgalya, Trisanku in the *Taittiriya Upanishad.* Other lists of names are found in the *Chandogya Upanishad* and in the list of Vamsas (genealogies) of Brahmanas given in the *Brihadaranyaka Upanishad*, and most of these are fancy names. Nick-names like Satyakama (love of truth), son of Jabala, Silaka (Stone), son of Salavati, Sweta-ketu (White bannered), son of Aruna, Bharadwaja (a kind of bird), Ghrita Kausika (ghi Kausika), Agnivesya (House of fire), Vyaghrapada (Tiger-footed), Silpa (Statue), remind us of surnames still current in Europe.

The rare instances that I have mentioned appear to be accidental and do not warrant the inference that the names were given in those days to individuals as indications of devotion to any god or deva. In this connection it would be interesting to refer to a passage which relates to *Namakarana* (naming or christening) and which does not

contain any indication of the now popular Hindu practice of naming individuals after the gods. The passage occurs in the early portion of the *Kowsheetaki Upanishad.*

Similarly we do not meet with this custom in the earlier Puranas. It is probably only with the rise of the Bhakti (devotional) movement in Hinduism that the naming of children after one or other of the several names of Deity became usual. Some of the earliest personages who are thus named are Sankara, Purushottama, Prabahkara, Vasudeva, Yadava, and Kumarila. The practice, however, had another origin somewhat earlier than the Bhakti movement, though in very limited circles. Some of the ancient kings called themselves after the names of either Vishnu or of Siva on their accession to the throne. This was due probably to the panegyric of the Court poets who compared them with the gods in their laudatory verses. But the usage that spread along with the Bhakti movement is based on an altogether different idea. The idea of naming children after the Lord became popular because it was thought that frequent repetitions of several divine names, although without any thought of the sacred origin, helps in the accumulation of *Punya* (merit) and consequently in the progress towards salvation. It is notable that one of the earliest Alwars who sang about Vishnu in Tamil, Vishnuchitta (popularly known as Perialwar) has in a decade of verses emphasised this point of view of the Bhakti cult. He says :

> Name your children after Narayana : the mother of that child whose name is Narayana will not go to hell even if she deserved it. What is the use of naming your children after patrons and kings merely in the hope of getting jewels and fine clothes as presents from them ? It does not matter even if you lose the patronage of rich people by not naming your children after them. Name your children after Deity even though you have to live a mendicant's life. If you call your children Govinda or Madhava you will save yourselves from hell in consequence. Of what use is it to name a mortal by a mortal's name ? A divine name given to a child is like nectar poured into a rotten receptacle. It makes that receptacle wholesome and nectar-full. Therefore name your children after the thousand names of the Lord.

This poem of Perialwar finds a parallel in the *Bhagavata Purana,* where a woman who by unholy acts deserved eternal torment in hell attained salvation, because she remembered on her deathbed the name of Narayana, the name she had given to her child. This practice of naming children after the several names of Deity is embodied in one of the Smritis or guide books on Hindu conduct. Therein it is said that one of the five ways by which a person indicated that he was a slave of another was the adoption of his name to himself. It is this idea that underlies the universal adoption of divine names by the Hindus. There is a diversity of gods and goddesses in the Hindu pantheon and each of these has a host of names for his or her devotee to choose from. All these names have meanings and indicate one or other of the several attractive aspects of Godhead There is therefore no dearth of beautiful personal names among the Hindus ; and it may be that at the back of the minds of even the least cultured Hindus there is the central idea of the one Deity whose different aspects the several deities of the Hindu pantheon are, and which idea has been

so well expressed in the Upanishads: "The One exists, the learned call It variously."

Naming children after one or the other of the divinities is to the Advaitee constant reminder of his cardinal doctrine that all souls are identical with the one God. The same characteristical naming of persons is to the Hindu Bhakta a constant reminder of the relationship of the Master and the slaves, the Guru and chela, that exists between God and His creatures, the Universal Self and the Jiva-atmas. In either case this peculiar custom of the Hindus serves to remind one constantly of one's relationship with the Supreme Deity. It is said that "George Eliot" chose that name as her pen-name, because it was a "mouth-filling" name. There are fortunately many such "mouth-filling" names given in the Lexicons—like *Amarakosa*—as the names of the gods, from which the believing Hindu can choose what he likes. More names, if required, are to be found in the Namavalis or lists of names given to the Hindu gods and goddesses, names which are repeated during the hours of prayer by devotees.

In South India (where the Bhakti cult is reported to have originated) we find the practice of naming children after the names of the gods widely prevalent; and although it is true that in North India the custom prevails to the same extent, still North Indians use other names as surnames or family names and contract the names of the deities as initials. There is a growing tendency in recent years among South Indians also to follow the North Indians in this respect—a tendency which on a recent occasion the Rt. Hon. Mr. V. S. Srinivasa Sastri noticed with regret and made adverse comments upon.

V. NARAYANAN.

NOTES ON THE ABOVE.

As beautifully expressed by P. Christian, the learned author of "The History of Magic" and of "L'Homme Rouge des Tuileries," the word spoken by, as well as the name of, every individual largely determine his future fate. Why? Because—

> —"When our Soul (mind) creates or evokes a thought, the representative sign of that thought is self-engraved upon the astral fluid, which is the receptacle and, so to say, the mirror of all the manifestations of being.
>
> "The sign expresses the thing: the thing is the (hidden or occult) virtue of the sign.
>
> "To pronounce a word is to evoke a thought, and make it present: the magnetic potency of the human speech is the commencement of every manifestation in the Occult World. To utter a Name is not only to define a Being (an Entity), but to place it under and condemn it through the emission of the Word (Verbum), to the influence of one or more Occult potencies. Things are, for every one of us, that which it (the Word) makes them while naming them. The Word (Verbum) or the speech of every man is, quite unconsciously to himself, a BLESSING or a CURSE; this is why our present ignorance about the properties or attributes of the IDEA as well as about the attributes and properties of MATTER, is often fatal to us.

> "Yes, names (and words) are either BENEFICENT OR MALEFICENT; they are in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to say, to the LETTERS which compose them, and the NUMBERS correlative to these letters."

This is strictly true as an esoteric teaching accepted by all the Eastern Schools of Occultism. In the Sanskrit, as also in the Hebrew and all other alphabets, every letter has its occult meaning and its rationale; it is a cause and an effect of a preceding cause and a combination of these very often produces the most magical effect. The vowels, especially, contain the most occult and formidable potencies. The Mantras (esoterically, magical rather than religious) are chanted by the Brahmins and so are the Vedas and other Scriptures.

—*Secret Doctrine* I. 93-94.

The *power of names* is great, and was known since the first men were instructed by the *divine* masters.—*Secret Doctrine* II. 767.

Thus, Vaivasvata, Xisuthrus, Deukalion, Noah, etc., etc.,—all the head-figures of the world-deluges, universal and partial, astronomical and geological—all furnish in their very names the records of the causes and effects which led to the event, if one can but read them fully.—*Secret Doctrine* II. 335.

MORAL AUDIT IN INDUSTRY.

[**Jerome Davis** is an educator and sociologist and is connected with the Institute of Human Relations at Yale University. He is one of the Editors of *The Journal of Social Forces.*—EDS.]

We are living in an acquisitive society. America is immersed in a capitalistic civilization. We have a money culture. Future generations will say we have a money stereotype. To some degree we have a psychopathic obsession on prosperity. The result is it has become a standard practice to have an annual *financial* audit. Businesses are considered successful in proportion as the annual financial audit shows large profits. The human side of the business is neglected. The theory has been advanced that in America it is impossible to make large profits unless business is so organized as to help employees to the maximum possible extent. This theory is fallacious. A concern can make huge profits and still treat its employees very unfairly. Long hours, low wages, recurring unemployment may wreak havoc with the labour forces in a company which is still making colossal profits. We need a *human* audit of industry to correspond to the financial audit. This would help to safeguard all the parties to industry—labour, management, capital and public. Without some such device we can never find the truth about industry, much less humanize our economic machine.

In America the Civil War, fought to free the slaves, occurred half a century ago; the World-War, fought to end all war, is already more than a decade away, yet still America faces an ever-recurrent civil war on her industrial front. The conflict is all the more deadly because it is carried on under the guise of peace. We have only to recall the record of the past few years to hear again the tumult of strikes, the shouting of red alarms, and the battle cries of labour massacres. Almost every basic industry suffers—coal, railroads, and, but yesterday, the southern textiles. Yet we still remain bewildered and uncertain as to diagnosis or treatment.

The fact is that in industrial conflict, as in all war, the truth is exceedingly elusive. It is especially difficult for those within an industry or even within a local community to study the situation impartially. Feeling is too tense, social pressure is too great and the press is too partisan, to permit of an impartial appraisal. Class bias, the prejudice of our middle-class thinking, the warping effect of the present social order, or any order in which we live, all play their part. *We are all blinded by layer after layer of social custom, convention and tradition.* Our present way of life seems of necessity the right way of life.

It surely should be possible to have a human audit which would ascertain scientifically the actual conditions in an industrial concern investigated. Questions which might be asked in such an audit

include not only the capitalization, dividends paid, etc., but the number, cause and results of any strikes that have occurred; the number of office and plant employees; the company's wage-scale policy; how wages for different types of workers compare with those in unionized plants in allied fields; and the movement of wages, both in actual amount received and as measured by purchasing power.

The hours of work, vacation privileges, and specific provisions for the health and safety of workers—all are proper subjects for such an audit. Statements might well be included on the opportunity to advance; the provision of educational facilities; the economic security of workers—the adequacy of accident compensation and the types of social insurance provided, unemployment, sickness, and old age; the type of industrial government, with the extent of employees' participation in it; and the attitude towards trade unions.

Other matters which the human audit might present would be the employees' share in the prosperity of the business, the measures to foster industrial good will, and the firm's community relations, including support of welfare enterprises.

If every concern knew that such questions were going to be asked about it, it would perhaps spend enough time to safeguard human welfare in industry. Certainly it would do infinitely more than is being done now. There seems little question that, when the men who direct industry have caught fully the vision of human betterment, a human audit will be the true and accepted measure of success in any industry.

JEROME DAVIS.

AN APOLOGY.

In our November number, through an unfortunate error, the name of the author of the article "The Science (?) of Government" appears as J. R. Stratford instead of J. R. Stafford, as it should be. We offer our sincere apologies to Mr. Stafford for this mistake, as also for a printer's error on p. 730 where by mischance the word "field," has got transformed into "firle." We are sure, however, that neither of these mistakes have affected the pleasure of our readers in Mr. Stafford's plain spoken and stimulating article.

IN THE WORLD OF BOOKS.

UTOPIAS.*

[**J. D. Beresford's** interesting article ought to tempt two classes of thinkers to continue the discussion he opens: (1) some good Theosophical student could and should attempt an examination of the Spiritual Utopia, guided by emancipated yogis; is such an Arcadia possible? (2) so much is heard of Rām-Rāj nowadays in India that a serious Sanskritist is invited to depict the glory that was Aryavarta in the hope of a cyclic return.—EDS.]

The origin of all Utopias must be sought in criticism of the world as it exists; and to this mood of discontent the human mind exhibits three reactions. The first of these I dealt with last month. Mr. Norman Douglas's *How About Europe?* displays the most elementary response to discomfort. It is that seen in the child who abuses the immediate cause of its pain, attacking with little fists the gross, unyielding thing that has bruised it. And in most cases, we find behind these peevish attacks upon civilisation the indications of a strong personal grievance.

The second form of reaction presents an intellectual and spiritual advance. It may as in the first case have some origin in a personal grievance against society, but it is creative rather than destructive. The child of our metaphor regards the sharp corner of the recent painful encounter with a meditative eye and sets about the planning of a world with rounded and resilient angles.

This building of Utopias has been a great feature of the world's literature. Indeed, there have been few national literatures without at least one fairly typical example. And the plans have been many and diverse. Plato's conception of good government sketched in the *Timaeus* and developed in the *Republic* has been a model for the state-builders, while Sir Thomas More set a fashion for the literary method with his machinery of the imaginary voyager who chances upon the ideal country. But the natural human tendency to shape a fantasy that is in soothing contrast to the realities of experience has led men to picture Cities of the Sun and of Atlantis, Golden Ages and even Thelemas as various as their own desires, related one to another only by the single classification that they are all "castles in the air," the expression of those who can find here no abiding city but seek one to come.

Within the last sixty years this tendency to plan a world nearer to the heart's desire has exhibited two main lines of development. The first is illustrated by such social and ethical reconstructions as Edward Bellamy's *Looking Backward*. The second which derives ultimately from Bacon's *New Atlantis* puts its faith in the developments

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* *The Autocracy of Mr. Parham.* By H. G. Wells. (Heinemann, London. 7*s.* 6*d.*)

of science in which category may be reckoned Lord Birkenhead's comparatively recent book setting out a forecast of the conditions that he imagines may exist a hundred years hence.

I must confess that I have not read this work. I gathered from the reviews that the writer is largely concerned with the probable developments of mechanical invention. And in that connection I seek no better guide than H. G. Wells. Moreover, I will admit that I knew very well how little likely it was that any book of Lord Birkenhead's would appeal to my own sense of world development or world values. Wherefore I am proposing to take but a single exemplar in this kind, and to confine my attention to the general thesis of that expert Utopia builder who gave us just one more glimpse of his great hope for the world at the end of his last romance *The Autocracy of Mr. Parham.*

The theme of this book is purely satirical. Mr. Wells, always in revolt against that static type of learning which is interested solely in the past, has depicted the awful results that might ensue from the entrusting of supreme power to the scholarly, but incompetent, windily militaristic intelligence of such a man as Mr. Parham, who has no sense of the state, no regard for the benefit of mankind, no feeling for altruism.

That Wells, himself, has all these virtues very strongly marked, no reasonable person could deny. All his later books, covering a period of more than twenty years, have been either frankly propagandist or have contained some indications of the spirit of his gospel. And the essence of that gospel has been always his dream of a better world, purged from the great crime of war, a world in which men and women collaborate for the bringing about of universal understanding between man and man, the improvement of health and social conditions and the advancement of learning.

His general scheme was laid out quite early in the present century with such books as *Anticipations* and *A Modern Utopia*, but since then there has been a long list of "romances" in which the essential theme has been constructive. The earliest in this kind was *In the Days of the Comet* and this was followed by *The World Set Free, The Dream* and *Men Like Gods*, to quote only those which definitely display for us the picture of an ordered world ruled by reason and understanding.

In all these Utopias the altruistic motive is sharply emphasized. We are given unmistakably to understand that the first work of a government, the members of which are not blinded by self-interest, is the release of humanity from the confinement of over-crowding in the miserable conditions of the modern city, (or the insanitary accommodation of the picturesque English village), the abolishing of all social caste, the conquering of disease, the establishment of a sensible system of education, in short all the sane and obvious reforms of life which would result in a peaceful, ordered world ruled by reason and inhabited by men and women working together in peace and love for the common good.

Now to me all these Utopias pictured by Wells have been very pleasant reading. It has been a joy to me to forget for a time all the unpleasantness, the strife, the danger, the crass stupidities of the civilisation into which I was born, and enter imaginatively into another in which no man or woman was poor or deformed, racked by spiritual, intellectual and physical miseries, or living blind and thwarted lives; a civilisation in which I, for example, should be relieved of the perpetual irk of responsibility for some infinitesimal part of these miseries, and free to work for the development of some still further advance in the welfare of mankind.

But before I enter into the destructive implications of that last sentence, I must pause for a moment upon what I may call the general uses served by these books as an influence on the public mind. And I have no least hesitation in declaring that their influence is all for good. They serve within their recognised limitations to hold up a model of something sweeter and saner than common life, or as I have written in another place, to "put some representation of beauty before a pregnant mother in order to influence the character of the unborn child," continuing:

> And this reformer's faith, which is my faith, will be justified if, as I believe, that child in the womb shall differ in important ways from its ancestors. Not only will it come into a world in which the ideal of unselfishness, whether in private life or as a social and economic doctrine, is recognised as it has never hitherto been in all the history of civilisation. It will also be born with a greater tendency to embrace that ideal.

And yet, even in those earlier days when these theories of social reform meant more to me than they do to-day, I was always aware of a sense of uneasiness on returning from my visit to one of these appealing Utopias, described by H. G. Wells. I came back stimulated, eager to help in the prosecution of the social ideal, but with a feeling that I was then incapable of accounting for, of some great essential lacking from the inducements of those hypothetically perfect worlds.

But I know now wherein they failed wholly to satisfy me, and my purpose in writing this article is to indicate that failure without, I hope, detracting from the valuable lesson that such books teach. For if I go on to write of a still higher ideal, I would not willingly destroy the lower, which is one of the early roads to wisdom.

An appreciation of the manner in which we may realise the weakness of all such Utopias can be reached at once by posing the old question: "And after that?" It is answered by Wells in his suggestion of the still further development of scientific knowledge. He postulates always a steady advance in mechanics and physics, invents machines, whether of transport or manufacture, delicate instruments of research; and in *Men Like Gods*, we are lured by the hope that man may conquer other worlds than his own, penetrate into the furthest secrets of matter, perhaps in some far distant future comprehend the universe. But still in the words of the French philosopher we may enquire "Et après?" In truth there is no beyond for any Utopia planned on the Wellsian lines. They are, though he might passionately deny it, founded on the Positivist theories

of Auguste Comte. *They are in their essence material Utopias*, tending always to an improvement in material conditions and a fuller understanding of matter.

The glimpse of Utopia we find in Bernard Shaw's *Back to Methuselah* goes nearer the truth than this. There we escape finally from this futile worship of the false god Machinery which has hypnotised even such a fine intellect as that of H. G. Wells. In Shaw's vision of the future, Mind is the sole ruler, gaining mastery over matter especially the matter of the body, and working towards its final emancipation from all the restrictions that matter imposes. There is, indeed, a definable end in this case, the solution of Eternal Quiescence. But, indeed, we do not need Shaw's thousands of centuries of purely intellectual development to reach that individual goal. Pure intellect, as such, is another of the gods that modern men worship, regarding it as an end rather than as a means.

There was a time not so many years ago when I had an idea of writing an Utopia in which spiritual development had been the means of progress, rather than advance on the lines of the older Utopists. I saw the world ordered by men and women who had advanced far along the road of true wisdom, who were possessed of supernal powers that protected them from physical attack, who could read the thoughts and intentions of those whom they ruled by their ordinances of love and sympathy, Yogis who, following the path of unselfishness, were still content to live in the flesh, sacrificing themselves for the good of humanity.

This was a book that I was not then, and am not now, capable of writing ; but I believe the spirit of it to be nearer the truth than all the dreams of physical and intellectual perfection that have so far engaged the minds of the constructive idealists from Plato onwards. The Utopia that pictures the ease of some relative perfection arising from physical health and wise government contains within itself the elements of decay. It is as it were the ripe fruit of that which we now see in the bud, but the fruit would fall and the seed of it begin another cycle that differed in no essential particular from that which preceded it.

For in such " golden ages " as these, the incentive to struggle, to conquer, to surmount the weakness of the flesh diminishes with each step taken towards the attainment of an Earthly Paradise. And although Mr. Wells, bred in a world of ill-justice and suffering, may valiantly protest that the spirit of man would still seek new worlds to conquer, I have always wondered whether in those conditions that spirit would not fail for lack of inducement.

Wherefore the Utopia that I vaguely foresee is of another kind. I do not doubt that material conditions must improve, that as the body of mankind grows to wisdom the abuse of power and misuse of life that is characteristic of to-day will gradually disappear. But the true aim of those who will be the world's teachers in those days will not be the establishment of some ideal kingdom on earth, but the release of the Spirit from the illusions of material form.

J. D. BERESFORD.

Biblical Anthropology, compared with and illustrated by the Folklore of Europe and the Customs of Primitive Peoples. By H. J. D. ASTLEY, M.A., Litt. D., etc. (Oxford University Press, 12*s.* 6*d.* net.)

In this volume Canon Astley has gathered together a number of papers contributed at various times to *The Hibbert Journal*, *The Quest*, *The Interpreter*, etc. These have been somewhat revised and amplified, and now form a readable book covering a wide range of subjects which are treated with a frankness calculated to startle, if not to horrify, the orthodox believers who still form the great bulk of ordinary churchgoers; they, however, will be very unlikely to see or read this book. Animism, Totemism, Primitive Art and Magic, Tree and Pillar Worship, Primitive Sacramentalism, Religious Dances, the origin and range of the Swastika all find place in a volume which is a striking testimony to the lop-sidedness of a type of mind capable of searching analysis and criticism, but fitted with tightly closed shutters through which the light from certain illuminant sources entirely fails to penetrate. The author's unorthodoxy from the standpoint of the average rural deanery is palpable, and freely admitted in the chapter which contains a review of Sir J. G. Frazer's *Folklore in the Old Testament*. It might have cheered the heart of H. P. B., to read :—" In the history of human beliefs it is admitted that magic preceded religion, but religion has never conquered magic, which runs coincidently with it through all the story of man's development," (c. f. *Isis Unveiled*, Vol. I, p. 25), but in the same chapter we find :— "It has been suggested that the Witch of Endor may have been a real medium (*if such a person exists*)." "The phenomena of Spiritualism and the facts *said to be ascertained* by the Psychical Research Society make this a possible, if hardly probable, explanation of this curious story". (Italics mine. E. W.) For Canon Astley the Eleusinian Mysteries in Greece, or the sacraments of the Christian Church, " all alike, purified and refined as they may be, find their living significance and their mystic power only in ideas derived from the animism and totemism of primitive man "; nevertheless spiritualism " and other strange cults," to which even learned professors succumbed, are " the recrudescence of superstition." This savours of the mote and the beam.

The author seems to us to miss much when he quotes the Oxyrhynchus Papyrus " Raise the stone....Cleave the wood and there am I," as indicating a relic of tree and spirit worship rather than a poetic phrasing of the eternal truth of the One Life of the Universe, otherwise expressed by *St. John's Gospel* (c. 1, v. 1-5) or found in the tenth Discourse of the *Bhagavad-Gita*.

But take it all in all we may welcome this contribution to the study of the Second Object of the Theosophical Movement. Coming whence it does it may awaken inquiry and quicken reflection, and the author's outspoken warning as to the dangers of a revival of sacerdotalism, and the power and authority of the priest, in the Anglican Church is a matter for congratulation.

E. W.

The Wisdom of the Gods. By H. Dennis Bradley (T. Werner Laurie Ltd., London.)

Communication with the Dead. By J. G. Carew-Gibson. (Rider & Co., London.)

Much ignorance and more loose talk prevail with regard to the central tenets of Spiritualism, and many mix up this creed indiscriminately with Psychical Research. The one of course is a creed, the other is a system of experiment and investigation. The one requires faith, the other analysis. There are many, however, who are both spiritualists and psychical researchers, but on the whole, the distinction between the two is of great importance. The two books before us in a queer way illustrate this fundamental difference. Mr. H. Dennis Bradley is an avowed spiritualist, and in this book gives not only his conclusions and the central ideas of his faith, but also records the experiments whose results served as arguments to convince Mr. Bradley himself. Like Conan Doyle, he *claims* to be an analytical, almost cynical mind, and so considers his own conversion the more outstanding. This book argues in the true piquant, vigorous and pugnaciously philosophical, Bradleian manner that the case for survival has been established beyond cavil, and secondly that the souls of the dead "return," so that it is possible for living people to enter into communication with those who have passed over. Mr. Bradley, then, sets out as a psychical researcher and ends up as an ardent spiritualist. Though he claims that his experiences are of unique value, we submit that several authors have honestly believed the same about their own work and experiments.

The other book, however, is from our point of view, even more important. Mr. Carew-Gibson is a researcher not hampered by any sentimental enthusiasm in the way of faith. His record of personal experiences is of vital importance in that he sets out as a searcher after truth and a sympathiser with the possibilities of communication with the dead; the evidence he collects at first strongly supports such a possibility, but then, while he nowhere denies the feasibility of communing with some unseen "spirits" (to use familiar, if loose, terminology), he reaches a conclusion which is almost in the nature of a disillusionment and a warning. The author has had experiences approximating otherwise to the normal, and maintains that as his experiences and methods differed in no way from those of other persons, the conclusion he ultimately arrived at vitiates not only his apparent results but all theirs. That conclusion may be summed up in a sentence: the dead friends who have passed over and who are so fondly believed by spiritualists to return to séances to tell of their own experiences, etc., are *impersonated.* This indeed is a startling proposition. The question naturally arises, who is it that impersonate the dead and carry out this imposition which is no better than a hoax, played not by mediums but by some unseen agency outside of conscious human fraud. These impersonations are undoubtedly

the work of intelligent entities having entirely separate personalities and endowed with free will. There are four possible origins for such an entity. It may be a sort of off-shoot which has broken away from the personality of the

psychic, or it may have been derived from that of some other living human being—it possesses in either case a fundamentally separate individuality of its own. Again, it may be the surviving part of someone who has died, though not, as we have seen, of the person it pretends to be. Lastly, it is conceivable that it is a creature belonging to some part of creation of which science is at present not aware.

The origin is perhaps beyond ordinary human ken at present except the knowledge that "it is with independent, intelligent entities, treacherous, unscrupulous and hostile, that we have to deal".

This emphasises the idea which has been stressed in these pages that such dangerous experimentation is a pursuit which better be left alone. Curiously enough, Mr. Carew-Gibson relies for this conclusion in a way on the very sources he distrusts, but the explanation may be that "Nada" may be taken to be a "control" of a more confiding and penitent nature. Yet the evidence is plain and trustworthy as against its own treacherous quality. The messages so received are their own impeachment. "We have fooled you to our hearts' content, and shall now let you alone; but do not dabble in this again. It is dangerous...." And again, "Do not trust any of us....Everything connected with us is confusion and deceit." "If they be the dead," says the author, "they are certainly the evil dead, and consequently not to be trusted." In this connection, Theosophy has always considered the attracting of such unearthly agencies among the living humans as reprehensible. Theosophy has never denied the immortality of the soul, and has even insisted on it. While not grudging the concession that many phenomena obtained at séances may be genuine, the Divine Wisdom of the Ancients is the best and surest way of understanding the true nature of the spiritual and the spiritualistic. In the *Key to Theosophy* (1889), Madame Blavatsky amplified the great point about knowledge of human principles which constitute human Personality, and showed what that Personality is, what survives and what can be so communicated with. With this as basis, searchers after truth would be able to move quicker and reach far.

SARROV

Chineesche Wysgeeren (Chinese Philosophers): Confucius and Lao Tse, by DR. H. HACKMANN, Professor of Comparative Religion at the University of Amsterdam.

Shinto en Taoisme in Japan (Shinto and Taoism in Japan), by DR. M. W. DE VISSER.

Buddha's Leer in het Verre Oosten (The Buddha's Teachings in the Far East), by DR. M. W. DE VISSER. (H. J. Paris, Amsterdam. Each volume fl. 2.40 or 4*s*.)

The three little volumes before us belong to an interesting series of monographs which is being published in Holland (in the Dutch language) under the general title of "De Weg der Menschheid" (The Pathway of the Human Race). This series is dedicated to Art, History and Religion and its aim is to point out to modern readers the

great significance that the earlier pages of human cultural history have for us to-day; to set forth the achievements of peoples other than ourselves in eras other than ours; and especially in so doing to counteract the all too prevalent tendency in the Europe of our day to fancy that no civilisation in past ages has ever reached the heights scaled by the white races of the twentieth century.

Professor Hackmann's book seems to us an admirable example of what their editor intended these monographs to be. The author sketches for us the life and main teachings of Confucius and Lao Tse, men who have moulded and still mould the thought of thousands of our fellow men, and he does it in a way that brings out the relation of those ancient teachings to the present age, in which our own bewildered generation is endeavouring to find an answer to the same questions asked long ago in ancient China. The book is written for the layman—very simply. No special preliminary training in the technicalities of a philosophical vocabulary is expected of the reader, but he is evidently expected to approach the subject in a philosophical attitude of mind and heart, as one who is himself a seeker. For the main interest is philosophical, not historical. Furthermore he must approach it impersonally. The author gives little personal comment and quotes no authorities. His account is that of "a transmitter," and in bringing the teachings into relation with modern thought he compares and contrasts them with the essentials of the modern Western attitude towards life rather than with his own particular views or with those of any specially selected class or caste in the intellectual world.

Professor de Visser's two volumes will attract a different type of reader from the one specially appealed to by Professor Hackmann. These books are not concerned with philosophy. They deal rather with the externals of ceremonial, the remnants of ancient tradition and ancient customs and beliefs, and with the effect that these have even now on the daily life of the people of Japan. They are full of information about curious facts and should be read by those who wish to understand something of the meaning of what they see as they travel in the Land of the Rising Sun. The absorption of these facts is made easy by the many and beautiful plates which illustrate these volumes. Each book contains 78 pages of text and forty full-page reproductions of prints, old and new, and photographs.

A. L.

From Savagery to Commerce. By T. S. Foster, M.A. (Jonathan Cape, London).

The study of the growth of Man still remains a fascinating problem, and in his book Mr. Foster has attempted to treat of several types of modern primitiveness in its contact with perhaps a semi-primitive modernity as illustrative of certain propositions regarding educative evolution. The sub-title claims that this book is an introduction to the Theory of Adult Education, by which evidently is meant the education (and shall we say, redemption?) of adult savages. This

work is deplorably vague in parts, and many of its pages seem to be almost in the air, and are redeemed from obscurity and pointlessness only by the Introduction. The exact conclusions the author arrives at are difficult to deduce, because the connection with education of the facts stated has got mainly to be gleaned rather than seen from the record of various experiments among varieties of less advanced types, which record of course evidences a good deal of research. The author half-heartedly adopts a hypothesis based on evolution with selection and survival, and concludes that while man exists only in relation to circumstance, he can at the same time "impose modifications that conduce to a higher rate in his own living." This can best be done by subjecting "transmissions of the receptive order to volitional control by bringing them under the direction of the higher mental powers...." History, however, moves in cycles and therefore repeats itself on a higher spiral. This idea Mr. Foster embodies when he says that "we may imagine the pattern of emergence as composed of a series of ascending arcs, each of which while included in its predecessor exceeds it in versatility and in dominance." The great point we should like to make in this connection is that the historical notion that humanity began in savagery and is steadily evolving is obsolete and false. This is not categorically maintained and emphasised by the author, who here seems to work on the premise, which we urge and agree with ourselves, that there were barbarians and civilised men living side by side as far back as our knowledge goes, for surely even a casual observation of the world to-day proves the theory that the primitive junglee and the most "advanced" ultra-modern man-about-town are contemporaries in creation. This is so because all evidence points not to a mass growth of the entire human race from savagery, but merely to the transition of a particular *group* from one *state* of advancement to another, and so through the assimilation of human experiences a gradual average advancement of the race. This book then shows the effects of contact with civilization, the shocks, absorptions, and reactions of a primitive tribe to the cultural influences injected into its life by a civilization migrating from another part of the world—a regular process, turn and turn about. In these contacts, education is predominant among the factors of change and that is what the present volume emphasises above all.

S. V.

The Adventure of being Man.—By HUGH BLACK (Doubleday Doran & Co., New York).

Mr. Black approaches the mystery of the universe and of life with reverence and courage. An unfinished man in an unfinished world is the dynamic concept of this man who calls the one fatal intellectual heresy—the heresy of finality.

Many of Mr. Black's positions are weakened by his theistic bias. All of our intellectual life, Mr. Black claims, is based on faith. He characterizes the belief that the universe has evolved to its present

stage fortuitously, as a more colossal venture of faith than the belief that there is a purpose with which man can cooperate, that what we experience of beauty and goodness and love is not illusion, and that human life is not the sport of chance. He takes the uncompromising stand that baseness is not human nature, but a betrayal of it. The pity is, he says, with men's demonstrated readiness to respond to such ideals as have been offered them, that their leaders rarely have had the vision and courage to appeal to the highest in them.

He sounds a timely note of warning, too, against the process of wresting the secret of nature and controlling its forces, resulting in subduing men to nature instead of nature to men, by engulfing in material interests the things of the mind and of the soul.

So able is Mr. Black's argument for immortality in the closing section, " The Last Adventure," that we are almost ready to overlook his complete ignoring of reincarnation, in which more than half of the human race recognizes the answer to the problem. He at least opens the door to that explanation, whether he realizes it or not, when he says :

> Mere duration of time cannot do much even to impress us. We must look on immortality as affording scope for progressive development, the carrying forward of all that is in us at present as mere potentiality, the fruition of all our rudimentary capacities, growth and ever more growth. The power of endless life is the power of endless growth.

He points out the practical universality of faith in some sort of immortality, which is the instinctive demand of the human heart, but deplores the fact that, believing in immortality, men do not throw the whole weight of their life on the venture. He is sure that " if we trust the soul's invincible surmise, we can go calmly to the human task, living and working in the power of endless life."

K. S.

Sociology, by RAM GOPAL, BAR-AT-LAW, and G. R. JOSYER, M.A., F.R.E.S. (The Bangalore Press, Bangalore. Rs. 2.)

Superstition has been defined by Ingersoll as disregard of the true relation between cause and effect, but this disregard seems almost inherent in human nature. Human beings are said to take to superstition very kindly, and this omnipotent enemy of human freedom has an ever-changing skin and can lurk in places least suspected. If human progress is to be possible we must learn to understand and organise not only the rational, but also the other constituents of the human animal. It was Comte who advocated the usefulness and possibility of such a science which studies the laws of reason and of superstitions, of human progress and of human decay.

The book under review is not perhaps a very good text-book. The omission of the historical aspect of the subject is a defect in a book on sociology. The most recent developments of the subject have not been even referred to, much less discussed. The distinction between Socialism and Communism is not brought out, and the

sociological aspects of the international phases of modern life seem not to have attracted the authors. The chapter on "The Law of Causation" is well thought out, but that on "The Professions in General" is too long and is in some places weak. The treatment of Political Institutions is quite satisfactory. The authors have a simple and a straightforward way of saying things, and as a summary of some of the main problems of sociology the present work forms a good introduction to the subject for those who are yet beginners.

D. G. V.

The God of Shelley and Blake. By JOHN HENRY CLARKE (John M. Watkins : London. 1*s.*).

This is mainly a paper read on May 17, 1929, before the Blake Society. In order to impart religious instruction so as to enable young men to "meet the difficulties which are sure to beset their minds when they go out into the world," headmasters of schools should, says Mr. Clarke, consult the Poets in preference to Doctors of Divinity—a salutary suggestion, because what we want in the world to-day is spirituality, not religion. Both Shelley and Blake were mystic and Theosophical poets, and their idea of deity fundamentally was an impersonal and universal Principle as opposed to an anthropomorphic extra-cosmic God. This little pamphlet is very interesting in that it focuses attention on a comparison of the theological conceptions of these two acutely mystic minds.

S. V.

Strength of the Spirit. By LEONORA EYLES. (Constable and Co. Ltd., London, 7*s.* 6*d.*)

Three hundred odd pages packed with psychic thrills ; so may Mrs. Eyles' *Strength of the Spirit* be described. That such a book can be written in these days and command a public, shows the extraordinary spread in the last decades of information (true or false) on matters occult. Here we have presented to us a medley : a suicide, a case of obsession, exorcism, spiritualistic séances, and revelations of the former lives and loves of most of the characters. One could wish that the author would go to reliable sources, such as the *Secret Doctrine* and *Isis Unveiled* for a true interpretation of some of the ideas she tries to put forward. An exciting story is of course an exciting story, but the problems here dealt with are too important to be used for a purely emotional purpose.

F. E.

CORRESPONDENCE.

THE PRICE OF PEACE.

The great catastrophe of 1914, following upon a period of almost unbearable tension, was followed in turn by cruel awakenings and bitter disappointments. Statesmen fell, governments crashed over night, ideals were shattered. Industrial and imperialistic civilization appeared in the shape of a hungry primitive god demanding sacrifice and human blood. The younger generation, which had suffered the many horrors of the great world war, assumed towards life an attitude of despair and cynicism. But not everybody succumbed to that discouraged state of mind. Some men sought aid in an almost mystical faith ; others, fleeing the incoherent nightmare of war-time reality, sought refuge in a life of pure imagination ; others sought peace. The men who fought in the trenches, the women who worked at the front, the men and women who suffered during the long years of the war, had but one aim : to insure their children against the recurrence of another similar carnage, to make the world safe for peace. Peace by all means, by almost any means, became the goal of tired nations. Disarmament conferences have been held ; peace pacts have been signed. But peace is not going to come about by the signing of treaties or by the reduction of armaments. The work for peace is hard work ; it is the hardest work of all, for in attacking war we are attacking one of the most ancient of human institutions, an institution based on human nature itself.

Strife, in all of its numerous phases of family feuds, religious crusades, class struggles, and great international wars, seems to be losely bound to the most intimate nature of man. Wars precipitated by creeds, castes, and prejudices of any kind, first germinate in the very soul of man and are but the external replicas of the battles waged within the individual himself. Thus it seems that we can best approach the question of peace by studying the character and origin of this eternal strife.

Man is born into this world bringing with him a mass of instincts. Society, in which he is forced to live, imposes upon him certain obligations and responsibilities and endows him with various principles and ideals. Man seeks instinctively to defend himself, to preserve his life and that of his children. He is taught to love his neighbour and turn his left cheek when smitten on the right. The one tendency, that of self preservation, is instinctive ; the other is drilled into the individual until it achieves almost primary importance. Yet both impulses are present in the mind of a normal individual and both live side by side constantly striving for supremacy. Clashes of almost equal magnitude occur between the various acquired habits of mind. On the one hand, for example, we have the gradual development of family love to the love of one's country and race. On the other hand we have the

ideal of love of Man and all humanity. A man is thus brought up to honour and respect to a high degree but a very restricted portion of the world: his flag and his fellow-countrymen—the love of mankind is to him of secondary importance.

The product of such constant friction between instincts and acquired habits of mind, between principles and ideals, is a man whose heart wars against his mind, whose hands war against his head. Love of mankind on one side, love of self on the other are the conflicting principles held by the higher and lower selves of man. It is only through the complete subjection of the one to the other and the decisive victory of the higher and nobler side of man that we can hope to attain true peace on earth.

Cornell University, U.S.A. KIRA VOLKOFF.

THE MAGICAL NUMBER SEVEN.

In an old number of *The Literary Digest*, my attention was called to the magic contained in the number seven:

> Seven is the cabalistic number; it is also the favorite of poets. The seventh child of the seventh child is reputed to have psychic powers. . . .

Why should this number be more magical than any other? Because, says H. P. Blavatsky in the *Secret Doctrine*, it is the factor number of Nature and the special representative of our own particular Life-cycle. The evolution of everything in the universe, from worlds to atoms proceeds in cycles and in sevens. This number not only governs the periodicity of the phenomena of life, but it also dominates the series of chemical elements as well as the scale of colour and sound.

In the *Medical Review* of July 1844 the following statement appeared:

> There is a harmony of numbers in all nature, in the force of gravity, in the planetary movements, in the laws of light, heat, electricity and chemical affinity, in the forms of animals and plants, in the perception of the mind. From this it appears that the number seven is distinguished in the laws regulating the harmonious perception of forms, colours and sounds, and probably of taste also.

The number seven seems to be closely connected with the moon, whose influence is ever manifesting in septenary periods. Hippocrates divided man's life into seven ages, for "as the moon changes her phases every seven days, this number influences all sublunary beings." The scientist is well aware of the influence of the number seven upon the birth, growth, decay and death of insects, reptiles, birds, mammals and men. Man's prenatal state is governed by this number, and its influence appears all through his life. The teeth appear in the seventh month, and are shed in the seventh year. At twice seven puberty begins, and at three times seven the age of discretion is reached. At five times seven man has attained the height of his personal powers, and at seventy his allotted time on earth is finished. Most physicians

recognize the septenary periods of disease, and one well-known physician in New York City is reported to make use of this knowledge with all his patients.

H. P. Blavatsky says in *The Secret Doctrine* II, 623 :

> If the mysterious Septenary Cycle is a law in nature, if it is found controlling the evolution and involution (or death) in the realms of entomology, icthyology and ornithology, as in the Kingdom of the animal, mammalia and man—why cannot it be present and acting in Kosmos in general, in its natural (though occult) division of times, races, and mental development ?

Accounts of this division are found in all the ancient scriptures. This is corroborated by the seven vases in the Temple of the Sun, near the ruins of Babion in Upper Egypt ; the seven fires which have burned for ages before the altars of Mithra ; the seven holy fanes of the Arabians ; the seven peninsulas, the seven islands, seven seas, mountains and rivers of the Indian Scriptures and the Zohar ; the Jewish Sephiroth, the seven Gothic deities, the seven worlds of the Chaldeans ; the seven constellations mentioned by Homer and Hesiod ; as well as the interminable sevens which are discovered by every Orientalist in every manuscript they attempt to decipher.

Thus, from the Seven Creations, seven Rishis, Zones, Continents, Principles, etc., of the Aryan Scriptures, the number has passed down through Indian, Chaldaic, Greek, Jewish, Roman and finally Christian thought until its magic is indelibly impressed upon the mind of the most casual observer.

New York. L. P.

CHRISTIAN NOT CHURCHMAN.

In THE ARYAN PATH of September, Professor Patrick Geddes told us a very interesting story of the late Dr. Nansen, and one which threw a charming side-light on his character. After his death an article appeared in the *Norsk Kirkeblad* (a Norwegian church organ), which shows the clear distinction made between Christianity and Churchianity even in this case confessed by the church itself.

> The church had no opportunity to say anything at his funeral, for he did not belong to the church. His motives for leaving we do not know. . . . Even if Frithjof Nansen had done with the church, the church had not and has not done with him. We also want to express our warm thanks for what he did for our country. He represented Nationalism in its noblest aspect . . . In and through his work for Internationalism he worked better than any one else for Nationalism, and he proved to us how love for the motherland is connected and linked up with the Brotherhood of Humanity.

The writer comments sadly in addition : " It is somewhat tragic to see these Christian ideals more clearly and strongly maintained outside the church than within it." It is courageous of the writer to admit it. However, intellectual honesty demands of the writer to answer equally frankly the question, why are these ideals "Christian ?" They were known and practised ages before Jesus.

Oslo, Norway. A. H.

ENDS AND SAYINGS.

"_____*ends of verse*
And sayings of philosophers."

HUDIBRAS.

To the *Hibbert Journal* for October an interesting article in appreciation of Indian philosophy is contributed by Mr. J. H. Tuckwell. It is in itself evidence to what extent Eastern thought is penetrating Western lands, and the writer says: "What we are asking of India at the present time is not so much the missionary to convert, as the teacher to instruct us." The writer has in mind particularly the missionary work of the late Swami Vivekananda and Sister Nivedita. But he wants something further. He feels the West is handicapped by organized religion. There politics, philosophy, art and literature are all thus handicapped. In India there is no organized or departmentalized religion; it is interwoven with every activity of life, physical, emotional, mental. But what we are happy to note is the right attitude—Mr. Tuckwell is prepared to *learn* from India and feels that the British Empire should also so learn if it is to preserve itself from disintegration.

> It is, in our judgment, by the essential pantheism of her religion that, in the end, India will be found able to save herself from the disintegration that at present appears to threaten her; and, further, only if in this respect, we are prepared to learn of her, shall we, too, as an empire, be spared the like disaster. And by religious pantheism, let us remark, we mean only that higher pantheism which discerns the divine Atman or Self in all things and all things in the divine Atman or Self.

In *The Key to Theosophy*, H. P. Blavatsky defines Pantheism:

> Our DEITY is neither in a paradise, nor in a particular tree, building, or mountain: it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality.

With the growing interest now taken in India and India's thought, a revival of interest in its last great interpreter, H. P. Blavatsky, is manifesting.

Apropos of "organized religion," a book has recently been published in America, entitled *The Broken Tablets*. The writer, Isidor Warsaw, has relinquished his post as a paid minister, since he finds that religion has to-day declined far from the standard set up by Moses and the Prophets. He writes:

> A paid ministry is not elected in the biblical sense, but is selected in terms of the employment office. The salaried minister soon learns, in sorrow and humiliation, that orders from a Board of Trustees are more important than ordination from a School of Divinity.

Rabbi Warsaw seeks to establish a "Moneyless Church" where "membership dues are paid in terms of service instead of money. It is free from the worry of maintaining itself in a solvent condition financially." We are told that "administrative expenses will necessarily be only nominal, since all those functioning in it do so without thought of emolument," and "no costly edifice is needed. A modest house on a side-street will suffice." One presumes that unsought voluntary contributions will cover this necessary outlay. As regards creed :

> This church does not ask through what medium one makes his approach to God. Its only concern is that the nobility of one's faith show itself in the goodness of his deeds. It holds to the conviction that no one religion is a full expression of the whole of God's truth ; that no single creed possesses all the universal elements to satisfy the needs of every human soul.

We are reminded, while reading Rabbi Warsaw's book, of some words in a Letter from a Great Master, written in 1881 :

> Once unfettered and delivered from their dead-weight of dogmatic interpretations, personal names, anthropomorphic conceptions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different names for one and the same royal highway to final bliss—NIRVANA.

The Moneyless Church has certainly a true impulse behind it. But what is this Church for All going to teach ? What kind of God ? What nature of Soul ? Whither evolution and progress ? and so on ?

Did Elijah procure the desired rain by means of prayer alone, or did he supplement his prayer by some of the magic he had at his command? Six out of nine eminent Protestant clergymen and Theological teachers answered "No" to a question recently put in America, "Does prayer change the weather ?" At the head of the "Noes" was Dr. Harry Fosdick, of the Riverside Church, New York. He said :

> Of course prayer does not affect the weather. One truth can confidently be relied on as the issue of all reasonable thought about the world ; we can expect results in a law-abiding universe only when we fulfil appropriate conditions for getting them. . . . . The crude, obsolete supernaturalism which prays for rain is a standing reproach to our religion, and will be taken by many an intelligent mind as an excuse for saying, "Almost thou persuadest me to be an atheist."

But the Book of Common Prayer is full of prayers for specific objects, and is it at all more ridiculous to pray for rain than for the High Court of Parliament, or the King, or any person or project we are interested in ? Those who deny the efficacy of prayer with regard to rain must face the position and follow the thought to a logical conclusion. But intellectual honesty is very rare among the priesthood in West or East.

The New York Correspondent of the London *Daily Telegraph* some weeks ago gave the following astonishing news :

> Having prevented rain from falling on the Belmont Park race track for a week and thereby earned £1,400 from the Westchester Racing Association, Dr. George Sykes, director of the "Weather Control Bureau," will prove his powers, he says, by bringing on a rainstorm to-morrow afternoon.

Dr. Sykes was paid £200 *per diem* for fine weather during the races, and this result he effected despite the fact that heavy clouds appeared each morning. He uses an electrical equipment, and it is by this means apparently he causes or prevents the fall of rain. But there is no miracle in this, even if Dr. Sykes was successful.

One of the Theosophical Masters in answer to a query has written on the very point :

> Rain can be brought on in a small area of space—artificially and without any claim to miracle or superhuman powers, though its secret is no property of mine that I should divulge it . . . . We know of no phenomenon of nature entirely unconnected with either magnetism or electricity . . . . By directing the most powerful of electric batteries,—human frame electrified by a certain process, you can *stop* rain on some given point by making "a hole in the rain cloud," as the occultists term it. By using other strongly magnetized implements within, so to say, an insulated area—rain can be produced artificially. I regret my inability to explain to you the process more clearly. You know the effect produced by plants and trees on rain clouds ; and how their strong magnetic attraction attracts and even feeds those clouds over the tops of the trees. Science explains it otherwise, maybe. Well, I cannot help it, for such is our knowledge and the fruits of milleniums of observations and experience.

Apropos of this Col. H. S. Olcott records his own experience :

> Mention has been made of one Signor B—, an Italian artist possessed of occult powers, who visited H.P.B. in New York. I witnessed, one autumn evening, in 1875, just after the T. S. was formed, the extraordinary phenomenon of rain-making effected by him by—as he said—the control of spirits of the air. The moon was at the full and not a cloud floated in the clear blue sky. He called H.P.B. and myself out upon the balcony of her back drawing-room, and, bidding me keep perfectly silent and cool, whatever might happen, he drew from the breast of his coat and held up towards the moon a pasteboard card, perhaps 6 by 10 inches in size, upon one face of which were painted in water colours a number of squares, each containing a strange mathematical figure, but which he would not let me handle or examine. I stood close behind him, and could feel his body stiffen as though it were responding to an intense concentration of will. Presently he pointed at the moon and we saw dense black vapours, like thunder-clouds, or, I should rather say, like the tumbling mass of black smoke that streams away to leeward from the funnel of a moving steamer, pouring out of the shining eastern rim of the brilliant satellite, and floating away towards the horizon. Involuntarily I uttered an exclamation, but the sorcerer gripped my arm with a clutch of steel and motioned me to be silent. More and more rapidly the black pall of cloud rushed out, and longer and longer it stretched away towards the distance, like a monstrous jetty plume. It spread into a fan-shape and soon other dark rain-clouds appeared in the sky, now here, now there, and formed into masses rolling, drifting, and scudding exactly like a natural water metre. Rapidly the heavens became overcast, the moon disappeared from view, and a shower of rain-drops drove us into the house. There was no thunder or lightning, no wind, just simply a smart shower, produced within the space of a quarter hour by this man of mystery.

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