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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.

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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

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OF MEASURING RODS

The blight of mediocrity lies upon our civilization, for all its material triumphs. It is not the ability to go forward that is lacking, but the incentive. Most men make the fatal mistake of setting their aims below their potentialities. Their ideal overtaken, they will slip into the lethargy of indolent content. It is a truism that naught of worth can be acquired without proportionate expenditure of effort. Who puts no effort forth, marks time, perhaps his whole life long, the heights he might conquer unperceived. What sadder sight can meet the eyes than one who might scale Everest resting complacent on a hillock's crest?

The plants well illustrate the universal truth that growth is a necessary concomitant of life. No year goes by that a living tree does not add to its stature, its possible size conditioned only by the proportion between its length of life and rate of growth. In man, life continues after physical growth attains its maximum, but a man whose growth in other directions ceases is as good as dead. Any ideal in which possible material achievement figures is dangerous for man because it is attainable. The advice of the late James A. Garfield, President of the United States, was: "Do not, I beseech you, be content to enter upon any business that does not compel constant intellectual growth."

It is human nature to compare ourselves with those about us and our deeds with theirs. If surrounded chiefly by our inferiors or even by our equals, we are likely to look no farther for a measuring rod and thus to overrate ourselves and our performance. The familiar advice to seek the company of our betters, therefore, is too often attributed to snobbishness,

while it is rooted in another and more healthy soil. We shall do well to follow the advice, if by our betters we understand, not those who have more wealth or a higher social position, not even necessarily those who are cleverer than we, but those who are our *moral* superiors.

It is well to grow steadily in mental powers and grasp, but it is above everything important that moral growth shall go on. How may it be stopped? By the relaxing of effort that inevitably accompanies self-satisfaction.

When a man thinks he is wise enough, his intellectual growth has ended. His ideas crystallize, his opinions assume the rigidity of death. Similarly, when one is satisfied with his moral stature, when complying with the law and the social conventions seems to him to suffice, the growth of his character is checked. Too often, in human character, the good is the enemy of the better. It is a more dangerous, because a more subtle, foe than evil itself. Abuses, if flagrant enough, compel correction, whereas tolerable conditions lull into acceptance of that which is below the ideal.

It resolves itself thus into a question of the measuring rod employed. The ordinarily good man who contrasts his character with that of the criminal and misanthrope, congratulates himself that he is not as other men. If he measures his morals against the general level of morality of those about him, he is almost sure to find some points on which his standards are higher than theirs. It is natural for him to dwell upon these points of superiority, to overlook or ignore the ways in which he falls short of the average, and to conclude that, after all, he is quite a good fellow and doing as well as reasonably can be expected of him. And so he frequently settles down in a rut, which has been defined as a grave with the ends knocked out, and leaves his character to the random shaping of the events of his life. His like fill the sorry ranks of the acquiescent in mediocrity.

Not so the man who measures himself against his standard of perfection. Whether he takes the abstract ideal or seeks to emulate one of the Elder Brothers of the race, he has a living ideal, potent, growing with his growth. He never can be satisfied with his achievements so long as he holds fast to his ideal, and so he never can fall into the living death of smug complacency.

Perfection in an absolute sense is unattainable in an infinite universe, but it is at man's peril that he rests content with anything short of it. Even when the relative perfection possible in any given stage of manifestation is attained, a dim prescience of the waiting heights in other worlds and times must keep the wise man humble.

Let our aim, then, be beyond the probabilities of accomplishment, and our gauge the highest we can conceive, if we will rise from mediocrity to the full stature of man!

PHILOSOPHICAL PRINCIPLES IN HISTORY

I

IS THERE A CYCLIC RISE AND FALL IN HISTORY?

[**Dr. Hans Kohn** is the author of the much discussed book, *A History of Nationalism in the East*, which originally appeared in German. A native of Prague and a graduate of the German University there, he has travelled widely, passing several years in Asiatic Russia, Paris and London. He is now resident in Jerusalem. Among his other works may be mentioned *Die Politische Idee des Judentums* (1924), *Martin Buber, Sein Werk um seine Zeit, Ein Versuth uber Religion um Politik* (1929), and *Orient um Okzident* (1930).

Our author remarks that "Indian mentality never became reconciled to the Maya of history," and he might have added with truth "because it overcame that Maya"; how? Because with them historical events were not concrete, but merely the shadows of philosophical struggles of the soul in its effort to set itself free from the bondage of the human kingdom. We request our readers to reflect upon this highly interesting article in the light of a philosophical examination pursued in the essay which follows.

—EDS.]

The history of the human race as far as we can trace it by documents and by monuments of known origin, covers a period of some five thousand years. But the conception of human history as a coherent development embracing all parts of the human race and stretching out through the whole time from its first beginning until its end is much younger. It is founded on two fundamental conceptions: (1) on the conception of unity, of a unique force which has created the Universe and which is sustaining and guiding it, uniting thus the apparently unconnected incidents of human activity and human passion into a whole fraught with meaning; and (2) on the conception of Time as the active and dominating force of all life, as the everflowing stream which in its flow bears all the incessant changes of nature.

For primitive mankind both these conceptions were beyond its ken. Primitive men were appalled at the ever-growing diversity of phenomena, at the strangeness of life beyond their everyday reach, and, as soon as their mental forces grew, at the continuous and nevertheless monotonous turn of day and night and of the seasons of the year. Nature—and human life at that stage of the development of human thought formed an indissoluble and indiscernible part of Nature—seemed full of demoniac forces sinister and inexplicable. The most gifted races of antiquity, the Chinese and the Indian, overcame by a gradual development of mental faculties

this panic-stricken helplessness before the phenomena of the outer world. The conception of Unity was the vehicle of this great victory. The diffuse, meaningless and contradictory manifestations of experience were worked into a connexion as manifestation of one force, called Tao or Brahman. But Lao Tse, the teachers of the *Upanishads* and Buddha were still far from the recognition of human history as a continuous sequence, as a march on a thousand roads to a common goal. With Lao Tse man formed part of Nature and had to adapt himself to its rhythm, to sink himself entirely into its womb. In Lao Tse's philosophy there was no room for the History of Man. Indian mentality never became reconciled to the Maya of History. In the fathomless depths of Indian philosophy all forms and all changes evaporated into an entirely formless and changeless Unity. Time was not the great driving force of human destiny. It was the enemy to be overcome. The salvation was a flight beyond all time, not into Eternity as the fullness of time, but into Timelessness. The hero of India was the man who broke the circle of History, who stepped out of Time. The German philosopher, Schopenhauer, who always stressed the conformity of his philosophy with the teachings of India, found no place in his system for history and became thus the great opponent of Hegel who, at the same time, proclaimed history the basis of philosophy.

Hegel's conception of history derived from Christian theology as it had found its expression in Augustine's *De Civitate Dei.* But the roots of this belief rest in the visions of the Jewish prophets who proclaimed not only the Unity of the Universe created by One God, but who saw God's principal revelations in the history of his people and of all nations. God had been elsewhere a God of Nature or of the Soul. Here he became a God of History working from the beginning of time, his creation, to its fullness at its end, men and nations being the instruments of his plan. There was not only Unity: unity of mankind and unity of purpose; Time gained its full meaning as the formative principle of the life of the Universe. Human history became the battle-ground of the decisive forces of Good and Evil. It was no illusion; no source of deep woe; it was the reality. Although God's ways remain unknown and although history be full of contradictions, regressions and set-backs, nevertheless the belief prevailed that human history as a whole, seen not from the narrow outlook of man, but from the height of God, was a continuous progress towards a definite goal, towards the Kingdom of God.

It did not matter whether men called this Kingdom of God by its religious name inherited from the religious traditions of Judaism and primitive Christendom, or by the name of a reign of justice and freedom as the liberal thinkers of the period of enlightenment did, or by

the name of the "classless society," as Karl Marx did. Every revolution, even if undertaken under the banner of atheism, is a deeply religious phenomenon bearing as its core the hope of the coming of the Kingdom of God, of a new order of peace and justice, of a deep sense of history as the instrument for mankind's advancement. The belief in a slow, but permanent progress in Human History cannot be proven by reasoning. It is even a paradoxical belief, as the belief in equality or fraternity is. What we see in history and in our time is always only a complete inequality of men both as regards their nature, intellectual and moral faculties, as well as their social status. Nowhere do we meet fraternity of men on a large scale. Nowhere do we see in history a real progress in all domains of social and personal life. Who can proclaim the superiority of our age of world wars, licentiousness and truculent nationalism over the period of Pericles in Greece, over the Christian civilization of the Middle Ages, over Chinese life 2000 years ago or over Asoka's rule in India? The American "Babbit" has to-day a ridiculous superiority-complex and he believes his standards of hygiene, plumbing and social morality to be the eternal standard of value for all civilizations. Miss Mayo's book on India may best be explained by this unsophisticated belief and by the corresponding lack of insight into the relativity of those standards if applied to other periods of history or other civilizations and into the intrinsic values of ways of life foreign and therefore often repugnant to us. Experience does not prove to us a continuous rise in human history even if we view it over long periods.

But neither does experience prove a *cyclic* rise and fall in human history. We witness, no doubt, the rise and fall of civilizations in history. Civilizations (and we prefer to speak of civilizations rather than of nations, for until the last one hundred years, or a little more in the case of Western Europe, nations and nationalism did not play any role in history, whereas even to-day it is the civilization and not the political nationality which is of any importance to humanity) rise and fall, blossom and decay, but who has penetrated the causes and the rhythm of this up and down? Strong military empires have broken down and disappeared completely, whereas pacifist people like the Chinese, the Indians and the later Jews have preserved their civilizations undiluted for many centuries. There seems to be a passive force of resistance, a soul-force, stronger than all mighty, expansive forces. The civilization of medieval times, the civilization of poor and primitive people, followed upon the breakdown of the splendour of Græco-Roman civilization without any distinct connecting link; but the more it developed, the more it accepted certain basic principles of Græco-Roman civilization. Notwithstanding the differences and peculiarities of the successive civilizations in Europe, they can all be under-

stood as the heirs of Judea, Greece and Rome, as blossoms and fruits arising from the same roots. But we do not wish to pretend that they form a unity, an unbroken chain of human history.

We see before us a plurality of kindred civilizations, one arising out of the other, developing often in its midst, but coming out into its own life, replacing the former civilization and being in its turn later replaced by another. Every civilization, every complex of social and historical phenomena has to fulfil its function and bears the germs of its decay within itself. No principle of civilization is eternal.

In the present time Nationalism seems the dominating form of political and social life everywhere. It exercises such an influence upon human thought and action that it is thought a sacrosanct basic element of historical development. Men are singing odes to the praise of their nation. They sacrifice their lives and more often their sound judgment and impartiality for their father- or mother-lands. They are driven by the forces of nationalist mysticism to believe the freedom of a nation to be an absolute value, the highest good. But Nationalism as a political force is of very recent growth. It was unknown in Central or Eastern Europe a couple of centuries ago and in the East a few decades ago. And it is certain that in a not very distant future the civilization of Nationalism will perish and the period of national struggles and wars will appear to our grandchildren as remote as does the period of religious strife and wars to the present-day European; new forces will arise and will form their civilizations, a new page in human history will be written.

Not only in human history, but even in the history of every historical group is there a constant rise and fall. There is no cyclic rhythm to determine the ebb and flow of this unfathomable sea. The keen explorer, however, going out into it, wishes to discover an instrument guiding him through the apparently meaningless flood of waves at the mercy of the winds. Man looking at history wishes to systematize the multitude of countless events, to understand them, to find a meaning in their changes and fluctuations, a regulating principle. He may believe in a continuous progress of human history or he may believe in a cyclic rise and fall in human history. These theories will help him to see his way in the wild ocean, to discover a meaning and a rhythm in the rushing on of men, groups and events, but they cannot be proven. They are articles of faith, not propositions of exact science. But men want them out of the desire to justify their life, to make this short space of time between birth and death full of meaning, to continue their existence, at least in a very spiritualized form, into the future. Nietzsche proclaimed the tenet of the eternal recurrence of all history. Given a limited number of elements of the world, and therefore of historical situations,

all historical events must occur again and again. Every minute of our life gains thus a great and awful importance, for it will recur over and over again. Our life in reality will never end. It stretches out into the most remote future. Such faith is certainly of religious importance, but it will not help us to explain history.

But history in our own time has shown us a development which could not be foreseen two hundred years ago. Until now we had no human history. There was a history of the Græco-Roman-European civilization, a history of India, a history of the Far East besides several others which are less known to us or which have already disappeared. There was no unity between them, no cultural contact, no understanding. Indian or Chinese philosophy was unknown to Europe a few decades ago. The history and social structure of Europe or of ancient Greece were a secret to educated Chinamen or Japanese less than a century ago. Chinese scholars deeply rooted in an old civilization did not understand in the least European thought while Europeans stood equally amazed before the wonders of Indian social life or Indian psychology. There was no one Humanity, but several ones, all of them strange and dismal one to another. This is changing rapidly. Our humanity and, therefore, human history are becoming a reality in our days. There is no unknown spot, no unknown ethnical groups left on the globe. Modern communications and economics have shattered age-long frontiers between civilization and nations. They meet and become acquainted. One learns from the other. The West has much to learn from the East and its ancient Wisdom, but in general the East is going West. East and West, only a century ago worlds asunder, do meet. The intellectual, political and social doctrines of the West are accepted more and more in the East and are forming the basis of the new free Nations of Asia, which soon will also be true of Africa. In America and in Russia new civilizations are being born and are rapidly spreading their influences through all continents. The earth has become larger.

This widening of the scene of human contact has had three consequences. Political and social organization has become more and more uniform. But beneath are the eternal questions and problems of life, of human conduct, of the meaning of the way men are treading through time. And it has been recognised that all the problems and all the answers in the wisdom of all civilizations and of all epochs are essentially the same. The widening of the scene and the growing assimilation of the different nations have brought with them new and more embittered conflicts. But unity of battleground—for the first time in history—unity of political and intellectual battleground means unity of meeting-place, means the possibility of a new united march of humanity on its path. The

new situation has created, to repeat the closing words of my *History of Nationalism in the East*, for the first time in history, something approaching a uniform political and social outlook dominating the whole human race. Thence arises the possibility that all together may defeat present conditions and attain to a new humanism of which free souls in all nations, whether in the East or in the West, have a presentiment to-day. Let us not look so much back to past history, but forward to the near horizon opening before a united humanity.

HANS KOHN

II

THE CONCEPT OF PROGRESS

[**Prof. G. R. Malkani,** the Managing Editor of *The Philosophical Quarterly*, has already written for us. Under his guidance the Indian Institute of Philosophy at Amalner is doing good service.

In the article Mr. Malkani may seem to prick the bubble of progress; he does so as regards that variety with which the modern world is most familiar; but he does not leave us with a negation; his closing deduction indicates what progress really means. His article studied conjointly with the preceding one of Dr. Kohn will illumine for the reader the whole field of the Spiral Rise of human evolution.—EDS.]

Progress as ordinarily conceived by us is always linear. But this concept has certain inherent difficulties. Science tells us that life has in all probability arrived very late in the evolution of the physical universe, and that the human species is the latest arrival. We are also inclined to think that there has been continuous progress in almost every sphere of human activity from the beginning of human evolution. The truth of this contention, however, cannot be fully verified. There cannot be, in the very nature of the case, sufficient empirical evidence. We are in the realm of speculation; and it is just here that the difficulties of the concept become evident.

Nobody will ever be prepared to show that the universe as a whole has a beginning in time. Some Christian writers indeed, following the story of Genesis, have made bold to assign a date to the creation of the world. But their speculations in this matter cannot be taken seriously. Philosophically the idea is untenable. Every moment of time has a prior moment, and the series can never be said to have a beginning. Just in the same way, the universe that is known to exist in time

must be supposed to have been existent always in some form or other. If it has come into being at a particular moment of time, then it must have a cause that precedes it. This cause must have a cause; and since we cannot stop at any cause and call it *final* (the very idea of a final cause being self-contradictory), the series will have to be extended indefinitely. This is the same thing as to say that the universe is without beginning.

Can a beginningless universe be supposed to have linear progress? The idea of a line is of something that is bounded at both ends, and modern physics tells us that if such a line is extended indefinitely, the ends will meet. A universe without beginning is a universe extended indefinitely at one end. Can it typify a line? If not, how are we to think of linear progress? Unless there is a beginning somewhere and an end somewhere, we cannot have limited progression; and linear progress is a case of limited progression.

The universe is beginningless. But a process that is beginningless cannot be supposed to leave any possibility unactualised. It can only be conceived of as the actualisation of limitless possibilities. This explains the belief held by many that nothing really new can come in time, and that the time-process is a self-repeating process. There is nothing first or last. What happens is only a repetition of what has already happened. There is no linear progress. All progress is circular. The first becomes the last, and the last becomes the first again, and so the wheel of time turns round and round. There is nothing new. *What is new is the eternally old in the womb of time.*

The conclusion which we have reached is opposed to the common notion of progress. That notion is based upon the reality of human freedom and human endeavour. It is difficult to see how these can be unreal, and what meaning the universe can have as a self-repeating mechanical process. If then the difficulty which we have noticed above is the only one attaching to a belief in linear progress, it may not after all be a serious one. We may not be able to trace the universe to its beginnings. But we do know its present passage. We know, for example, that human civilization is continually growing to greater maturity. Is it impossible that this progress will be maintained, and that there is a goal behind the world-movement which we, out of the limitations of our vision, cannot see?

Now it is quite possible that there is such a goal. But if there is to be any progress towards that goal, the reality as at present constituted must be supposed to be necessarily imperfect. The perfect cannot become more perfect. It cannot grow. But a reality that is imperfect is a reality that is divided against itself. There can be no guarantee of its continuous progress. Its future, if we might say so, will depend upon the conscious strivings and endeavours of intelligent beings,

themselves limited and opposed; and all action of such beings is full of contingent elements. They have no fixed goal to strive after. They seek blindly and act blindly. The goal of their action is determined by the actualities of the situation which faces them, and the moral ideals which they have inherited from their age. They are in a way creatures, and not masters, of their destiny. But if they are not altogether masters of their own destiny, how can they be masters of the destiny of the world-movement which they are in a way supposed to guide and control as free moral agents? We come to the conclusion that even as the perfect cannot become more perfect by any lapse of time, so neither can the imperfect become perfect by the same process.

We have admitted that there may be a real ultimate end of the world-movement. But is this end implanted in the nature of the things progressing, or is it set to them from outside? If it is the former, we should be able to say what the end is; if it is the latter, the progress of the world towards the ideal will have no real relation to its inherent make-up and constitution—it will hardly be the progress of the world as such. Again, is the realisation of the end in question guaranteed or not? If it is not, it may never be realised, and the universe may as a matter of fact be receding from, rather than approaching, it. If, on the other hand, the realisation is guaranteed, then the whole progress becomes mechanical, and the strife, the endeavour, and the uncertainty which are the very soul of progress become illusory. Lastly, even if the end is realised, what then? The movement having come to an end, will everything lapse into nothing and the whole show begin again? There can be no standing still for reality that is supposed to be endowed with life and movement. On the other hand, an infinitely distant goal will make *any progress towards it* impossible. An infinite goal will always remain infinitely distant, for no finite strides can bring it any the nearer to our grasp. The supposition of an all-powerful being guiding the world-movement to an end which he has in view is full of mystery but no enlightenment.

Linear progress can be demonstrated to be a fact only within very narrow limits. It is not easy to take a whole view of things. It is only by restricting ourselves to one particular aspect of social life within a specified period that we can show real progress. We are unable at any time to have a clear historical perspective of the whole of social life in all its varied aspects through the different phases of social history. *What is called historical truth is no more than guesses at truth.* The historian cannot proceed to any account which will be both interesting and enlightening without a certain simplification of the whole plan of events which is under review. History must touch imagination. Otherwise it ceases to have any

movement, and degenerates into a bare record of events without any inner connection. But if we must call imagination to help in order to get at historical movement and historical intelligibility, we have in no way provided that it is adequate to grasp a complex movement and that it does not lend itself to making abstractions. The truth is that imagination cannot recreate without at the same time making abstractions.

It is evident then that we can see linear progress only by isolating certain of the aspects from the complex situations in which they have their real being, and considering them in such isolation. But in this way we cannot achieve the true balance of good and evil in any age. Evil is hydra-headed, it is said. We drive it from one corner of the social body, and it runs into another. A good custom soon outgrows its utility and its beneficial effect. On the other hand, what may appear evil may have a real tonic effect on the body politic.

We rightly identify a movement with progress in so far as it corrects some tendency which has proved itself injurious. But the limits of such correction are easily passed; and when they are passed we have regress rather than progress. At no time can we be sure that there is progress *on the whole.* For no goal that is positively conceived can ever be satisfactory. Having reached it, we shall not cease to aspire. But if there is no fixed eternal goal, how is progress to be judged real at all? In our opinion, the only goal that will satisfy must be negatively conceived. The Vedantic conception of the blissful nature of the real ensures that the highest value is eternally realised, and that all progress is merely negative; it consists in removing conflict, pain and dissatisfaction of life. There is no new value which we may achieve by our efforts, and no real progress. We can only be said to progress in ignorance of what we already are in our true spiritual character.

G. R. MALKANI

THE WORKER AND THE MACHINE

[**Hendrik de Man** is a Belgian by birth and has acquired a wide culture by study at German and Austrian Universities and by extensive travels. He speaks and writes several languages with the same ease as his native Flemish. He served his country during the War, and in 1917 was chosen as a member of the Belgian Mission to Rumania and Russia. His chief interest is the economic and social uplift of the working classes, and so his Government availed itself of his services by sending him to the U. S. A. as a Member of the Belgian Mission on Industrial Reconstruction. He is the author of many books, but he made an international mark by his *The Remaking of a Mind*. For the last two years he has been a Professor at the University of Frankfurt.

In this highly interesting article he presents not an altogether new view but certainly not a familiar one ; in doing so he has kept Asiatic workers in mind ; and for India especially there are several important lessons to be drawn by inference.

This article is followed by an indictment on the influence of industrialism on Japanese life, and Indian publicists and reformers should read Dr. de Man's article in conjunction with it. THE ARYAN PATH will welcome an Indian point of view on both of them.—EDS.]

To many intellectual people, all over the world, the machine appears as the great enemy of mankind. They make mechanical production responsible for all the evils of present-day civilisation : the proletarianisation of the working masses, the estrangement from nature, the horror of life in big cities, the destruction of moral and esthetic values by mammonism, the joylessness of specialised repetitive labour and so on.

I consider the indictment of so-called civilisation on all those counts to be entirely justified, and I fully sympathise with the Asiatic leaders who warn their countrymen against the spiritual losses involved by absorption of Western civilisation.

I can also quite understand that the tendency to identify this civilisation with mechanical production must be particularly strong in Asia. The introduction of machines is the most obvious outward sign of the social and moral disruption that accompanies the invasion of industrial capitalism in Asia to-day, as it accompanied it in Europe a century or so ago. It seems natural, therefore, to select the machine as a symbol of the evil forces to be opposed, just as it was natural for the English textile workers thrown out of work by the new machines to aim at destroying them in the "Luddite" riots in the beginning of the nineteenth century.

Yet the "symbolic thinking" that characterises the uncontrolled impulses of elementary collective emotions is incapable of coping with such complicated problems as those of the relation between methods of production and social

or spiritual conditions. Such symbolic thinking will lead the child that has been beaten with a stick to slap the "naughty, naughty stick that has hurt Baby so"! But this will not prevent the stick from beating the child again. A more logical and analytical, and also a more concrete and realistic kind of thinking is required to discover the true relationship between the beating, and the ultimate causes that led up to it—and will lead to it again if they are not prevented from recurring.

Analytical and concrete thinking must deal with relations, not between emotionally tinted word-images, but between actual facts and attitudes. In the present instance, it must face (and try to account for) the fact that the attitude of European workers toward the machine is much less hostile now-a-days than it was a century ago.

It seems to me particularly imperative that this change of attitude should be correctly interpreted in Asia. The success of Asia's struggle against national oppression and of the European workers' struggle against social oppression depends to a large extent on the possibility of making these two causes into a common cause. This presupposes first of all an accurate mutual knowledge of actual opinions and attitudes—and of their real background of experience.

I will endeavour, therefore, to show some of the facts that explain why the European workers, on the whole, no longer feel inclined to make the machine the scapegoat for the social evils from which they suffer. I am fully aware that these facts do not suffice by themselves to justify a final verdict of "not guilty" in the case of "Man *vs.* Machine"; for this case involves cultural and spiritual issues that reach far beyond the particular interests and experiences of any class of society. However, a judicious verdict cannot be given unless all the witnesses have been heard. And certainly no testimony can be more relevant to this case than that of the people who spend their working life in the midst of machines.

For several years, I have been enquiring, in factories and outside of them, into the attitude of European workers towards the machines. The conclusion I have come to is that, on the whole, since the days of the "industrial revolution" when machines were first introduced, the original hostility has been steadily declining. Of the many causes which account for this I will mention only those developments which have altered the technical character of machine work itself. For this is the subject on which lack of personal experience leads most non-workers to entertain erroneous views. Intellectuals, especially, whose joy in work depends chiefly on unhampered mental initiative and creative thought, have great difficulty in putting themselves in the place of workers whose physical task necessarily involves bodily exertion and repetitive routine.

The fact is that with the progress of machinery, its immediate effects on labour have gradually become less degrading.

In the first stage of mechanisation, which Europe went through a century ago and which Asia is experiencing now, the new system of production quite justifies the opposition of the workers. In this stage, handicrafts are being superseded by factories. This is best seen in textile industries, which are the first to be affected by this process on a large scale. Handicraftsmen are then being ruined by competition, while the new class of factory workers (impoverished artisans and peasants, women and children) are submitted to all the evils of capitalistic industry in its worst aspects: low wages for long hours, insecurity through risk of unemployment, loss of independence through military works-discipline, loss of skill involved and therefore loss of joy in work.

The further advance of machinery, however, is usually marked by the following new developments:

As machines are being perfected—through the combined effect of competition and increased scarcity of labour or increased bargaining power of organised labour—they become more and more automatic, so as to require less physical exertion and more knowledge and skill from the workers. Moreover, this type of machinery spreads more and more as machine-building itself absorbs a large amount of the available labour-power.

The typical representative of the first stage of mechanisation is the textile worker whose job it is to do some of the menial work of the machine. Typical representatives of the most advanced stage of mechanisation are the engineer, the machinist, the electrician, the engine-driver—the workers of innumerable trades previously unknown, which have sprung into existence as a result of advanced mechanisation.

While the first stage generally involved a much lower grade of skill as compared with artisan methods, this advanced stage requires a growing number of highly skilled workers. True, they are no longer handicraftsmen, for they do not turn out a complete product and their job is some kind of specialised detail work. But this specialised job requires another kind of skill: general knowledge and intellectual development, mechanical ability, sense of responsibility, quickness of decision, and complete familiarity with certain types of machines. To acquire this often demands a longer and more intensive training and apprenticeship than the old-time handicrafts. Workers of this class usually take a considerable pride in their work, since they feel they are ruling the machines instead of being ruled by them. These machine-minders are no longer machine-slaves, because the "minding" of the machine exercises their "minds". The more the auxiliary functions of production —the carrying and handling of the material, the feeding of the

machine, etc. are being performed by the automatic machine itself, the more the task left to man taxes his intellectual faculties and relieves him of menial duties and heavy exertions. Whenever a machine has become fully automatic—which condition is the aim of all technical progress—the actual work is the machine's, and the function of man becomes one of intellectual control. Machine-building, too, is then more and more done by machines the use of which requires skill and intelligence.

It is true that improved machinery also involves increased monotony in the repetitive labour of such workers whose task remains unskilled auxiliary labour in a mechanical process. The typical instance is work at the conveyer in assembling motor-cars—and, in another sphere, much of the specialised office-work incidental to large scale production. Without minimizing the disadvantages of this kind of monotonous and joyless labour, it must be pointed out that it is on the whole less detrimental than most unskilled industrial work (apart from handicrafts) performed without the use of machinery. The work of a load carrier or stoker is just as repetitive and therefore monotonous as that of the worker at a conveyor, but in addition it is much more fatiguing, dirty and dangerous. Small wonder, then, that the majority of workers engaged in "heavy" jobs do not fear any loss of their "joy in work" from the introduction of labour-saving machinery. If they sometimes resent it, it is simply from fear of being thrown out of their jobs. Under a social system where increased productivity would not involve increased unemployment, the craving of, say, the brick-maker for mechanical brick-transportation would be just as whole-hearted as the craving of the artisan for better tools, of the peasant for an ox or a tractor to pull his plough, or of the housewife for sewing or washing machines. The tendency to avoid superfluous effort is part and parcel of the spirit of workmanship, and nothing hurts the worker's pride more than the feeling that he is being used as a cheap substitute for machinery.

There are a few categories of workers whose work is made more fatiguing or dangerous by the introduction of particular machines, such as some riveting-hammers used for boiler-making or some automatic drills used for coal hewing; but they are exceptions to the rule. Under present conditions, that is, since large scale industry has superseded handicrafts wherever that was technically possible, the further progress of machinery usually makes unskilled auxiliary work less fatiguing without increasing its monotony; and at the upper end of the scale, it creates new highly skilled jobs which give the worker a feeling of joyful mastery over the machine, much akin to the professional pride of the civil engineer.

At the stage of technical advance that most European countries and North America have

reached now-a-days, as opposed to the earlier stages of industrialism, there is a continuous increase in the number of skilled occupations. In the United States of America, as recent statistics have shown, immediately before the war, of three new workers getting employment, on the average two were unskilled and one skilled; between 1921 and 1926 the proportion has become more than reversed, the annual increase in employment figures showing an average proportion of three skilled workers to one unskilled being newly set to work.

So far as hostile feelings are still being entertained with regard to machines, therefore, they are seldom due to the effects of mechanisation on the technical tasks of labour; they arise predominantly from some evil social effects of mechanisation and rationalisation: in the first place, from the increased risk of unemployment. Most thinking workers in Europe would therefore express their opinion in about these terms: "We have no objection to improved machinery; on the contrary, we welcome anything that can lighten humanity's burden of work without decreasing the amount of goods produced and needed; only we think that mechanical progress should lead to shorter working hours and leave us more time for leisure or independent productive occupations, such as gardening or domestic handicrafts, instead of increasing the number of the unemployed."

The fact is that Teutonic and Anglo-Saxon races, apparently owing partly to native impulses conditioned by temperate or cold climates, have acquired needs with regard to housing, clothing, food, and hygiene, to say nothing of the less material aspects of life, which could not be satisfied without the use of machines. It would be absurd to expect the labour movement to oppose the technical progress which has developed these needs, since the desire for their better satisfaction is one of the chief driving forces of this very movement.

On the other hand, it becomes increasingly clear that the social discontent of the industrial workers is primarily due to the fact that the machinery of production is being controlled by a comparatively small number of people who run it for profit and power and not for the common good. The worst feature of this situation is that the increase in productivity through mechanical improvement results less in higher wages for shorter hours than in increased chronic unemployment. Thus on the one hand millions of people cannot find work and earn a decent living, while a large part of the world's production is wasted on silly luxuries for the idle rich, on the stimulation of artificial demand through competitive salesmanship and advertising, and on the destructive purposes of war or preparation for war. If social waste were eliminated on the one hand and employment more sensibly distributed on the other

hand, the present stage of technical advance would very soon make possible a reduction of working hours in industry to a very small number—probably less than five hours a day. Thus factory work, even where it is still unskilled and monotonous, would become a comparatively light burden and would leave a large part of the day and of the year free for other occupations, leaving more scope for the exercise of creative faculties.

No matter what difficulties may hinder the realisation of this ideal, the bulk of Europe's industrial workers are looking forward for the improvement of their condition, not to a reduction of the use of machinery, but to a more equitable control of its use. Their aim is social advance, not technical retrogression, and they visualise the better society they are trying to build as making full use of labour-saving machinery for lightening the burden of factory work and providing better living and housing conditions for all.

It is true that this endeavour is not sufficient by itself to solve the much bigger spiritual problems of civilisation that arise, not from the amount or the distribution of labour and commodities, but from the purposes for which work is being done and for which commodities are being desired. Yet it is equally true that whatever improvements may be effected in the fabric of Western civilisation depend in the first place on the collective effort of the workers to do away with some of the most offensive aspects of economic injustice and social domination. Any attempt to co-operate effectively with these workers presupposes a true knowledge of the conditions which make them look upon the machines, no longer as their enemies, but as the possible instruments of their social emancipation. For the emancipation of the industrial workers from social inferiority largely depends on the emancipation of industrial work from technical inferiority; and it seems impossible to achieve this without taking the burden of menial, monotonous unskilled work off the worker and putting it on the machine.

HENDRIK DE MAN.

JAPANESE IMITATIVE QUALITY

[Below we print two articles which reached us the same day; we had not planned to get two view-points on this subject, which is the reason why they do not directly answer each other; but both fundamentally deal with the same theme—the imitative power of Japan. So much for the law of coincidence, by which this journal seems to be specially blessed!

These articles are symptomatic: the American one is the finished product of mind looking at Japan from outside—there is detachment of observation and cold dissection; the second is a natural expression of surging feelings as a son of Nippon with filial love analyses the present, and visualizes the future, of his ancient land.

Unfortunately neither of the articles discusses the philosophy of Imitation—the whence and the how, the weakness and the virtue of this faculty. And we must not overlook that in one form or another imitation is universal.

Apart from imitation which she too practises, India has lessons to learn from both these contributions.—EDS.]

I

THE FALSE LIFE

[**Walter B. Pitkin** of the Columbia University is a well-known writer. He has studied Japan very closely from both the cultural and industrial points of view.

—EDS.]

Some friends of Japan are beginning to understand that she had everything to lose and nothing to gain by imitating the factory system of the Western world. The profits sought remain unrealized. The losses, which none anticipated at first, mount daily. To-day Japan staggers under the burden of a Way of Life that is wholly unnatural to her people, unsuited to her land, and useless to the world at large.

All men's motives are mixed. So it is unfair to say that the Japanese leaders of a generation ago headed toward unseen disaster simply because they craved power. Yet all admit frankly that this lust was the strongest factor in the change of policy. Proud and ill informed as to the deeper forces at work in the economic system of Europe and America, the Japanese saw themselves being outdistanced by the white race in material resources, money wealth, and political influence. Galled by this discovery, their egocentricity gained the upper hand; they too would become a World Power, exactly like France, England, Germany, Russia and the United States.

What price have they paid for this dream? During the past few

years many Europeans and Americans have been analysing the economic progress and physical resources of Japan; and the findings do not hearten those of us who wish the land well. And they move the caustic critic to remark that some frogs still try to puff themselves up to the size of oxen, even as in Æsop's day.

Having no iron, coal, copper, silver, gold, nor other metal in commercial abundance, Japan has striven to fashion steel and the things of steel which make for might. From the ends of the earth she must haul the ores and billets. Having no people who have grown up in the atmosphere of mines, metallurgy, and the metal crafts, she must train for such work a host of peasants whose background, for untold generations, has been the open fields. The result? Expensive production and poor workmanship.

In spite of all that the Japanese say, every Western expert laughs at their effort to compete with Europe and America in the important metal products. And thus must it always be. Indeed, Japan's failures here will swell alarmingly during the next generation; for the West is outrunning her ever faster and faster. Likewise in textiles, where the picture just now is sombre. The Japanese silk industry has been ruined by the ingenious chemists of the West, with their synthetic substitute for silk, which is even cutting into the high-grade cotton markets this year. And, by the wildest irony of all, not even the non-industrial Japanese who sticks to rice growing can match the prices of rice grown by huge machinery in Texas.

The new mass production in farming, which America has perfected and Russia is eagerly adopting, is fitted only to certain geographic conditions. Immense open expanses of fairly level ground free from stones and outcroppings of strata may be handled with tractors and their implements. Not so with steep hillsides, tiny fenced tracts, stony acres, semi-marsh, and fields crisscrossed with innumerable highways. Thus is Japan, nor can she be otherwise; for Mother Earth has so fashioned her, and the numbers of her population add to the immutability of the situation. So she cannot become a world power even in agriculture. Is it not as if Nature herself were scolding her for false ambitions?

To vie with the West in world markets, the Japanese are compelled to underpay and overwork their factory hands. Semi-slavery exists in her mills. The workers are regimented, locked up under guard, and to all intents and purposes deprived of their freedom. Their wages are pitiful, their hours scandalous. And, by an appropriate justice, their products are far inferior to those of the West. It is only in the lowest grades of commodities that they can satisfy buyers.

Still further imitating the West, Japan bolsters her foreign trade and diplomatic prestige with immense armies and fleets. These

are the foolish luxury of nations which can at least pay the price of their folly. For Japan they are pure poison. The burden of taxes under which the land groans approaches the limits of human endurance; nor can the militarists demonstrate the smallest profit from thirty years of this policy —unless they so reckon the business they picked up from Europe during the world war. But we know they lost most of this as soon as that war ended and were left in an appalling business depression which Nature, again scolding her for being an ape, aggravated with earthquake and fire.

How many more years must pass ere intelligent Japanese accept the truth with philosophic calm? How long before they see that a nation's abilities and hence its natural, healthy aspirations are deeply determined by the land it occupies, its soil, climate, ores, forests, fish, game, and general location with respect to other regions? In days long past, this was less true than now; for then there were immense, relatively empty wildernesses into which a crowded or impoverished folk might overflow and create for itself a new home. But this is no more. The world is full. All lands of milk and honey have long since been claimed. All Europe is congested, and America is all too swiftly approaching that same lamentable state. Every ambitious people must accept the impossibility of expanding far beyond the possibilities of its own home. The age of pioneering and conquest has gone—perhaps forever. The time has come when each of us must make the most of himself and his own appointed place. And nowhere in all the world must this lesson be learned more thoroughly than in Japan.

If learned, it will bring many blessings—some of which will redound to the benefit of the West also. What they will be, no man can foretell; for they must grow out of a smooth adaptation of the Japanese to Japan as it is and as it may become. Ingenious, patient, hard working, and loyal as these people are, we may be certain that, within reasonable time, they can evolve a new civilization that will be at once a glory and a delight. But it will in no wise ape the automobile factories of Detroit, nor the smudge of Pittsburgh, nor the hideous hurry and drive of insane New York. It will not be smeared with billboards and roadside stands, nor gridironed with automobile highways over which a million silly little automobiles race smokily. It will be something that grows naturally out of Japan herself. It will utilize her resources without overstrain and will make for the happiness of her people. Probably it will not be a childish return to the feudalism of a thousand years ago, still less to the primitive rural crafts. Were I to indulge in the luxury of predictions, I would venture the guess that the new era in Japan will usher in the Age of Chemistry. For chemicals can be made and turned to account far more easily

and more cheaply than can iron, coal, petroleum and copper in Japan. And the infinite variety of products thus available will enrich the land. Barren acres can be made to blossom with agricultural chemicals. Crops never grown in the land can be made to thrive. The health of the workers can be assured with medicinal chemicals. And all sorts of useful products can be made without the effort of competing against the whole world.

On the intellectual and moral side, Japan needs to clean house first of all by driving out the psychic by-products of the Western Industrialism which she has been imitating. Nothing has harmed her more than the infiltration of the Success Cult and the Ethics of Power. Not that the seeds of these accursed growths were not always present; they exist everywhere and at all times. But they have become respectable; and wherever that happens, the human spirit withers at the tap root. To be self-contained, self-controlled, and able to find happiness in one's surroundings—that can become the new goal of a Japan which musters the moral courage to cease looking with envy upon the Western Ox and puffing herself up to the dimensions of that stupid beast.

WALTER B. PITKIN

II

NATIONAL CHARACTER OF JAPAN

[**M. G. Mori** is author of *Buddhism and Faith*, and is spoken of as "an earnest and sincere thinker."—EDS.]

In concluding a short essay in *The Kobe Herald* recently on the naval ratio, the economic depression, unemployment, social unrest, and other pressing problems confronting Japan, I ventured the assertion that the future of the Japanese nation is immense (borrowing the adjective used by Matthew Arnold in regard to the future of poetry), if only we continue to make the most of what is best in our national character. But there I left untouched the question of what constitutes Japan's national character. For it is not easy to state in brief, abstract terms the salient characteristics of a people so complex and composite as the Japanese. All races have many things in common, and a nation that totally lacked the cardinal virtues would forfeit the right of existence and be wiped off the face of the earth. Moreover, a laudable quality which, according to one observer, is the chief distinguishing merit of a nation, may in the opinion of another observer be possessed in

an even greater degree by another nation. Some nations—the Chinese for example—are renowned for commercial probity, but surely this does not imply that most other nations are destitute of the quality, for no nation utterly dishonest in commerce can hope to have lasting trade relations with its neighbours, and in an age like ours economic isolation would mean unbearable stagnation of national life.

Furthermore, we must remember that a nation is a large group of individuals, and that these individuals vary much among themselves in the proportion of the different qualities which they possess and exhibit, so that when we call a nation honest or dishonest, peaceful or combative, constant or fickle, rich or poor in the power of endurance, we are merely making broad statements of general facts, to which an overwhelming number of individual and concrete exceptions may be cited in protest. Even individuals are units complex enough in themselves to defy categorical labels, as psychology and everyday experience plainly teach us; how much more so a nation !

This is the age of science, and science as we all know deals with generalities and averages rather than with isolated cases. Adopting the methods of the sociologist let us deal with those general tendencies which distinguish a nation.

And, at the risk of rousing the ire of our Chauvinists, let me at once admit that the Japanese as a nation have a larger share of certain weaknesses than some other peoples upon earth. They are, for instance, unquestionably imitative in a high degree. This is at once a fault and a merit. It has helped us to absorb Chinese, Indian, and European cultures with amazing rapidity, and thus brought us into line with them. In the very fullness of our enthusiasm for the new culture, however, we acted at first both superficially and indiscriminately—with the consequence that we became, as it were, intoxicated. Our creative genius was overpowered, stunned by the novelty and brilliance of the imported culture, and had to wait until the craze subsided making room for our powers of discrimination and originality to reassert themselves. It would certainly be both unfair and untrue to charge the Japanese (as at one time they charged themselves) with a serious lack of creative ability. Successful imitation, as some critic has shrewdly observed, implies latent creative power. It is well to remember that, after each initial period of blind imitation, an attempt is made to adapt the foreign institutions (be they Chinese, Indian, or European) to the practical needs and lasting requirements peculiar to the Japanese people.

I shall not here describe at length how Confucianism, Taoism and Buddhism have been gradually Japanized—*i.e.*, purged of those elements in them which have been deemed inimical to our national polity, and so harmonized among

themselves and with Shintoism as to become beneficial spiritual forces instead of dangerous intruders in our midst. The latest spiritual importation, Christianity, is already slowly but surely getting Japanized, which is a disappointing experience to many missionaries who have either failed or been reluctant to bring their teachings into conformity with the Japanese national temperament and tradition.

A Buddhist priest in a recent radio-talk lamented the rapid spread of Americanism or Yankeeism in Japan, which he said was really more dangerous than Bolshevism itself. The American craze may certainly carry everything before it for some years yet, as Buddhism and the love of Chinese institutions seem to have done in former ages. But personally I am convinced that in the end the true Japanese spirit will reassert itself, having adopted and assimilated meanwhile what is best in America—its indefatigable energy, its love of work for its own sake, its systematic methods, its stress on the principle of equality, and so forth. Our national character, in fine, will emerge from it even richer and stronger than ever.

We have already had fifty to sixty years of experience with Western material civilization, and the end of the period of slavish mimicry is now within sight. We are beginning to show signs of our own inventiveness, upon modern Occidental lines. With pride and satisfaction we have recently heard of a number of important Japanese inventions being sold to England and other countries of Europe, and of Japanese railway and other engineers engaged as expert advisers and superintendents by Russia, Persia, and other countries. As for the progress made in medicine and surgery, wherein Dr. Noguchi and other researchers have won world-wide fame, and also in the art of warship construction, the facts are too well known to require enumeration here.

The Japanese have been described as a martial nation, on the ground that they have been victorious over China and Russia, *i.e.*, over powerful neighbours who by aggressive preparations had threatened their very safety as an independent nation. We are living in an age of pacificism, and to be called a warlike nation is no longer the glory that it seemed to be twenty years ago. Is this tendency, then, an altogether execrable fault as a national characteristic? To be honest, I hardly think so. The fact that practically all the great Western Powers are martial nations, is certainly no excuse for Japan's being another. But is it not rather a cynical fact that all the permanent members of the Council of the League of Nations are martial nations? Such is the present state of international relations, as far removed from our ideal as Heaven is from Earth. Complete disarmament is a noble goal well worth striving for; and Japan, by paying a great sacrifice in the shape of concessions to

England and America as embodied in the recently signed London Naval Treaty, has joined those Powers in taking a definite step forward towards universal peace. I am proud of Japan's brave decision, against which no less an expert than Admiral Kato, until recently in charge of the Naval Board of Command, had protested so strongly. What more eloquent testimony can there be of the solicitude of Japan's responsible statesmen for the enduring peace of the world? It is only a superficial knowledge of Japanese history which gives one the impression that we have been a fighting people from very ancient times. The natural tendency of all popular historians is to give more prominence to heroic wars than to the really more important achievements of peace. Space does not permit me to deal at any length with the peaceful achievements of the Japanese people, but let me at least call attention to the long and glorious periods of peaceful government known as the Nara, Heian, and Tokugawa Periods.

I said I am proud of Japan's sacrifice on the altar of world peace. And yet I am far from thinking it wise for her to offer a dangerous temptation to other nations by voluntarily exposing her vulnerable points, or reducing her naval and military forces beyond the minimum of safety. On the other hand, proud as we may be of our military prowess, we must exercise every care never to display it save in self-defence or the protection of the weak against the strong; in other words, in the cause of justice and peace.

THE ARYAN PATH of February 1930 very rightly pointed out that the ultimate solution of the problem of disarmament should be sought in the spiritual uplift of all the peoples of the world, or in "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 . . . may disappear of itself." Until such a transformation has been effected in the minds of the majority of men, universal disarmament is impossible, and valour in time of national emergency must be regarded more as a merit than as a fault. The peace-loving ancient Indians would not have reverenced their gods or deva-kings of war, if they had not recognized the value of military strength as the last resource against brutal evil. In its best form it is an expression of the spirit of self-sacrifice, and a nation utterly lacking this spirit would go under even in the arena of peaceful competition in commerce and industry, in art and science. Japan's ambition is no longer to be first in the field of battle but to become one of the leaders in accomplishing the grand task now set before all mankind—that of raising the human race up to a higher plane of spiritual and economic life than it has ever yet known.

M. G. MORI

HAS THE GITA A MESSAGE FOR THE WEST?

[**Helen Jenks** is one of the growing band of young American women whose broader outlook on life-problems takes them to the profounder thoughts of the Ancient East. She modestly writes of herself—"my views and my attitudes are those of the undergraduate, of the seeker in the philosophical regions." Would that there were more undergraduates who pursue Philosophy with as great an ardency. Miss Jenks wrote sometime ago a remarkable criticism of Prof. Ryder's verse translation of the *Gita* in the New York *Saturday Review of Literature*.—EDS.]

Has the *Gita* a message for the West? Indeed, yes. We in the West are only just beginning to reach out, to hunger for the truth of things. Ours is a scientific age, one given to facts and the proving of theories, one given to searching for the basic underlying law which seems to govern this still, to us, unintelligible world. We are casting aside old faiths, and accepting new; we are a world bewildered, confusing and confused by the physical and the non-physical. Ours is a world that is searching, seeking, hurrying;—always we are hurrying. We hurry physically, we hurry mentally, until we have forgotten the very sound of the word leisure, and know not the joy of calmness.

Our universities are excellent examples of this western search. There, upon one hand are great buildings reared to science. There, as students, time and again we may prove to ourselves new formulas, new theories; and these same proofs tear down our old beliefs and leave us floundering. It is impossible for us to watch science lay before us honest, logical proofs, proofs of truths before undreamed of, proofs our minds can comprehend and must accept, and to go on with faith in the old "beliefs". We cannot, and so we tear apart the very structure we have built our lives upon, and search for firmer rocks on which to set our feet. There is but one thing we cling to in our struggling—the proofs of science—and to those who offer faith we cry: "We must have proof!"

Upon our other hand more buildings rise, smaller oftentimes, and more quiet than those across the quadrangle, yet they are filled with struggles even more intense. For we who would have proof come from our laboratories laden with physical facts, and laying them before the men who search the Absolute, we beg: "Help us to prove the Real that these are come from." Indeed we must hurry, for we have much to prove.

It is because we search, because we are struggling to find a science that will point a God for us, it is because we hurry, are breathless from valiant seeking, that the *Bhagavad-Gita* brings the West a message. The *Gita* is, by its very nature, a lesson for all men of all times, but in the West it is most needed now.

Thus in the *Upanishads*, called the holy *Bhagavad-Gita*, in the science of the Supreme Spirit, in the book of devotion, in the colloquy between the Holy Krishna and Arjuna, stands the Fourth Chapter, by name—DEVOTION THROUGH SPIRITUAL KNOWLEDGE.

The *Gita* is a book of science, a treatise which proves its own theories, a volume that offers you logical statements to approve or to reject. It must therefore be a message spoken to this world where the rule of existence is scepticism, and proof is made a god. Those who struggle with the materials of science must learn that here are better tools, more delicate, more sure; for here is the science of the Supreme,—let them learn of it.

But the *Gita* is more than that, it is a song of devotion, of faith that is not blind. Its logical proofs have shown us the Absolute, and to the Absolute we acknowledge our faith, and our relationship. It is here that the *Gita* has for the West the greatest message of all, the lesson that Krishna teaches Arjuna throughout the book, the lesson of quietness, of inaction in action, of peace in the midst of war. Arjuna, pausing, uncertain, at the edge of battle, is urged to fight; yet he must go forth to fight, certain that the performance of such action is the performance of duty; sure that that which is cannot cease to be; firm in his faith in the All-pervading Absolute; and with these he will go forth—WITH QUIET IN HIS HEART!

With quiet in his heart—the West has never understood the song of quietness, we have no knowledge of its strength. Here action is the one thing we know, we fill our days full to overflowing with it, then wonder at our weariness. It is for that understanding that brings peace that we search, that our laboratories function, that our philosophers seek. And the *Bhagavad-Gita* offers us Understanding—Quietness.

The West must learn the meaning of calmness. We have action, but it is poor and ineffective. We find ourselves doing over and over again things that should be done once and for all. We have action, but we have not the spirit of calm detachment. Sometimes we feel that the very physical world is crashing about our ears, crushing us, leaving us no strength to fight. It is then, dejected and without hope, that we hear faintly the voice of Krishna, coming to us from the depths of our inner self, speaking:

> Whence, O Arjuna, cometh upon thee this dejection in matters of difficulty, so unworthy of the honourable, and leading neither to heaven nor to glory? It is disgraceful, contrary to duty, and the foundation of dishonour. Yield not thus to unmanliness, for it ill-becometh one like thee. Abandon, O tormentor of thy foes, this despicable weakness of thy heart, and stand up.

Then, the most of us rise, and go on. Far too often, however, the voice of Krishna is a dim and distant thing. It is like the glory of a sunrise in the hills, or of the sun that sinks into the sea; beautiful, and all too soon forgotten. Indeed, the *Gita* must teach the

West; it is a hard lesson, and one difficult to master, but it can be done. And when it is done, then shall we perform action in an effective way.

"But," I can hear my western brothers asking, "how can this song, this book of devotion teach me? Will it give me proof?" Proof? Oh, my brothers, go to the low hills and watch the sun enfold them; go to whatever there is of beauty near you, and while you stand in silence listen to your heart. Slowly, gladly, out of the depth of your soul will come the voice of Krishna:

> I am the Ego which is seated in the hearts of all beings; I am the beginning, the middle, and the end of all existing things .... I am, O Arjuna, the seed of all existing things, and there is not anything, whether animate or inanimate, which is without me.

Proof? Here is greater proof than any laboratory can give you; it is the proof of your own soul. When you have stood silently in the midst of a world that shows all about you evidences of that hidden law for which you search; when you have stood quietly listening to the voice of your own soul; when you have felt the calmness that comes with the assurance of your own eternality; —when you have felt these things, you will know proof.

> I am the wisdom of the wise and the strength of the strong. And I am the power of the strong who in action are free from desire and longing.

Here is the thing that we must learn—freedom from the desire of results in action. Let us learn this and we shall have this Peace for which we struggle!

These quotations have been taken from the prose translation of William Q. Judge. His is a translation valuable to the West for several reasons. It is considered very close to the original in rhythm and in spirit. It is, moreover, a translation made by a westerner, who had learned well the lesson of calmness that the *Gita* teaches. It is a translation that appeals to our reason, as well as to the beauty we love, and take so little time for. The *Bhagavad-Gita* is a colloquy between Arjuna, the seeker, the questioner, the counterpart of all men, and Krishna, the Divine. It is a book that calls for logical understanding, and it calls for faith. We in the West have come to shy like a frightened animal at the very sound of the word "faith"; yet—we have it. Somewhat paradoxically our very distrust leads us at length to faith. We eschew it, and turn to scientific proof; but before we can progress, before we can have even a basis to rear our laws upon—we must have faith in proof! Undoubtedly the West has given all its faith to proof. The *Gita* calls for understanding and faith; it offers you in return common-sense, and proof. More than that;—he who reads shall put it down WITH QUIET IN HIS HEART!

HELEN JENKS

THE PRESS IN INDIA

[**Ramananda Chatterjee** is the respected editor of *The Modern Review*, the best known and the most influential of Indian periodicals, now in its twenty-fifth year.

Our readers will remember our request in the introductory note to Mr. Frank Whitaker's article on "The Power of the Press" last month. We are glad so well informed a journalist as Mr. Chatterjee has presented the requirements of the Indian Press, at least on the material plane. The moral and intellectual aspects of the subject remain yet to be dealt with and we hope our author, or some equally competent authority, will write about them.—EDS.]

Being a journalist myself, I feel that I might be considered guilty of professional vanity if I were to state what I thought of the vocation of journalism *as it ought to be*. Nevertheless, I am constrained to observe that the ideal journalist's vocation is a combination of the vocations of the teacher, the minister of religion and the statesman. But even though few of us come up to that high standard, the task of the working journalist in all countries is rather difficult. I shall point out our difficulties with reference to Indian conditions.

Journalists have to serve and please many masters. The staff of those journals which are owned by capitalists have to serve them. They may not in all cases have to do their bidding directly, but there is indirect—perhaps unconscious—pressure on their minds. But even in the case of those journalists who are proprietors of their own papers, there are other masters to serve and please. There is the circle of readers, drawn from all or some political, social, religious (orthodox or reforming), or communal sections. There are the advertisers. And last of all, one must not offend the ruling bureaucracy beyond a certain more or less unknown and unknowable point! Having to serve so many masters, we may seek to be excused for not listening above all to the voice of the Master within, speaking through our conscience. But there can be no excuse. Ours is a sacred duty. We must not sacrifice our convictions for any advantage whatsoever. Great is the temptation to play to the gallery; but our task is to enlighten, mould and guide as well as to give publicity to public opinion.

An endowed newspaper may probably be placed beyond some of the direct and indirect influences spoken of above. But these influences are not always harmful. However, the experiment of an endowed newspaper is worth trying. Though not exactly endowed, the *Freeman* of America was conducted for some years successfully under a guarantee of its

deficits being paid by a public-spirited lady.

It is obvious that the spread of literacy and education has greatly to do with the progress of journalism and journalistic success. Political freedom and economic prosperity are other factors in such progress and success. Religious and social freedom also are indispensable for progress in journalism. Indians are for the most part illiterate, only 82 per thousand persons, aged 5 and over, being literate. India is also a dependent country subject to stringent and elastic laws of sedition, etc. Our religious and social superstitions are other obstacles. And, last of all, India is a very poor country. No wonder then that we possess only a small number of journals compared with other peoples who are more educated, more prosperous, and politically and socially free. The following table will give some idea of the position we occupy in the field of journalism. The figures are taken from the *Statesman's Year-Book* for 1927.

COUNTRY.	POPULATION.	NUMBER OF JOURNALS.
India	318,942,480	3,449
Canada	8,788,483	1,554
United States of America	115,378,000	20,681
Japan	61,081,954	4,592
Chile	3,963,462	627

The table shows that in proportion to her population India possesses a much smaller number of newspapers and periodicals than the countries named above, which are all politically free and more educated and prosperous. But the mere number of India's journals perhaps gives an exaggerated idea of her progress in this respect. For, whereas in U. S. A., Japan, etc., many newspapers and periodicals have each sales exceeding a million, no journal in India has a circulation of even 50,000, most papers having a circulation of only a few hundreds or a thousand.

Though India has a large population, the multiplicity of languages spoken here, added to the prevailing illiteracy, stands in the way of any vernacular journal having a very large circulation. Of all vernaculars Hindi is spoken by the largest number of persons, namely about 99 millions of people. But unfortunately all the Hindi-speaking regions in India are among the most illiterate in the country. Moreover, as the speakers of Hindi live in four or five different provinces, and as owing to distance and other causes papers published in one province do not circulate largely in others, Hindi papers cannot under present circumstances have a large circulation. About 50 millions of people speak Bengali. Most of them live in Bengal. But owing to most of them being illiterate, Bengali journals also cannot have a large circulation. Each of the other vernaculars is spoken by less than 25 millions, and several by only a few hundred thousands. Some papers conducted in English, particularly those owned and edited by Britishers, circulate in more than one province. The British-owned and British-edited papers are more

prosperous than Indian ones; because the British sojourners here are well-to-do and can all buy papers, and the adults among them are all literate. Another reason is that as India's commerce, trade, manufacturing industries and transport are mostly in their hands, their papers get plenty of advertisements. Our journals cannot prosper and multiply in number unless all our adults are able to read, and unless the commerce, manufacturing industries and transport of our country come into our hands.

Besides illiteracy and other causes, our postage rates stand in the way of the circulation of our papers. In Japan postcards cost four and a half pies, in India six pies. In Japan the lowest postage rate for newspapers is half sen or one and a half pies; here it is three pies. There are differences in other items, too, all to the advantage of Japan. For this and other reasons, though Japan has a much smaller population than India, the number of letters, postcards, newspapers, parcels and packets dealt with by the Indian Post Office is smaller than the volume of ordinary (as apart from the foreign) mail-matters handled by the Japanese Post Office, as the following table shows.

COUNTRY.	POPULATION.	MAIL MATTERS.	YEAR.
India	318,942,480	1,244,425,235	1924-25
Japan	61,081,954	3,806,120,000	1920-21

The invention of typewriting machines has greatly facilitated the speedy preparation of quite legible "copy" for the press. But so far as the vernaculars of India are concerned, the invention has not benefited their writers much. For, many of these vernaculars have different kinds of characters and alphabets, for all of which typewriters have not been invented. And the machines constructed for some of the vernaculars are not at all as satisfactory and as convenient to use as those constructed for Roman characters. A great difficulty is the existence in Sanskritic alphabets of numerous compound consonantal letters and the different forms which the vowels assume when connected with consonants. "X" is the only compound consonantal letter in English. In the Sanskrit alphabets they are quite numerous.

A far greater handicap than the absence of satisfactory typewriting machines for our vernaculars is the non-existence of type-casting and setting machines like the linotype, the monotype, etc., for our vernaculars. Unless there be such machines for the vernaculars, daily newspapers in them can never promptly supply the reading public with news and comments thereupon as fresh and full as newspapers conducted in English. The vernacular dailies labour also under the disadvantage that they receive all their inland and foreign telegraphic messages in English, which they have to translate before passing them on to the printer's department, which dailies conducted in English have not got to do. Reporting in the vernaculars has not made as much progress as in English, which

latter even is here in a backward condition. This fact often necessitates the translation of English reports into the vernacular. I am dwelling on these points, because journals conducted in English can never appease the news-hunger, views-hunger and knowledge-hunger of the vast population of India. Of the 22,623,651 literate persons in India, only 2,527,350 are literate in English. When there is universal and free compulsory education throughout India this difference between the number of literates in the vernacular and that of literates in English will most probably increase instead of decreasing. Therefore, for the greatest development of journalism in India, we must depend on its development through the medium of the vernaculars.

Fully equipped institutions for giving education in journalism should be established at all University centres. As reporting has necessarily to be taught at all such schools, special attention should be paid to reporting in the vernaculars.

Progress in journalism depends to a great extent on the supply of cheap paper, ink, etc. Raw materials for their manufacture exist in India in abundance. If we could supply our own paper, ink, etc., that would be a great step forward. The manufacture of our own printing machinery would also be a great help. Though that is not a problem whose solution can be looked for in the immediate future, we note with hope that the mineral resources of India are quite sufficient for all such purposes.

Photographic materials and everything else needed for equipping process engraving departments are also required for big newspaper establishments. How far India can ever be self-supplying in this respect can be stated only by specialists.

One of the disadvantages of Indian journalism is that the supply of foreign news is practically entirely in the hands of foreigners. Reuter gives us much news which we do not want and does not give us much that we want. "The Free Press of India" has rendered good service in arranging for news being sent quickly from London. Permanent arrangements for such independent supply of foreign news would remove a much-felt want, though the disadvantage of cables and ether waves being controlled by non-Indians would still remain. Some of our dailies have correspondents in London. There should be such correspondents in the capitals of other powerful and progressive foreign countries.

Indian dailies in many provinces already have correspondents in other provinces. In addition to correspondents in all the principal provinces, who ought to pay greater attention to their cultural movements and events and vernacular journals than they do, it would perhaps be very desirable for the most flourishing dailies to have among their editorial assistants competent young men from

different provinces, who could pay attention to things appearing in their vernacular newspapers also. The German mode of apprenticeship known as *Wander-jahre* or wander-year, that is, the time spent in travel by artisans, students, etc., as a mode of apprenticeship, may be adopted by our young journalists also. Of course, they could do so with advantage only if our dailies in the different provinces would, by mutual arrangement, agree to allow such persons to serve in their editorial offices for fixed periods. Such all-India experience would stimulate our love of India as a whole, broaden our outlook, and cure us of our provincial narrownesses and angularities to a considerable extent.

It would be desirable to have an All-India Journalists' Association and Institute with branches in Provincial Centres. These should be registered under Act XXI of 1860. The Association may have a monthly journal, and draw up a code of ethics and etiquette for journals. Without such Associations, and solidarity and mutual co-operation, we cannot aspire to acquire and exercise the influence belonging rightfully to the Fourth Estate. There should be libraries connected with such Associations or with the schools of journalism referred to above. In these libraries, in addition to books, reports, etc., required by the profession, complete files of all important journals should be kept. It may be difficult, if not impossible, now to procure files of all such papers from the beginning; but an earnest attempt ought to be made.

RAMANANDA CHATTERJEE

O toiling hands of mortals! O unwearied feet, travelling ye know not whither! Soon, soon, it seems to you, you must come forth on some conspicuous hilltop, and but a little way further, against the setting sun, descry the spires of El Dorado. Little do ye know your own blessedness; for to travel hopefully is a better thing than to arrive, and the true success is to labour.

R. L. STEVENSON

FAIRIES AND MAGICIANS

[Every country has its nursery tales or *marchen*, its royal myths or *sagas*, its fairies and witches, its "star-led wizards" who "haste with odours sweet" and its black magicians. Though modern science has tried to make short work of fairies and magicians, the Little People and their Big Brothers continue to survive. Certain educational reformers find the existence of the Invisible World a necessity in their work of training, and though tales are told and stories are written their substantial reality is not generally accepted. Leaving magicians alone, who or what are fairies? Theosophy calls them Elementals, and H. P. Blavatsky defines them thus in her *Glossary*:—

> ELEMENTALS. Spirits of the Elements. The creatures evolved in the four Kingdoms or Elements—earth, air, fire and water. They are called by the Kabbalists, Gnomes (of the earth), Sylphs (of the air), Salamanders (of the fire), and Undines (of the water). Except a few of the higher kinds, and their rulers, they are rather forces of nature than ethereal men and women. These forces, as the servile agents of the Occultists, may produce various effects; but if employed by "Elementaries"—in which case they enslave the mediums—they will deceive the credulous. All the lower invisible beings generated on the 5th, 6th, and 7th *planes* of our terrestrial atmosphere, are called Elementals: Peris, Devs, Djins, Sylvans, Satyrs, Fauns, Elves, Dwarfs, Trolls, Kobolds, Brownies, Nixies, Goblins, Pinkies, Banshees, Moss People, White Ladies, Spooks, Fairies, etc., etc., etc.

Below we print two articles which read together will give the spiritual as well as the material cultural value of fairy stories and magic tales.—EDS.]

I

THE CULTURAL VALUE OF FAIRY STORIES.

[**Miss Erica Fay,** author of *A Road to Fairyland* published by Putnam's and well-received last year, has lived in the East for nearly two years. Here she came in touch with Lafcadio Hearn and his family and her appreciation for the magic of words—first aroused by Hans Andersen who entranced her as a small child—was enhanced by hearing him and seeing the poetic beauty of his home in Japan. She has travelled a great deal in many countries. She says that "although I have some knowledge of science I have always felt that human truths deeper than can ever be presented by scientific methods can be expressed in fairy tales."
—EDS.]

The test of true culture is character. That character (however energetic and successful in a worldly sense) fails which does not respond to the beauty and the mystery of the world. Character, however much it may depend on inherited potentialities, is developed and enhanced, or injured and its finer sensibilities withered off, in the nursery.

The more I see of children, the more evidence they give me that their essential characters are made or marred in the cradle and the home. Too often long before they go to school many of the characteristics which would be most useful in later life are withered away, either by lack of encouragement and mental nourishment, or by the active, though perhaps un-

conscious and stupid repression of the nurses' or parents' "don'ts". Modern parents seem to me to err too much on the side of materialistic "truthfulness" yielding an almost mechanical hardness and lack of romantic imagination. They deliberately try to root out, as though it were a weed, the instinctive, child-like love of fairies, and the things like the magic seven-league boots and the power to make oneself invisible, which delight the imagination and which, though impossible in this world are the keys to a delicious other-world of magic possibilities, affording not only a romantic refreshment but a testing and enlargement of the character. I once heard a little girl of ten boasting that she despised a teacher who had mentioned a beautiful Hans Andersen fairy story to a class, and her proud Mamma, instead of endeavouring to let her arrogant young daughter see that there might be an even profounder truth in the fanciful un-realities of such a tale, gloried in her "truthfulness" and encouraged her self-sufficiency.

As perhaps some of my readers may be inclined to disparage fairy tales I ask them to consider one aspect of their cultural value that may appeal to them, namely, their literary quality. The literary technique of a good fairy story is a far more finished and polished thing than a lengthy and wordy novel or romance. Tolstoy, acknowledged to be one of the greatest, if not the greatest, novelist who ever lived, recognised and deeply considered the extreme art required, and experienced the great difficulty and labour involved in the writing of very simple tales for children. He put his own best thought and his most systematic literary finish into his short stories, his Twenty-Three Tales, and was proud that it was read by peasants and their children by the million.

A fairy tale to be good and enduring must be a gem of literature. It must flower from the severest literary prunings so intensive and repeated that time would not permit an author to give an equal care to the finish of a lengthy work. Literary critics have not paid much attention to the fairy tale, but in my opinion it ranks with the sonnet and the play in its necessity for pruned conciseness and true virtuosity.

But the fairy tale has cultural value in many directions for the young, the recognition of its literary value will only come to older minds. The child should be entranced by the worlds shimmering into his ken but may be unaware that it is the magic of words, skilfully woven together, that holds him so breathless. He should be entranced, and thus led a willing captive, into realms of beauty, sympathy and imagination which he will not find in his daily life unless he has been thus initiated, but which will abide with him and enhance his development. Once seen they become his permanent possessions. To a toddler the stones, the grass, the trees, the flowers, have an absorbing interest, but directly

this phase passes and he is able to understand fairy stories they assume new and magical potentialities. Children whose imaginations are enhanced and developed by beautiful fairy stories will have gained that delightful endowment, the capacity spontaneously to create for themselves jewels out of pebbles, a fairy forest out of turf, romance, and royal loveliness out of meadow flowers.

If our ideals for humanity are profound enough, universality of human sympathy is of supreme moment to us, and what can be so universal as the real fairy tale? Novels must depict in a localised fashion the characters and behaviour of various adult communities, and after a lapse of time most become meaningless or tedious and uninteresting to others with different customs. Poetry, marvellous as the universal appeal of its deepest thought may be, depends too much on verbal felicity for its quality to be universally appreciated in translation; but the true fairy tale, if well and simply translated, appeals to the children and to the profound in heart in all nations so long as human memory exists. A universally loved tale gives a fund of impulses and emotions in common. Is not this universal sympathy a true peace maker?

Deeper even than all this is the cultural value of the cosmic thought which the skilled teller of fairy tales weaves into each simple romance. Without preaching, and often by means of happy laughter, the skilful writer of the fairy tale ennobles, and weaves into each tale one or other of the profound truths which the soul of man must discover if his relations to the world and the other people with whom he dwells are to be tinged with the beauty of the Eternal.

ERICA FAY

II.

ARE THE "ARABIAN NIGHTS" ALL FICTION?

[**W. Q. Judge** contributed this article to *The Theosophist* for October 1884; we reprint it to supplement the preceding one. It justifies by explanations a statement in *Isis Unveiled* that "fairy tales do not exclusively belong to nurseries".—EDS.]

For many years it has been customary to regard that collection of interesting stories called "The Arabian Nights," as pure fiction arising out of Oriental brains at a time when every ruler had his story-teller to amuse him or put him to sleep. But many a man who has down in his heart believed in the stories he heard in his youth about fairies and ghosts, has felt a revival of his young

fancies upon perusing these tales of prodigies and magic. Others, however, have laughed at them as pure fables, and the entire scientific world does nothing but preserve contemptuous silence.

The question here to be answered by men of science is how did such ideas arise? Taking them on their own ground, one must believe that with so much smoke there must at one time have been some fire. Just as the prevalence of a myth—such as the Devil or Serpent myth—over large numbers of people or vast periods of time points to the fact that there must have been something, whatever it was, that gave rise to the idea.

In this enquiry our minds range over that portion of the world which is near the Red Sea, Arabia and Persia, and we are brought very close to places, now covered with water, that once formed part of ancient Lemuria. The name Red Sea may have arisen from the fact that it was believed really to cover hell: and its lower entrance at the island of Perim is called "Babel Mandeb," or "the Gate of Hell". This Red Sea plays a prominent part in the Arabian Nights tales and has some significance. We should also recollect that Arabia once had her men of science, the mark of whose minds has not yet been effaced from our own age. These men were many of them magicians, and they learned their lore either from the Lemurian adepts or from the Black Magicians of the other famous land of Atlantis.

We may safely conclude that the Arabian Nights stories are not all pure fiction, but are the faint reverberations of a louder echo which reached their authors from the times of Lemuria and Atlantis.

Solomon is now and then mentioned in them, and Solomon, wherever he was, has always been reckoned as a great adept. The Jewish Cabala and Talmud speak of Solomon with great reverence. His power and the power of his seal—the interlaced triangles—constantly crop up among the other magical processes adverted to in these tales. And in nearly all cases where he is represented as dealing with wicked genii, he buried them in the Red Sea. Now if Solomon was a Jewish King far away in Palestine, how did he get down to the Red Sea, and where is there any mention made of his travelling at all? These genii were elemental spirits, and Solomon is merely a name standing for the vast knowledge of magic arts possessed by adepts at a time buried in the darkness of the past. In one tale, a fisherman hauls up a heavy load, which turns out to be a large, *iron* pot, with a metal cover, on which was engraved Solomon's Seal. The unlucky man opened the pot, when at once a vapour rose out of it that spread itself over the whole heavens at first, and then condensed again into a monstrous form who addressed the fisher saying, that ages before he had been confined there by Solomon; that after two hundred years he

swore he would make rich the man lucky enough to let him out; after five hundred years that he would reward his liberator with power; but after one thousand years of captivity he would kill the one who should free him. Then he ordered the man to prepare for death. The fisherman, however, said he doubted that the genii had really been in the pot as he was too large. To prove that he had been, the spirit immediately assumed the vaporous condition and slowly with spiral motion sank into the iron pot again, when at once the fisherman clapped on the cover and was about to cast him back into the sea. The djin then begged for mercy and agreed to serve the man and not to kill him, whereupon he was released.

Many persons will laugh at this story. But no one who has seen the wonders of spiritualism, or who knows that at this day there are many persons in India, as well as elsewhere who have dealings with elemental spirits that bring them objects instantaneously, etc., will laugh before reflecting on the circumstances.

Observe that the pot in which he was confined was made of metal, and that the talismanic seal was on the cover. The metal prevented him from making magnetic connection for the purpose of escaping, and the seal on the cover barred that way. There were no marks on the sides of the pot. His spreading himself into a vast vapour shows that he was one of the elementals of the airy kingdom—the most powerful and malignant: and his malignancy is shown in the mean, ungrateful oath he took to destroy whomsoever should be his liberator. His spreading into vapour, instead of at once springing out of the pot, refers to his invisibility, for we see that in order to enter it he was compelled to assume his vaporous state, in which he again put himself into the pot.

In another story we see a young man visiting an elemental of the nature of a Succubus, who permits him now and then to go out and perform wonders. But the entrance to her retreat is unseen and kept invisible to others. In India there are those who are foolish enough to make magnetic connection with elementals of this class, by means of processes which we will not detail here. The elemental will then at your wish instantaneously produce any article which the operator may have touched, no matter how far away it may be or how tightly locked up. The consequences of this uncanny partnership are very injurious to the human partner. The records of spiritualism in America will give other cases of almost like character, sufficient to show that a compact can be entered into between a human being and an intelligence or force outside of our sensuous perceptions.

In other stories various people have power over men and animals, and the forces of nature. They change men into animals and do other wonders. When they wish to cause the metamorphosis they

dash a handful of water into the unfortunate's face, crying: "Quit that form of man and assume the form of a dog." The terrible Maugraby is a Black Magician, such as can now be found in Bhootan, who had changed many persons, and the story of his destruction shows that his life and power as well as his death lay in the nasty practices of Black Magic. When the figure and the talisman were destroyed he was also. The white magician has no talisman but his Atman, and as that cannot be destroyed, he is beyond all fear.

But this paper is already too long. We are not forcing a conclusion when we say that these admirable and amusing tales are not *all* fiction. There is much nonsense in them, but they have come to us from the very land—now bleak and desolate—where at one time the fourth race men held sway and dabbled in both White and Black Magic.

W. Q. JUDGE

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chamber, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter, she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.

THE VOICE OF THE SILENCE

THE NATURE OF THE LOWER SELF

[**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-Gîtâ* 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 three great qualities called Sattva, Rajas and Tamas—light or truth, passion or desire, and indifference or darkness—are born from nature, and bind the imperishable soul to the body."

—*Bhagavad-Gîtâ*, xiv. 5.

If the thirteenth discourse of the *Gita* unveils the facts about the nature of the Higher Self, the fourteenth chapter treats of the nature of the lower.

The lower self is born of Prakriti, Matter or Nature. Because matter has attributes or gunas the moment the soul contacts body, the latter binds the soul by and through those attributes. Matter is inert and dense; but it is mobile in spite of its inertia; it has rhythm of movement because it is vitalized and energized by the light of the spirit.

The Man of Matter is full of inertia, or is full of movements, or is full of harmony and rhythm, but, evil or good, he is under the sway of matter. As long as he is ensouled and aroused by any of these three he is mortal, subject to pain and decay.

The Man of Spirit is full of ideation, intuition and inspiration. The Self exists perpetually in a state of contemplation which is creative and therefore blissful.

We have to labour and free ourselves who are centred in the lower, so that we may experience in our consciousness, our brain-minds, the Presence of the higher.

In each one of us one of the three attributes predominates; the remaining two are not so active, though they operate. When Tamas-Inertia predominates we become deluded, indifferent to life and duty, lazy in body and indolent in mind. When Rajas-Mobility predominates our sense-desires flourish, love of gain increases and begets ambitions, and actions and more activities are initiated, and there is restlessness of body and mind. Large numbers of ailments

and nervous disorders are due to the predominance of Rajas in our civilization. When Sattva-Rhythm predominates the man is happy, lucid and peaceful and engages himself in the study of Wisdom and in the service of his fellows. But all three imprison the soul in the body. Dhritarashtra is the symbol of Tamas, Duryodhana of Rajas, Arjuna of Sattva : Krishna is above and beyond them having transcended them.

The spiritual life is the overcoming of the influence of the gunas or attributes of matter. This means overcoming not only of evil but also of good. When we surpass the three which are coexistent with the body, we are released from pain, old age and death, for thereby we drink of the Water of Immortality. It does not mean that the body does not have its aches or old age or death, but that the man who has freed himself from the tyranny of these three powers is not affected by aches, does not feel the burden of time and age, and is untouched by death itself.

In answer to his Chela's question, the Master Krishna describes the virtues and characteristics of the man who has overcome the gunas.

Most of us are inert and lazy and are goaded into action by the necessity of keeping body and soul together. In the competition of life we unfold ambitions, multiply desires, are entwined by activities in actions, and succeed in bringing upon ourselves afflictions; this stage leads to the next, for in anguish we begin the search, by knowledge we overcome pain and grow in contentment and thus the happy stage is reached.

Just as the perfect realization of ourselves as the Higher Self begins in the intellectual recognition of the fact that a Higher Self exists, followed by an enquiry into its powers and modes of manifestation, so also the complete freedom which emancipates the personal man from the slavery of the material qualities starts with the intellectual recognition that all persons are continuously affected by gunas or attributes of prakriti or matter and nature. The second step lies in the determining by each of his own particular predominating quality. The legitimate use of each of these properties of nature is indicated in the *Gita*, the remedy for overcoming the disease pertaining to each is also referred to, and how to take the next step in front of each is clearly shown. The tamasic man is evil, though not consciously active in it; the rajasic man is evil and then evil and good; the sattvic man is good; one stage leads to the other and transforms the evil into the good man. But evolution does not stop there—the good man has to grow into the spiritual man. Between goodness and spirituality is a gulf, the same as between wickedness and righteousness. The selfish man becomes unselfish and then flowers into selflessness.

Is it possible for us to grow in goodness ? Can we in this day

and age unfold spirituality? Yes, is the answer; it is more normal to be good than otherwise; and knowledge reproclaimed in our cycle gives aid more than ever before to the aspirant to spiritual life. In the words of a modern sage:—

"That which propels towards, and forces evolution, *i. e.*, compels the growth and development of Man towards perfection, is (*a*) the MONAD, or that which acts in it unconsciously through a force inherent in itself; and (*b*) the lower astral body or the *personal* SELF. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that force. Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the *Arupa*, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive: *e.g.*, the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Atman: unless the higher Self or EGO gravitates towards its Sun—the Monad—the lower *Ego*, or *personal* Self, will have the upper hand in every case. For it is this Ego, with its fierce Selfishness and animal desire to live a Senseless life (Tanha) which is 'the maker of the tabernacle,' as Buddha calls it in *Dhammapada* (153 and 154) . . . . It is equally true that the Atman alone *warms* the inner man; *i. e.*, it enlightens it with the ray of divine life and alone is able to impart to the inner man, or the reincarnating Ego, its immortality. . . . Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus*, that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal*, *unnatural* manifestation, at this period of our human evolution—at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon."

B. M.

IN THE WORLD OF BOOKS

WHO WAS NAPOLEON?—A MYTHIC VIEW *

[**Geoffrey West**, though young, has made his mark in the realm of biography; as the author of *The Future of Literary Criticism* he has shown insight and acumen; therefore he is doubly competent to review this strange life of Napoleon which at once reminds us of the following passage from H. P. Blavatsky's *Isis Unveiled* (I, p. 34.), published in 1877.

> As our planet revolves once every year around the sun and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros.
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> The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect—the spiritual evolution of the world proceeding in cycles, like the physical one.
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> Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The greater kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.
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> The division of the history of mankind into Golden, Silver, Copper and Iron Ages, is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other.
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> Thus, all those great characters who tower like giants in the history of mankind, like Buddha-Siddârtha, and Jesus, in the realm of spiritual, and Alexander the Macedonian and Napoleon the Great, in the realm of physical conquests, were but reflexed images of human types which had existed ten thousand years before, in the preceding decimillenium, reproduced by the mysterious powers controlling the destinies of our world. There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in an historical retrospect.
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> "*As above, so it is below. That which has been, will return again. As in heaven, so on earth.*"
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> —EDS.]

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* *The Life of Napoleon*, by DMITRI MEREZHKOVSKY, translated from the Russian by Catherine Zvegintzov. (Dent, London. 7*s*. 6*d*.)

Some books cannot be taken upon the level of everyday. To scan them in train or 'bus, amid the roar of twentieth century mechanism, is to invite—and receive—the derision of the intellect. Yet take them home, turn to them in solitude, in the silence of evening, submit to them, not analyse but experience them; and from these same derided pages meaning, significance, will exhale, will organically unfold as the bud unfolds to a flower.

Merezhkovsky's *The Life of Napoleon* is such a book. On the surface it is vivid, dramatic. To read it is to watch a panorama, a cinema film rather, so swift, so impressionistic, so vital and *eager* as to become at times almost too dazzling. The author has read both widely and wisely among the forty thousand or so books written about Napoleon since his death, and though he quotes freely he never does so obtrusively; his quotations are skilfully inlaid in his narrative, they do not interrupt it. Nevertheless one looks beyond this surface; it is indeed what lies beyond that gives the book value. To take another image, it is as though one heard some brilliant piece of music in quick time, heard it with admiration, with pleasure, and yet presently found oneself listening irresistibly *beyond* all these trilling showers of notes to the recurring deeper chords, like gongs of fate, which carried the profounder, the real meaning.

What are these chords? One quickly appears and is soon recognised as such. It is the idea of the *anamnesis* of Plato, the intuitive "knowledge-remembrance" of the immortal soul. How else, Merezhkovsky asks, explain the genius of the young military leader? Napoleon himself clearly realised the element in his life of "magnetic premonition". Unfailingly in his years of triumph, from Toulon to Jena, he intuitively "knew-remembered" the thing that must be done—and did it, and conquered. While he followed his Destiny, submitted to his "known-remembered" fate, no man, no nation could stand against him; the wisdom of eternity was his, and it set aside the wisdom of time as a grown man a child in his path. Only when he revolted against his Destiny did he begin to forget, and fail; his star to draw, ever swifter, to its setting.

His sun, one would rather say, for Merezhkovsky plays with that century-old idea—mooted even its subject's life-time—that Napoleon was "the last incarnation of Apollo the sun-god," of Osiris, of Thammuz, Adonis, Attis, Mithras, culminator of a line of such "heroes" as Gilgamish of Babylon, Alexander, Cæsar. This is the second and deeper chord which sounds and resounds to give significance to the plane of surface drama. It appears first—though its meaning is not immediately recognised—in the dividing of the book itself into the six phases of the sun. The childhood in Corsica, school-days at Brienne and in Paris, the first success at Toulon and the promotion, following the 12th

Vendémiaire to command of the Home Army—these are the Dawn. Sunrise appears with the Italian campaign, the mad venture of Egypt, the *coup d'état* of the 18th Brumaire. The full sunshine of Noon illuminates the First Consul, the victor of Marengo and creator of the Code, the Emperor, the hero of Ulm, Austerlitz, Jena and Friedland, the peace-maker at Tilsit. With Eventide come the first defeats—the failure of the Continental Blockade, the catastrophe of the Russian campaign. Sunset follows swift with abdication, Elba, the waning afterglow of the Hundred Days, and Waterloo; and it is Night which broods over the six years to the island death.

Yes, Merezhkovsky says, he was more than a man; rather he was Man, *the* Man born again out of the past at once to bridle and establish the new era ushered in by the French Revolution, to make Liberty, Equality, Fraternity a reality upon earth, to set up World Peace, World Democracy, a World League of Nations. Only so, the author says, is his life intelligible. Yes, a great more-than-man, the forerunner of—who shall say what: it is not yet revealed, the "Fateful Executor of a Command Unknown," he failed—of the highest. He took the burden of the world upon him, and it crushed him. To preserve Equality he strangled Liberty (as though each was not of its nature co-existent with the other); to establish peace he ravaged a continent. Son of the Revolution, he outraged his very Mother when he brought back autocracy, the petty pomps of Cæsar and Charlemagne to deck his podgy plumpness. Wells has said of him truly: "He might have been the maker of a new world; he preferred to be the son-in-law of the old." Himself of Atlantis, he fell like the Atlantes; he flung away the bone of selfless achievement for the shadow of personal aggrandisement. He deserted his Destiny—and Destiny deserted him. "No sooner did Napoleon do this," says Merezhkovsky in his earlier book *Napoleon: A Study* (which should and indeed needs to be read with this present work for the latter's full understanding), "than his fall began: while he bowed in submission to Destiny it raised him upwards; when he rebelled against it, he was hurled from the heights into the abyss." Disaster followed disaster—from Bayonne to Waterloo. Then, only then, he again submitted, not to England but the remembered voice of his Fate. On St. Helena he cleansed his soul. . . .

Were I regarding this book as history I should complain that Merezhkovsky with all his reading and knowledge has stacked his cards too much in his hero's favour. There is no impartiality; Napoleon has always the benefit of the doubt. I should complain that the author is sometimes inexact in points of detail (as when Napoleon's dying words are given differently here and in the earlier *Study*, apparently on identical authority!). I should complain that

his deductions often contradict one another, and that his terms and even sometimes his meanings are insufficiently clear. No matter! Here is not history, but metaphor—more exactly perhaps, myth. And if by telling history as myth, a writer can reveal new truth—truth of the soul—then he is justified. Merezhkovsky, I think, does this. He turns upon Napoleon the eye of eternity; no one who can accept his fundamental premises will read his book and not feel that here one of the most enigmatic figures in modern history has been revealed anew and vitally.

GEOFFREY WEST

WHAT PARIS THINKS OF THE ORIENT?

[**Mlle. Dugard** is one of our oldest contributors and therefore needs no introductory words.—EDS.]

In the opinion of those whose business it is to forward publicity, to think does not seem to constitute the greatness of man, rather it is boring to him. Therefore, when a book is published which stimulates reflection, the advertiser does his best to give a misleading impression. Thus we find the last work of M. Luc Durtain—*White Gods and Yellow Men*—presented to the world surrounded by a printed band on which one reads: "Primeval forests, swarming cities, strange retreats of pleasure and opium." Beguiling advertisement! Certainly M. L. Durtain *does* speak of the jungle, of opium and of swarming towns such as Singapore and Saïgon; but he is not one of these writers who would have nothing to say were there no more opium or jungles, or were all-night bars closed. As for "retreats of pleasure"—he has something else to think of! As a doctor, accustomed to examine patients, he desired to test the heart and lungs of our western civilization in order to judge of its health. But instead of "practising" in the United States, which is too much convinced of the excellency of its civilization, he thought he would study his problem from "underneath," at the Antipodes, especially in Indo-China, where Western Civilization meets the Yellow Race face to face. There he has seen what it brings to man of another colour, and how amongst them it can serve the cause of humanity. Though he writes in a lively manner, he asks questions of the deepest significance.

The gifts of the White Gods—Science, Mechanism—are channels, railways, miles of bridges and roads, clearing work, drainage, piers, docks and harbours and the improvement of natural wealth.

"By the western will, the inhabitant of the *paillotte* and of the rice-field can become their owner. And he is so to-day in most cases. Another reform efficiently protects the peasants against injustice: it is the village now which selects its own chief, the *mé-srok* who collects the personal taxes." There are also victorious fights against ignorance and epidemics. Everywhere in Indo-China the white man erects schools and hospitals, organizes services for the purifying of the water, wrestles against marsh-fever, cholera and leprosy. After visiting the Pasteur Institute at Saïgon, our author writes thus of the use of vaccines.

Fifteen million doses were prepared here last year—the vaccine of Jenner, taken from buffaloes, vaccines anti-cholera, anti-pestiferous, anti-dysenteric, the two first being gratuitously distributed. The plagues which have always swept off the populations of Asia, troubled the spiritual conscience, and diminished the physical and the moral strength, are subdued here by a set of white men.

But our author is too observant to see but one of the many sides of this problem, and he shows some aspects that are less pleasing. The works of the white man are costly. Hygiene, police roads, digging up, planting of millions of gum-trees, require large sums of money. Hence heavy taxes weighing on the natives; hence a tendency to develop the consumption of alcohol and opium—fountains of revenue for the Public Treasury; hence, also, the impersonal hardness of the financial societies which, owning the plantations and spurred on by speculations in rubber, exploit the coolies in order to obtain cheaply the maximum of profit. If many of the officials and settlers are better than the average man, there are others who are quite ordinary. For these the very fact of owning two or three servants has the effect of too strong wine; they become intoxicated, and play the potentate: imperious gesture, sharp voices, the use of the *tu-toyer* form—all humiliate the native, keenly sensitive on matters of politeness. Outwardly the yellow man accepts. Accustomed to obey, he bears the roughness of the white men with a timorous reserve. But how much rancour is hidden under the courtesy of this yellow race "who smiles even when she hates"! And how L. Durtain leads us to sympathise with their dissatisfaction!

Are we then to come to a pessimistic conclusion in our estimation of the effect of western civilization on the Yellow Race? Standing face to face with facts, it is impossible to judge as valueless or simply hurtful the gifts of Europe to Asia. . . . Is Mechanism half harmful?—certainly, but also half liberating? Is Science tarnished by this servility before brute force?—but so full of great gifts, were it only the daily help that chemistry and the magnifying glass give to life. For the East, western science has often meant betterment or salvation. Besides, for eastern men the choice is already made, and it is to our science that they look for "knowledge and comfort". The conclu-

sion that forces itself upon us is that "a soul must be breathed" into our mechanical civilization, a soul which will bring the white man to think of the yellow—and of all men—what a French Resident once said with respect to the natives of Annam: "The question is to make them feel that we see in them ends, and not means."

But how to succeed? L. Durtain (who promises us a continuation of his book) does not indicate this. He only says that the White Gods, whose youth "had too much confidence in the school of the Anglo-Saxon Race, harshly practical," will become more human under the influence of other races—Asiatic, Latin, German, Slav; and that "the U. R. S. S. will perhaps have a word to say". For ourselves we believe that this humanisation can be realized only by the men who have found in communion with the spirit that renewal of the soul which makes possible fraternal unity.

Want of space obliges us to indicate only three other works which show the interest of French writers in the East. These are: *Modern India*, by A. Philip; *The Ancient Civilization of India*, by Courtillier, and *Crowds of Asia*, by E. Dennery. We must add that *Fireflies* (Rabindranath Tagore) translated and illustrated by A. Karpelès-Hogman, has been published lately under the title of *Lucioles*.

M. DUGARD

On the Election of Grace and Theosophical Questions. By JACOB BÖHME: together with a biographical sketch by Dr. Hermann Fechner, all translated from the German by John R. Earle, M. A. (Constable & Co. Ltd., London. 10*s.* 6*d.*)

From the middle of the seventeenth century when John Sparrow's first translation of *The Forty Questions* and *The Clavis* appeared in English, interest in the writings of the German shoemaker mystic has waxed and waned in cycles. Periods of indifference and neglect follow seasons of revival and quickened interest in the things of the inner life, and it is in the latter seasons we look for new editions and translations of Böhme. In the eighteenth century William Law re-introduced the teachings of Böhme to Englishmen and they have been known through Law in this country as through St. Martin in France. In the nineteenth century Anne Judith Penny devoted nearly forty years to the study and exposition of Böhme's writings, though her widely scattered essays in journals were only collected and published in one volume in 1912. About the same period appeared a handsome series of volumes edited by C. J. Barker which comprised re-issues of Sparrow's translations carefully annotated and emended. Now we have available a new translation from the German of two books—*The Election of Grace* and *Theosophical Questions*—by Mr. Earle, preluded by a translation of Dr. Hermann Fechner's biographical sketch. Students of mysticism and admirers of Böhme will welcome this new presentation, which, as a translation, has many merits appealing to the modern reader. The reading of Böhme is not an easy task under any circumstances and the effort is not lessened by the seventeenth century English of Sparrow's translations. Mr. Earle has greatly simplified the reader's task and may open Böhme's

thought and experiences to a fresh range of theosophical students, for there are those among readers of—let us say—*The Secret Doctrine* who will be apt to recognise points of contact and resemblance between the visions and revelations of the humble German tradesman and the bohemian Russian Aristocrat. Both were channels through which a spiritual quickening entered the *Weltgeist* of their age; both *saw* but found terrible difficulty in describing and explaining vision in its fulness—that of course is common to all seers—; both suffered for their revelations; both were essentially humble and superficially positive and dogmatic; both tended to founder when they essayed to strengthen the clarity and force of their message by weighting it with mundane science and terminology for which they had no natural equipment. Böhme struggling with medical alchemy and astrology is the prototype of Madame Blavatsky dragging in citations from a hundred sources of no real value to her argument. Parallels such as these add greatly to our interest in Böhme and we cannot read him even superficially, without recognising amid the wearisome iteration and verbiage that he is endeavouring to express, for his own day and generation, some part of that secret wisdom which has been preserved through the ages by custodians who from century to century have looked forth into the gloom for messengers who might carry some gleams of light to the "people sitting in darkness". You cannot read Böhme stumbling and struggling in his efforts to recall, in waking senses on the physical plane, the memories of ineffable light and knowledge visioned otherwhere, without knowing that *sattva*, *rajas* and *tamas* were realities to him and that he had, somewhen and somehow, glimpsed the "Vision of the Universal Form" vouchsafed to Arjuna. In one important particular Böhme was handicapped as were the writers or compilers of *The Zohar* in their day; everything must be justified by quotations from Holy Writ, and neither he nor they avoided the pitfall of the absolutely irrelevant citation.

A word should be said of the excellent sketch in some sixty pages which in three sections deals with Böhme's life as citizen, his spiritual life and relations with adherents, and his persecution and death. The incident of his boyhood, which rests on the recital of Frankenberg from Böhme's own lips, records the visit of an unknown personage to his master's shop, and the words spoken prophetically of his future may, as Dr. Fechner says, be entirely natural, but, on the other hand, we may have here the one event which supplies the external evidence of his being chosen for a messenger, the internal evidence of which lies in his message.

EDITH WARD

The Buddha's Golden Path: A Manual of Practical Buddhism based on the Teachings and Practices of the Zen Sect, but Interpreted and Adapted to meet Modern Conditions. By DWIGHT GODDARD. (Luzac & Co., London. 4*s.*)

The Zen Sect of Japan reflects the fundamental character of Buddhism most faithfully. It approaches nearest to the spirit of the founder and sees in enlightenment the fundamental fact of religious life. The attainment of this enlightenment is, as the name *Zen* implies, made possible in mystic concentration or meditation. "Zen" is the Chinese Chan, both words an abbreviation of Zenna or Channa, the Chinese translation of the Pali *Jhana—i. e.* the Sanskrit Dhyāna —meditation, which has been practised in India from times immemorial as a means of realisation of a more advanced state of mind.

It is a happy coincidence that for the study (if I may call it so) of Zen the author was equipped with a peculiar trend of mind and a living philosophy which has been very favourable for the blending of Buddhist ideas with his own,

and which has resulted in so deep and comprehensive a presentation of the Buddhist spirit.

The Golden Path is the well known Eightfold Path which leads to "emancipation from suffering, to the highest bliss, to peace, to Nirvana," and consists of *right* ideas, resolution, speech, behaviour, vocation, effort, mindfulness, concentration. Into these eight stages, as eight groups, the author classifies all manifestations of human life and discusses them in three "adventures"—in their application to the physical, mental, and spiritual planes of consciousness, with the respective aims of emancipation, enlightenment, and tranquillisation.

For two millennia the human mind has dwelt on Buddhist thoughts, has systematised and re-systematised them, so that Buddhism of to-day shows quite a different aspect from that doctrine which called itself Buddhism 1700 or 2200 years ago. We must be aware of this fact when we approach the problem from the point of view of reason; but when we approach it and grasp it with the heart, then it makes no difference how single doctrines may be sorted into this or that system. Only let them be fragrant with the *spirit* of Buddhism, which is a definite unit and unity, just as life is one, but may be lived, represented, described and explained in thousands of manifestations. This spirit is the spirit of emancipation, of freedom.

In this respect Buddhism is after all only one form of the universally human, transcendent and eternal thought of salvation and godliness which has occupied man's heart ever since birth and death have been the beginning and end of human experience. The "golden" path is one of the many names of the Path which "always leads the searching mind gently nearer to truth."

We congratulate the author on his skill in passing in review the whole of modern life with all its weaknesses and nastinesses, and in bringing the "golden path" into a direct and living relation with the problems of to-day. Thus he has instilled a living force into an old faith and suggested a time-proven remedy for seemingly recent pathologies. Very good are his remarks about war and disarmament, about sexual questions, about the formulæ of politeness which he shows to be disguised lies, about all those modern means of entertainment for the purpose of "relaxation" or pastime which weaken the power of thought and murder the soul.

It is not my intention to write a detailed review, however much the book deserves it; but one point I should like to notice specially since it is of enormous importance for any religion. This is the question of "right livelihood," to which attention has from time to time been drawn in Christendom and which cannot be silenced by just "not bothering" about it. Right livelihood for the ascetic and the monk, cut off from the living stream of human society, is an easy matter; but for man as an active member of any modern social organisation it is the crux of cruxes, from the point of view of conscience. We are here face to face with an insurmountable difficulty, and we are helpless, powerless victims of the problem—ultimately thanks to our own lack of courage. Here not one religion, as we have it before us to-day, suffices. For right, honest, conscientious occupation, satisfying our inmost heart, is an impossibility: every honest man seeing with open eyes and valuing the welfare of the soul as the highest good of all, must confess that right livelihood can be proclaimed and followed as a maxim only by way of an almost superhuman *metanoia*, *i.e.*, other-mindedness, getting into a new way of thinking and feeling, a change of heart as an impetus to the creation of new conditions, which reaches down to the very depths of life. This change can be effected only by a refinement of social conscience, by a deep, holy and earnest enthusiasm for the Good and the True, and by an unfaltering courage to make alive and real this Good and this Truth, and not only to scheme and talk about it.

Unless we place our relation to our fellow-men in the core of our religion, of our character, of our life-activity and life-work, all talk about the formation of true character is self-delusion.

Only an absolute and all round sobering-up, clear insight, and good will can produce a reform here and create "right livelihood". Modern life, through its division of labour, through specialisation, individualisation, isolation, exclusiveness, etc., has strayed into such a system of wrong values, that the system has taken possession of the whole of man's soul, and has entered into all departments and relations of life.

In the statement of the difficulties lies their solution: it puts before us the tremendous task with which we are confronted, and to perform which we *must* find the courage. To lead a true life, we must measure it by an Ideal such as the Dhamma is meant to be. This truth must burn into our hearts if a future religion is to be the salvation of mankind and not fail as utterly as the Christian religion did in 1914. It must assert the kingdom of God in the place of the kingdom of business.

The emphasis of the Eightfold Path is laid on the education of the inner man by right endeavour, right attention and right recollectedness. In this respect the training provided by the Zen sect may be regarded as unsurpassed and applicable to anyone without exception. The exegesis of each single step is excellently given by the author and as a handy compendium his book offers a philosophy of life which in its comprehensiveness and thoroughness does justice to all requirements of self-education and self-culture. Great importance is attached to right thought and training of thought. For good works can only flow from good thoughts, and control of thought is the beginning of all right living. Cultivation of heart through meditation is more important even than cultivation of mind, and in the inner cultivation lies the strength of Buddhism. Since this is to-day of greater importance than ever, the teachings of Buddhism as presented by Mr. Goddard in his excellent little book will be most valuable and welcome to many.

W. STEDE

Een Wereldomvattend Vraagstuk: *Gandhi en de Oorlog.* A Problem of World-wide Importance: Gandhi and War. By B. DE LIGT. (Erevn J. Bijleveld, Utrech, Holland. Price: paper fl. 1.25, cloth fl. 1.90.)

Readers of *Young India* will remember the correspondence between Mr. de Ligt and Mr. Gandhi regarding the principle of passive resistance and its relation to war. These letters, translated into Dutch, have just appeared in book form together with some other documents and further letters from noted persons bearing on the same question and particularly on Mr. Gandhi's relation to it, the whole collection being explained and commented on in an introductory essay by Mr. de Ligt. The question at issue is really this: Can the principle of non-violence remain the true citizen's guiding principle during the crisis of war? Mr. de Ligt considers that in taking part in the great war even to the extent of working for the Red Cross, Mr. Gandhi was untrue to the principle of Ahimsa. His position is very simple. Mr. Gandhi explains his own view. His position is subtler, and complicated by the conviction that force may not be used even to compel men to abstain from violence. The problem is indeed one of world-wide significance; it concerns every thinking being, and many of us may find our views concerning it put to the test again practically—who knows? Meanwhile a careful study of this dignified presentation of two standpoints will promote mutual understanding between many who do not agree as to the relation between "harmlessness" and a true citizen's duty.

A. L.

Abdul Baha in Egypt. By MIRZA AHMAD SOHRAB. (Rider and Company, London. 6*s*.)

From time to time there appear individuals with a message who, having attained to a higher form of spiritual evolution themselves, succeed in leaving a definite impress on human life. The lives of these individuals are not only interesting to their followers but also supply a human document which lends strength and inspiration to many who may seek to emulate the guiding principles, the ideals and the failures which coloured the earthly life of those who were spiritually more advanced. This book then is the first volume of a diary kept by Mirza Ahmad Sohrab who was for more than eight years in constant association with Abdul Baha the son of Baha-Ullah, the founder of the Babi or Bahai sect. Abdul Baha Abbas was a Persian, one of the outstanding spiritual figures of his day, to whom millions turned as the prophet of International Peace and Brotherhood. The diary of this disciple, though naturally full of hero-worship, is interesting, but being only a record of a section of Abdul Baha's life, it is perhaps not penetrating enough, and the spiritual food so supplied is at times of an elementary kind. Still there are many ideas and expressions which are beautiful if not new, and the whole book is characterised by a spirit of tolerance and of charity which is refreshing. In many respects, however, as suggested by Abdul Baha himself, these teachings approximate to Theosophy. It is however unfortunate that we can find in this book hardly any definite ideas about the future life, progress and evolution of the soul, the process of purification through the ages and cognate questions. The main teaching emphasised here is the unification of the people of the Orient and the Occident, not so much along a cultural line as a social one.

S. V.

A History of Egypt from the Earliest Times to the End of the XVIIIth Dynasty. By JAMES BAIKIE. Two Volumes. (A. & C. Black. 36*s*. net.)

Of all the dead civilizations, the Egyptian, partly because of the data made available by recent research and excavation, and partly because of its own innate greatness, has perhaps occupied lay minds and fired lay imaginations the most. Professor Baikie's two volumes on the history of Egypt supply a need in the sense that they are readable and not too technical accounts of historical events in Ancient Egypt up to the end of the XVIIIth Dynasty. It is a history definitely for the general reader, and neither discusses academic questions nor throws any new light on old problems. This is perhaps a sufficient answer to the charge that Professor Baikie is not up-to-date in the matter of recent research or that he is not accurate enough so far as the handling of chronology is concerned. Looking not only at what there is in the book, but also at what there is not, but should be, we find two great defects that we should be justified in commenting on. In spite of this work consisting of two volumes of over 400 pages each, it is not so much the history of Egyptian culture as of Egypt itself, and in an attempt to give a connected narrative of events, the more interesting and perhaps vital process of achieving so unique a culture becomes so subsidiary and incidental as to be almost lost in the telling. The second is the graver offence: No history of Egypt dating from the earliest times to the failure of the Egyptian bid for world-empire and the abortive introduction of a new monotheistic and universal religion in the reign of Akhenaten can be complete without an enquiry into the sources of the Egyptian inspiration. It is certain that if the Ancient Egyptians reached far, they built their great cultural and spiritual civilization upon the foundations already existing among some very advanced peoples of antiquity. Mr. Baikie speaks of "the land of Egypt, the home of that wonderful ancient cul-

ture which, at the very least, must rank as one of the two most ancient and fruitful civilizations of the world. . ."—but the question as to which is the other remains unanswered. Again, in another place he mentions that "the level of culture attested by the results of excavation in these predynastic cemeteries is singularly high". The question naturally arises, Whence was this culture derived? We look in vain in these volumes for an answer. But Theosophy supplies the right explanation. In *Isis Unveiled*, we find the following beautiful passage:

> We affirm that, if Egypt furnished Greece with her civilization, and the latter bequeathed hers to Rome, Egypt herself had, in those unknown ages when Menes reigned, received her laws, her social institutions, her arts and her sciences, from pre-Vedic India; and that, therefore, it is in that old initiatrix of the priests—adepts of all the other countries—we must seek for the key to the great mysteries of humanity.
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> And when we say, indiscriminately, "India," we do not mean the India of our modern days, but that of the archaic period. In those ancient times countries which are now known to us by other names were all called India. There was an Upper, a Lower, and a Western India, the latter of which is now Persia-Iran. The countries now named Thibet, Mongolia, and Great Tartary, were also considered by the ancient writers as India.—(I. 589)

In Volume II of the same work we are told what is meant by Ancient India.

> No region on the map—except it be the ancient Scythia—is more uncertainly defined than that which bore the designation of India. Æthiopia is perhaps the only parallel. It was the home of the Cushite or Hamitic races, and lay to the east of Babylonia. It was once the name of Hindustan, when the dark races, worshippers of Bala-Mahadeva and Bhavani-Mahidevi, were supreme in that country.
>
> —(II. 434.)

In yet another place Madame Blavatsky in her peculiarly penetrating way asks: May we not say "that these two nations, India and Egypt, were akin? That they were the oldest in the group of nations; and that the Eastern Æthiopians—the mighty builders—had come from India as a matured people, bringing their civilization with them, and colonizing the perhaps unoccupied Egyptian territory?" (I. 515.) The present work is distinguished by little spiritual contribution; Professor Baikie has not a word about the spiritual urge, knowledge and conviction behind the great achievements of the ancient Egyptians; this enquiry needs to be undertaken in the light of the great thesis that Egypt owed her cultural and spiritual heritage "to pre-Vedic India, and that it was a colony of the dark-skinned Aryans, or those whom Homer and Herodotus term the eastern Ætheopians, *i. e.* the inhabitants of Southern India, who brought to it their ready-made civilization in the ante-chronological ages, of what Bunsen calls the pre-Menite, but nevertheless epochal history." (II. 435.)

S. V.

CORRESPONDENCE

WHY DO WE HUSTLE?

D. G. V's comment in the November issue of THE ARYAN PATH on my article is a forcible reminder of the difficulty of writing for people who live in a different tradition half way round the world.

Re-reading my article here in America in the light of V's comment, it is difficult for me to understand how anybody can read into the article the implication that characteristics are present in man because of the climate he lives in. I entertain no notion that climate engenders a characteristic. No one who has read of or seen the American Indian and then seen or read of the American could believe that climate accounts for a man's characteristics.

But climate does account for the development of his characteristics to a very large degree. While it will not give him a characteristic, it may largely determine what he does with the characteristics he already has. V. will find this amply illustrated by a study of the English settlers in Virginia and to the south. Whereas the former had a difficult climate to contend with, their activity was much greater than those to the south, who had an easier climate to contend with. The differences were accentuated by the introduction of slave labour. This, however, does not subtract, but adds to the illustration that the same man or men of the same racial origin will behave differently under different physical environment. If, as Mr. V. implies, my article is an example of hustle rather than meditation, it seems to me that he has at least paid me the flattery of imitation.

Whether it is worth thanking him for this unintended compliment by drawing these comments to his attention, you must decide.

New York. MURRAY T. QUIGG

"LOOKING INWARDS"

May I correct a remark of Mr. J. D. Beresford in your October issue at page 655, which may give rise to some misunderstanding? Speaking of the "impersonal" method of spiritual progress, he says: "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." The writer here seems to imply a necessary antagonism between "looking inwards" and working for one's fellow-men. No such antagonism exists. "Look within: thou art Buddha," is the teaching of the Bodhisattvas, those incarnations of compassion for their fellow-men. The apparent opposition of the two ideas is frequently quoted in discussions between ill-informed persons on the relationship between the so-called Northern and Southern schools of Buddhism. It is said that the members of the Southern school look exclusively inwards, striving for their own salvation alone, while the Mahayanists strive to save all humanity from the whirlpool of Samsara. But did not the Lord Buddha himself spend years (even lives) in silent meditation, perfecting his own inner evolution, before he went forth into the world to teach? Can we teach before we know? Can we be of spiritual, as apart from mere physical assistance to our brother men until by study and meditation we have acquired the spiritual knowledge necessary to be of lasting service to them? And whence are we to derive the necessary strength and patience and perseverance, the power to endure misunderstanding, the discrimination to help without interfering, save by "looking inwards"? Granted that "faith without works is dead," that knowledge unapplied is positively dangerous, but is unintelligent extravert activity of much more use to the world? I like the fanciful story of the woman who asked the Lord, "Lord, what shall I give,

that I may be of service?" And the answer, with a flicker of a smile, came softly: "Sister, what *can* you give?" Service is not sentiment. One must prepare by strenuous self-discipline for service to the world. Is not the answer once more the Middle Way? To look inwards is not enough. The will to serve is not enough. Only the spirit of service, guided and informed by inner knowledge, and fed by that tremendous strength and endurance which comes to those who, by looking inwards, link themselves to the power-house of the Universe which is Man, the Universe in little, will suffice. Meanwhile, woe is man, that having eyes he sees not—that the Kingdom of Heaven is within.

London. CHRISTMAS HUMPHREYS

THE LAW OF OPPOSITES

In these days it is doubtful if a conception of this important and integral part of the great Hermetic philosophy exists in the minds of more than a few, for in the course of centuries it has fallen into disuse and retired into obscurity. We shall be told "Of course we live among dualities, hot and cold, hard and soft, wet and dry, good and evil, etc., for it stands to reason that you cannot have one without the other." But such a definition would indicate that the actuality was by no means perfectly understood, for a notion of finalised duality can but be fallacious.

If we take hot and cold, for example, there are differences of view as to exactly what is meant by these so called opposites, for an Esquimaux and a Bushman would be certain to hold very divergent opinions. Again, if we take hard and soft, the former implying inflexibility, such a remark as "my pillow is very hard" would not only be a verbal inexactitude but would constitute a further proof that personal feeling was responsible for the definition, since some folk prefer "hard pillows".

Dealing with a more important "dualism," there is no hard and fast division between what is considered good and what is dubbed evil, for both are relative. The philosopher might say that the breaking of a Natural law was bad and obedience to a Natural law was good, yet it is doubtful if a committee of scientists would be able to draw up a set of commandments in respect to Natural Laws in the physical world.

In regard to temperature, science would admit of degrees of intensity in both directions quite beyond ordinary comprehension, and no finality either way. Contrasts, as such, have no fixed dividing line except one conceived of by different individuals. Phenomena of which we are aware constitute a very limited field, and words like "dualistic," "antithetic," and "opposite," are applied in most cases, as these are the ones capable of being understood by consciousness in its present state of unfoldment.

The human being is noted for instability, and Hermetic philosophy helps us to understand and appreciate its struggle ever towards an increase of harmony. For the purpose, humans might be compared to pendulums and this may be a help to the understanding of the law relating to their erratic manifestations, more especially when an "extremist," fanatical or otherwise, is contacted.

It is as well never to accept such manifestation at face value but to bear in mind that you are confronting a pendulum that has swung far in one direction and that the opposite or antithesis of what is so obvious will appear in some form or other when that pendulum swings in the opposite direction. The fervent religious dogmatist, who affects a conspicuous label as such, may often have what are charitably termed "lapses," or, more piquantly, "falls from grace". The funny or comic person invariably has a correspondingly serious side, the clown suffering from intervals of great depression.

The foregoing is applicable to average humanity, but no such reactions can be associated with those greater souls who are approaching the consummation of their human evolution, for in them would be found a greater stability and equilibrium in relation to everything.

This great Law of Opposites thus works in an immense number of ways, but in a letter it is not possible to give more than an indication of its operation as a factor in human psychology.

M. R. St. JOHN

Beaulieu sur Mer, France.

UTOPIAS IN SANSKRIT MYTHOLOGY

Mr. Beresford has contributed a thoughtful article to THE ARYAN PATH for December 1930. The editorial note prefacing that article invites a study of Sanskrit Utopias. I should like to draw your attention to some information relevant to that subject, limiting my attempt to Sanskrit Mythology.

I differ from Mr. Beresford as regards the origin of Utopias, though I agree with him in his interpretation of these as guiding ideals of human progress. It is not exactly the mood of discontent or the criticism of the world as it exists which is responsible for our Utopias as Mr. Beresford seems to hold. Utopias are the natural extension of our actual life and experience. We all know how much our ideals mean to us, and what is their share in the very make-up of our actualities. Each one of us seems to live his life in the alluring shadows of his own Utopia. It is not the mood of discontent, but the Spirit of Hope, the essential optimism that dwells in every human heart that manifests itself in the creation of Utopias. Psychologically speaking, it is difficult to interpret discontent in a constructive sense. It might be true that Hope is often preceded by discontent, but a precedent in time is not necessarily a cause of what succeeds.

The conception of Progress which Indian Mythology has evolved is different from that which we find generally current in the West. The Indian view is cyclic while that of the West is linear. All lines on earth, we know, are ultimately circular, and therefore the linear view must develop itself into the cyclic if pressed to its logical conclusion. Mr. Beresford seems inclined towards the cyclic view of Indian Mythology. He is of course interested in the material, the linear Utopias of the Western writers like Wells, but he has also realised the necessity of the turn which the line must take in order that it may become a phase in the circle. He believes that we must reach back to the spirit within, where alone material progress will have its true fulfilment.

In Indian Mythology there are four Yugas or cycles of Progress: *Satya*, *Treta*, *Dwapara*, and *Kali*. *Satya*—as the name implies—is the age of truth, the period of perfection. In *Satya-Yuga* the limit of human happiness and virtue is reached. Here is a description from the *Vishnu Purana*, of the Utopia of *Satya-Yuga*:

"In that age people were attached to their own duty and leaving aside the unrighteous path, they followed the path of truth. They used to perform all kinds of *yajnas*. The four kinds of *praja* created by Brahmā for the maintenance of the four *varnas* were attached in that age to faith and morality. Men lived wherever they desired. They had no worry and no trouble. Their hearts were pure and their small sins and errors were washed away by benevolent practices, and therefore they used to remain perfectly pure. And because they were pure they could realise the Brahman, the pure consciousness, the all-pervasive God —Vishnu—who was no other than he who lived in their own lotus hearts."

The characteristic feature of this Satya-yuga described in *Vishnu Purana* appears to be the harmonious functioning of the scheme of *Chaturvarnyam* or four castes—every man performing his own duty prescribed to him by his own spiritual nature, his own Karma. The duties of the four castes are mentioned in the same Purana (iii. 8) as follows: "A Brahmin should do good to all beings and injury to none. The best wealth of the Brahmins is love towards all. A Kshatriya should protect the good, and destroy the wicked. A Vaishya should do business and agriculture. The Shudra should serve the three other varnas, and build houses etc."

In addition to *Satya-Yuga* there are two other Sanskrit phrases which also symbolize Utopia: Dharma-Rajya and Ram-Rajya. "Dharma-Raj," as it is popularly known, is the regime of Dharma or Yudhishthira, the hero of the *Mahabharata* who was supposed to be Law incarnate. Ram-Raj is the regime of Ramachandra, the hero of the *Ramayana*. Yudhishthira and Ramachandra are the two ideal kings of Indian Mythology. Dharma-Raj, the regime of Yudhishthira, has been described in the *Mahabharata* as follows:

> The foremost of all virtuous men, Yudhishthira ever kind to all his subjects, always active, without any distinction, worked for the good of all. Dispelling all anger and vengeance he always said, "Give to each what each is to have." The only sounds that could be heard in his kingdom were "Blessed be Dharma, Blessed be Dharma." He treated everyone as if he was one of his own family. The kingdom was free from all quarrels and fears of all kinds. All people were engaged in their respective works. The rains were as much as could be desired and the kingdom became full of prosperity. There was no extortion, no oppression, in the realisation of rents, and no fear of disease, of fire, of death by poisoning, and of incantations. In consequence of the king being ever devoted to virtue it was never heard that thieves or cheats or royal favourites did any wrong.
>
> —*Chap. XIII Sabha Parva.*
> (*Dutt*)

The distinctive mark of Dharma-Raj seems to be the same as that of Satya-Yuga: every person performed his own duty under the loving guidance of the king. It is therefore through the realisation of one's own duty that one may attain to his own Satya-Yuga or Dharma-Raj.

In the life and reign of Rama this stress on the performance of one's own duty appears to be even more pronounced. Rama is the divine incarnation. He is the cherished idol of India's love and worship. He is the ideal son, the ideal brother, the ideal husband, and, above all, the ideal king. He valued the welfare of his people above everything else; he says in the *Uttara-Rama-Charitam*, a play by Bhavabhuti, "For the happiness of my people I feel no pain in sacrificing my love, my pity, my pleasure and even Janaki, my beloved wife." And Rama did sacrifice even his Janaki when the occasion demanded that sacrifice. This incident in Rama-Raj brings out in bold relief the impersonal character of kingly duties. And how about the duties on the part of the people? These should also be performed in a purely impersonal manner. An illustration in point can be had from Ram-Raj itself. Rama had to kill Shambuka, a shudra, who was practising the Brahmanical penance. Each varna must do the duty proper to itself. Doing of duties other than one's own involved evil and suffering not only for the doer but for the state, the nation, in fact the whole cosmos, because the universal equilibrium gets disturbed. As the result of the Brahmanical penance of a shudra there came about a premature death in Ayodhya, the metropolis of Rama-Raj. A Brahmin lost his young son. He lodged a complaint in the court of Rama. It was considered a king's dharma to help every one perform his proper duty and punish him who interfered with that of another. Rama therefore found out the misdeed that had brought about the calamity in his kingdom and punished the misdoer Shambuka with instantaneous death.

As it appears from these two incidents the essential aspect of Rama-Raj is the harmonious realisation of *Chaturvarnyam*, every person performing his own dharma in obedience to his varna of spirit. The important point with regard to *Chaturvarnyam* is that the scheme is based on the moral nature of spirit, on the theory of Karma and not on birth or colour of the body. The Rama-Raj in ancient India would have continued even to this day if we had not misconstrued the scheme of four castes and had not misapplied it in the physical sense. The duties of the four castes are mentioned in most of the Puranas and scriptures, and have been most elaborately considered and commented upon in the codes of Manu and Yajnavalkya. These commentaries and descriptions, if properly interpreted, do reveal the spirit reference and the *Bhagavad-Gîtâ* (iv.) is perfectly clear on this point. Krishna says: "The

Chaturvarnya has been created by me in accordance with Guna (nature) and Karma."

It was Plato's dream to have at the head of his ideal Republic a person who would be able *to rule* as a king and *live* as a philosopher. It is interesting to note that Yajnavalkya, the law-giver, has a similar conception of the ideal king who in his opinion has to be "a learner of the Vedas, even-minded, pure, modest, keen on justice," in short a philosopher. This ideal of Plato and Yajnavalkya has been realised to perfection in the king Ramachandra of Sanskrit mythology. Himself a great philosopher and a saint, King Ramachandra had fully spiritualised his age and the scheme of four castes was functioning in perfect harmony with these results :

Ten thousand years Ayodhyá, blest
With Rama's rule, had peace and rest.
No widow mourned her murdered mate,
No house was ever desolate.
The happy land no murrain knew,
The flocks and herds increased and grew.
The earth her kindly fruits supplied,
No harvest failed, no children died.
Unknown were want, disease and crime,
So calm, so happy was the time.

RAMAYAN CANTO CXXX (*Griffith*)

"In the hope of a cyclic return" it is very inspiring to meditate over this Rama-Raj, the perfect picture of Universal Happiness and Peace. And what definite effort should the Indians put forth to crystallise that hope ? Surely to revive the *Chaturvarnyam* scheme in its true spirit sense, to realise and to reinstall the Purusha,

Whose mouth is the Brahmins
Whose arms are the Kshatriyas
Whose thighs are the Vaishyas
And from whose feet the Shudras are born.

RIGVEDA X. 90.

Bombay D. G. VINOD

[This record of Sanskrit Utopias is interesting, but it must be remembered that since that time, the Aryan race has entered into the period of Kali Yuga—the Iron age—an age "black with horrors". This age began some five thousand years back and is a necessary stage in the evolution of mankind. In such a period it is difficult for Utopias of the true spiritual type to exist. "The cycles must run their rounds" wrote one of the Theosophical Mahatmas, "Periods of mental and moral light succeed each other as day does night." But if an individual energizes himself sufficiently spiritually he may create his own Utopia. All that even the Masters of Wisdom Themselves can do, at such a time, is stated in a letter from one of Them : "Can you turn the Gunga or the Bramaputra back to its sources; can you even dam it so that its piled-up waters will not overflow the banks ? No; but you may draw the stream partly into canals, and utilize its hydraulic power for the good of mankind. So we, who cannot stop the world from going in its destined direction, are yet able to divert some part of its energy into useful channels."

—EDS.]

THE VALUE OF WORDS

The value of words has always been very strongly stressed by true students of Theosophy, and on this matter appeared in the October number of the *Hibbert Journal* an article by Miss E. M. Rowell, entitled "Speech as a Habit." She shows us that the significant use of words makes us part of the world of being as we engrave them deeper in consciousness, by thoughtful utterance giving them substance and endurance, while the everyday bandying of unfelt words blurring their meaning, degrading them into conventions, defacing their pattern until they degenerate into base and banal coinage, binds us tight as mere traffickers in a gross realm. By using words as words, man is veritably dwarfed to a shadow. True intercourse by means of "living messengers" used with care is Miss Rowell's communication of being. Thus, in her words (italics ours), is "*matter*, old as mankind, *transfigured by an impulse* which makes all things new," the scientific reason for the third step of the Buddha's Noble Eightfold Path, Right Discourse, by which

lips are kept as palace-doors, the King within.

The ideas set forward in the *Hibbert Journal* to-day were expressed over forty years ago by W. Q. Judge:

> Words are things. With me and in fact. Upon the lower plane of social intercourse they are things, but soulless and dead because that convention in which they have their birth has made abortions of them. But when we step away from that conventionality they become alive in proportion to the reality of the thought —and its purity—that is behind them. So in communication between two students they are things, and those students must be careful that the ground of intercourse is fully understood. Let us use with care those living messengers called words.

London M. T.

RELIGION AND ETHICS

When the student of the *Secret Doctrine* first becomes aware that the *Stanzas of Dzyan* which form the basis of that work belong to the same series as the fragments published under the title "*The Voice of the Silence*," he receives a practical hint with a profound occult significance. He becomes aware that the acquirement of metaphysical knowledge and the practice of ethics must go hand in hand, that they are not two distinct qualities, but two phases of one quality, and that their mutual interaction is as necessary to his progressing soul-life as is that of the head and heart in his physical life. He realizes that, in order to practise brotherhood, he must have a metaphysical vision of the unity of all nature; in order to deal with the problems of good and evil, he must understand the Law of Cycles which works throughout the whole of nature. Once having grasped this fundamental fact, he no longer attempts to separate ethics from metaphysics, wisdom from compassion, the head from the heart.

Mr. H. Richard Niebuhr (*The World Tomorrow*, November, 1930) shows some of the unsuccessful attempts to make this separation—one for which religion and the modern mystical and ethical movements are equally to blame. Religion has failed because it has attempted to "define God as reality without any definition of his ethical character, and with unsatisfactory and ultimately intolerable constructions". If God is identified with social goodness from a relative point of view, "without that element of love which is *beyond good and evil*, yet gives both good and evil their tragic, redemptive meeting," the religious-minded person is left with only the choice between complete relativism and complete dogmatism. "If it would maintain its vital and valid element, religion must bethink itself not only of the goodness of God but also of those elements of divinity which constitute its 'plus'—its beyond-good-and-evil,"—a concept which is fully set forth in the first fundamental proposition of the *Secret Doctrine*.

The revolt of ethical movements against religion is explained by Mr. Niebuhr in this wise:

> Because religion—Christianity in particular—had often become untrue to many of its own original, moral principles and had adopted an ethics inconsistent with its faith. So there appeared the remarkable phenomenon of a Christian religion which had adopted a non-Christian ethics.

"Religion and ethics," says Mr. Niebuhr, "seem to be related as are the two natures of Christ according to the ancient formula; they are inseparable and indivisible, but are not to be confused or identified with each other." If they are ever to be reconciled, it must be through "the winning of ethical awareness of the *cosmic basis* of moral obligation". This "cosmic basis," we would add, can self-evidently be gained only through a study of metaphysics, through the development of that power which first seeks to understand the universals of which the particulars are but expressions. This form of study was the one constantly advocated by H. P. B., and the *Secret Doctrine* was written with the idea of helping that power to develop in every student.

New York L. G.

EXCHANGE OF SOULS

Two recent plays, one produced at the Pasadena Community Playhouse, California, and the other in London, present an interesting problem—the transmigration of souls, as it were while you wait. In the former play, "The Man Saul," his physically weak but morally heroic brother suffers voluntarily the death penalty for a murder committed by the morally depraved but physically magnificent Saul. Marvin sacrifices himself thus because of Saul's unhappy wife, and in the hope that at his death his soul may pass into the body of Saul and effect a reformation. According to Marvin, his brother was born without a soul. A reformation is effected, but whether because of the shock of Marvin's death or the transmigration of his soul, is left in doubt. No doubt, however, is possible in the second play "The Great Silence," where an angelic maiden, Thea, during the silence of Armistice day, prays that her soul may enter the body of Mr. Hopkins, who is a very bad husband to a very good friend. An exchange of souls, in answer to Thea's prayer, occurs, with results that make the play.

The interest aroused in the fact that we have, or more truly speaking really are, souls—quite apart from our bodies—is all to the good. But may I ask the Editors of THE ARYAN PATH whether such exchange of souls is possible, and, if so, is it ethically desirable? I have seen neither of the plays, and my information concerning them has been culled from short notices.

Bangalore S. A.

[Yes, it is possible. Adepts have the power to do so consciously. Two instances may be cited. In the *Mahabharata* it is related that "there was in days of yore a highly blessed Rishi of the name of Devasharman of great celebrity. He had a wife of name Ruchi, who was unequalled on Earth for beauty. Her loveliness intoxicated every beholder among the deities and Gandharvas and Dánavas." The God Indra "was in particular enamoured of her and coveted her person". Devasharman with due warnings entrusted the protection of his wife against the advances and wiles of Indra to Vipula, his favourite disciple. In order to fulfil his Preceptor's trust, "Vipula (in his subtile form) entered the lady's body even as the element of wind enters that of ether or space". He thus protected her by his yoga power until such time as her Lord returned.

The other case occurs in the life of Sri Sankaracharya. The late K. T. Telang relates:

> As he was going out with his pupils, they met the corpse of a certain king named Amaraka lying at the foot of a tree in the forest surrounded by males and females mourning his death. . . . Sankara entrusted his own body to the charge of his pupils, and caused his soul to enter the corpse of the king . .

On this incident Madame Blavatsky comments in an Editorial Note in *The Theosophist*.

> The power of the Yogi to quit his own body and enter and animate that of another person, though affirmed by Patanjali and included among the Siddhis of Krishna, is discredited by Europeanized young Indians. Naturally enough, since, as Western biologists deny a soul to man, it is an unthinkable proposition to them that the Yogi's soul should be able to enter another's body. That such an unreasoning infidelity should prevail among the pupils of European schools, is quite reason enough why an effort should be made to revive in India those schools of Psychology in which the Aryan youth were theoretically and practically taught the occult laws of Man and Nature. We, who have at least some trifling acquaintance with modern science, do not hesitate to affirm our belief that this temporary transmigration of souls is possible.

So much for conscious action. But every true event has its shadow. The Adept and the Medium are at opposite poles. In the case of mediums, possession or obsession takes place; spooks and controls inject themselves in the bodies of the mediums, without their knowledge and consent. Between the two extremes are the numerous types of wilful possession by entity of another's body, a possession generally rooted in the selfish desire of one or both parties. Theosophical Occultism discourages such attempts, which partake of black magic.

—EDS.]

ECHOES OF THEOSOPHY

"The sun of Theosophy must shine for all, not for a part. There is more of this Movement than you have yet had an inkling of."—MAHATMA M.

Man can no more soar into the empyrean of abstract thought with the help of his intellect than he can lift himself up by his own shoe-laces. Intellect can analyse experience, relate and translate. But it cannot synthesise, become, create—only intuition can do that.—ROGER CLARKE (*The Adelphi*)

Unemployment, like war, is only a vast symptom of a disease yet vaster—the ancient, deadly malady of human selfishness. I am thinking not only of selfishness in its spectacular forms, of the unscrupulous profiteer, or of the trafficker in deadly drugs, but of the quiet, apathetic selfishness of so many ordinary folk, and they exist in all classes.—B. SEEBOHM ROWNTREE (*Today and Tomorrow*)

If it is true that man, himself, generates the diseases he suffers from by the violation of laws, physical, ethical or spiritual, surely the remedy for these things is not the mutilation and torture of innocent animals, but the regeneration of his own habits.—G. S. WHITING (*The Nation & Athenæum*)

Tuberculosis appears to be almost, if not quite, non-existent in wild animals while living their natural lives. As soon as they are brought into captivity, however, and despite the most careful precautions as regards maintenance of their health, the disease makes its appearance in a highly virulent form, and death rapidly ensues.—MEDICAL CORRESPONDENT OF *The Morning Post*.

Out of the East, the insanitary East—Divine Man. Out of the sterilized West—machine gun politics . . . . . priests of Christendom blessing the lethal weapons that tore out men's bellies, blew the faces off boys of fourteen . . . . . but no Rig Veda, Upanishads or Buddha; no Christ! Only the East—the despised uncivilized East, has these.—LLOYD MORRIS (*The Open Court*)

The spirit of man desires to go on pilgrimage. . . All those who think at all have their own Iona, their own Marathon. . . It is the highest gift of genius to create places of refreshment for the soul, to explore some unknown Delectable Mountains from which new visions of Eternity can be discerned.—
(*Times Literary Supplement*)

India stands for something greater than all we apprehend, and the Ganges is but the symbol of a more mysterious stream.—LEONARD BACON (*Saturday Review of Literature*)

ENDS AND SAYINGS

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

HUDIBRAS.

During the Christmas holidays the sixth annual session of the Philosophical Congress (India) was held at Dacca. The presidential address was delivered by Professor A. R. Wadia whom our readers will remember as the writer of an interesting article last May, entitled "Prospice et Respice". Philosophical congresses are generally associated with non-understandable metaphysics and wordy speculations. It is a relief to turn to this address which is certainly far from being a mere intellectual flight. Professor Wadia wished to arouse the Indian philosophers from their "long philosophical holiday" and return to the practical labour of clear thinking, true to the heritage of Indian philosophy which "in its original purity made philosophy the Way of Life," while in Europe it has been made "a disinterested criticism of life". The divorce of religion from life followed that of religion from philosophy. Without clear thought religious beliefs are bound to become dogmatic as well as superstitious, leading to a general deterioration of simple and straight living. Fearless examination of life-ideals, of motives hiding behind religious practices, of professions which do not square with preachments, and of acts which comprise beliefs and views is the starting point for fashioning afresh a practical philosophy. Professor Wadia pointed out that that is what India's great leader Gandhi has done. To judge him in the right light one should view his religion —that of a fearless seeker of spiritual verities. Such a searching and experimenting religion not only reveals but also explains what are termed "contradictions," "a change of front," and so forth. According to Professor Wadia, and we are inclined to agree with him, it is not so much by his thoughts as by his actual action, not so much by views expressed in words but in deeds lived out in the daily round and the common task, that Mr. Gandhi has given the needed impetus to higher living. Even through his political activity, his economic theories, his educational programme, etc., Gandhiji has put forward a way of life for the individual. Arousal of the individual to a simple life has been achieved on a large scale. Professor Wadia has examined some of the details of this way with a judicious detachment as well as with an earnest and respectful analysis. The President appealed to the Congress to aspire to the delivery of a new message

of hope, to meet the new conditions of a new social order—a new morality which "must flourish not in the artificial atmosphere of studied simplicity but in the busiest haunts of men". This is very Theosophical and reminiscent of *The Voice of the Silence*:—

If thou art told that to become Arhan thou hast to cease to love all beings—tell them they lie.

If thou art told that to gain liberation thou hast to hate thy mother and disregard thy son; to disavow thy father and call him "householder"; for man and beast all pity to renounce —tell them their tongue is false.

If thou art taught that sin is born of action and bliss of absolute inaction, then tell them that they err.

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.

Think not that when the sins of thy gross form are conquered, O Victim of thy Shadows, thy duty is accomplished by nature and by man.

Inaction in a deed of mercy becomes an action in a deadly sin.

In the Sixteenth Discourse of the *Bhagavad-Gita*, FEARLESSNESS is placed first as the mark of "him whose virtues are of a god-like character". According to a Correspondent in the London *Times*, who writes on the spiritual exercise of "Facing the Facts," fearlessness was not a predominant characteristic of the disciples of Jesus. They did not understand Him, they misconceived His purpose, and they were often puzzled—especially by the prophecies of His sufferings and death.

It is not surprising that they did not understand; but why were they afraid to ask Him the true meaning of His puzzling announcement? . . . It was not difficult to approach the Master. They knew He was always willing to answer their questions. The fact was that they feared to face even a hint which might destroy both their conception of God's good will and the conviction that the future was their Master's. Prudence seemed to indicate that it were best not to concern themselves with what could only bring them anxiety and chill their eagerness. They were afraid to ask Him lest unwelcome truth should overwhelm them. . . . If the disciples had asked their Master what exactly He would have them learn, they would have been compelled to revise all their conceptions of His ministry and of their discipleship.

The writer utters a profound truth, within the experience of any thoughtful man, when he says that "men are frequently afraid of further knowledge because they shirk the demands which must come with it". Therefore the truth must get obscured and finally lost.

The same phenomenon is observable in the history of religious development in India and elsewhere. Fearless questioning of Shastras is not made, with the result that fiction and falsehood have overlaid facts. Fear and hatred are but aspects of a common emotion. People fear to question lest they will be forced to change the even tenor of their ways, a thing that they dislike. Corruption of pure spiritual ideas and rules occurs because the inter-

pretation of Holy Writ comes to be regarded as the function of the priest. One of the primary and important tasks of Theosophy is to prompt men to go seeking truth about their own beliefs, particularly religious beliefs: Theosophy advises the Christian to go to his shastras and ascertain whether what the churches teach and advocate is in line with the lore of the Bible; equally it advocates that the Hindu should go to his Holy Writ independent of the pandit and purohit and learn for himself its truth.

Human nature reverts to its weakness over and over again. And so many calling themselves Theosophists have fallen prey to false interpretations of Theosophy during the last forty years, since the death of H. P. Blavatsky, who was the first to promulgate Theosophy once again in this era. Her pure doctrine has been distorted by many so-called followers because of fear—fear of public criticism. In the opinion of such different religions, different philosophies, different sciences must not be antagonised, and in a spirit of so-called compromise the truth is sacrificed. As the Correspondent in the *Times* says of the disciples:

> If they had been bold enough to ask Him, their hour of testing would have brought them higher strength. It is truth that makes men free—free from fear and all its miserable consequences.

Many calling themselves Theosophists fear to face the original teachings because these expose dogmatism of religion as of science and lead men to break the fetters of caste, creed and custom; and in short Madame Blavatsky's teachings, like those of Jesus and her other predecessors, compel the student and especially the practitioner to live in the world but not of it—"Come out from among them and be ye separate." This is as unpleasant as it is hard.

Professor Wadia's address above commented upon points out that Mr. Gandhi has revived the practice of fearless questioning of religious tenets without discarding the Scriptures. But this fearless examination sometimes manifests in the revolt against scriptures and not against their false interpretation only. Blind-belief and credulity are wrong, but so is intellectual recklessness and mere bravado. This has happened among Hindus; it is also taking place among some of those who once called themselves Theosophists. Disillusioned in their leaders' claims and clairvoyance, they have thrown overboard the truths of genuine Theosophy. They fail to recognize that claimants and clairvoyants went wrong and continue to go wrong, because their personal pride could not stand the discipline of life prescribed by genuine Theosophy; they practised and preached an easy and popular substitute. Such claimants now stand with their vagaries exposed and are caught out in their false prophecies. Because of that, many who have been led astray have

lost courage and instead of following the wrong to its source they adopt the attitude—"We will have none of it." Such may be earnest and sincere men, but they cannot be called fearless in uncovering wrong, and acknowledging it in order to touch the source of truth and begin to climb again.

Apropos of wrong interpretation and objectionable use of Holy Writ we have had an example in Christmas week at Jalgaon. A crime against Brotherhood was committed once again in the name of religion by a class of orthodox Hindus (whose number is fortunately decreasing) who assembled there. They succeeded in the name of Varnashrama Dharma in preventing hundreds of non-caste persons who are called "untouchables," from attending the conference. What is this creed? It holds that high caste Hindus born into a privileged state (Ashram) of special colour (Varna) are superior beings who become polluted by touch with the non-caste men and women. To be a caste man one must be born into it, and to buttress this claim the doctrines of reincarnation and karma are evoked.

Now, is there any truth underlying this view? Caste-colour (varna) and state (ashrama) of the soul are facts in Nature and the *Bhagavad-Gita* defines them (IV. 13). In the prevailing conditions in India caste is a farce and is false from the spiritual point of view, while as a social custom it is a tragedy. As a fact in Nature, to which repeated reference is made in the Hindu Scriptures, Caste is a *universal* institution. Applying that truth we can rightly deduce that true Brahmanas exist among the so-called "untouchables" in India and "mlechchas" outside. On the other hand who is there in this land who has not heard of born Brahmanas whose very touch would pollute any man whatever his creed or country? Who is a true Brahmana? Says the *Gita* (xviii. 42) : Tranquillity (शमः); Control of senses (दमः); Austerity (तपः); Purity (शौचम्); Forgiveness (क्षान्तिः); Straightforwardness (आर्जवम्); Learning (ज्ञानम्); Spiritual discernment (विज्ञानम्); Faith (आस्तिक्यम्); these qualities constitute the natural duty of a Brahmana.

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