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𝔄 𝔘 𝔐

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

THE ARYAN PATH

VOL. I. DECEMBER, 1930. No. 12

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

THE CYCLE FOR RESOLVE

The Astral Life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfil them consistently.

—H. P. BLAVATSKY.

Let no one imagine that the attaching of importance to the birth of the year is a mere fancy. The earth passes through its definite phases and man with it; and as a day can be coloured so can a year.

Soon we shall be in the Winter Solstice with the Sun entering the sign of Capricornus on the 21st of December. It is a well attested historical fact that the ancient world celebrated the Birth of the Saviour about the 25th of December. The Persian Mithra, the Egyptian Osiris, the Greek Bacchus, the Phœnician Adonis, the Phrygian Atys, the Syrian Tammuz, and many others were all supposed to have been born with the Birth of the Sun. The Gods are many, say the Japanese, and every December the descent of gods on earth takes place. In old India also the season is observed in the fast followed by the feast of Makar-Sankrānt, as shown in the article on "The Aryan Christmas" appearing elsewhere. The Zodiacal sign of Makara or Capricornus represents the Hierarchy of highly

Occult Beings who are the fathers, not of the five-limbed physical body, but rather of the thinking conscious MAN. This most sacred and mysterious sign of the Zodiac, in its relation to the Sun, will once more precipitate the forces to colour the coming year—the just result of the past karma of us poor mortals.

Why should not 1931 be a year of greater spiritual development than any we have lived through ? It depends on ourselves to make it so. Man's life is in his own hands, his fate is ordered by himself. This is an actual fact, not a religious sentiment. In a garden of sunflowers every blossom turns towards the light. Why not so with us ? Conjuration is one of the ancient names for true prayer, and if men, leaving behind their folly, would conjure the beneficent and purifying Powers *in them*, representative of the Sun as of Makara, much real soul-progress is possible ; for thus karma is overcome and illumination attained.

Surya and Makara (the Sun in Capricornus) colour all Nature. But these Powers cannot work so effectively with the free-will being, man, as with other kingdoms of Nature, especially as They have discharged Their debt to him by the gift of self-consciousness and of spiritual discernment. They look upon us as Their heirs and agents, and we must not disappoint Them. Humbly invoking Their Name and Number, each man must determine to colour his own life. Unaware of the Name or the Number, and not knowing how to invoke them, what recourse is left to him ? Resolve to shine like the Sun and radiate warmth on all around, through the energy of the Five-Power Man each one of us is potentially.

The psychic and spiritual powers of the season which starts when the Sun begins to move northward colour all nature anew for the high enterprise of the coming Spring. So let us colour our own life. Thoreau pointed out that there are artists in life, persons who can change the colour of a day and make it beautiful to those with whom they come in contact. We claim that there are adepts, masters in life, who make it divine—as in all other arts. Is it not the greatest art of all—this which affects the very atmosphere in which we live ? That it is the most important is seen at once, when we remember that every person who draws the breath of life affects the moral and mental atmosphere of the world, and helps to colour the day for all about him. Those who do not help to elevate the thoughts and lives of others must of necessity either paralyse them by indifference, or actively drag them down. When this point is reached, then the art of life is converted into the science of death ; we see the black magician at work. And no one can be quite inactive. Although many bad books and pictures are produced, still not everyone who is incapable of writing and painting well insists on doing so badly. Imagine the result if they were to ! Yet so it is in life. Everyone lives, and thinks, and speaks. If all our readers who have sympathy with the aims of THE ARYAN PATH endeavoured to learn the art of making life not only beautiful but also divine, and vowed to be hampered no

longer by disbelief in the possibility of this miracle, but to commence the herculean task at once, then 1931 would be fitly ushered in.

Neither happiness nor prosperity are always the best of bed-fellows for such undeveloped mortals as most of us are; they seldom bring with them peace, which is the only permanent joy. The idea of peace is usually connected with the close of life and a religious state of mind. That kind of peace will, however, generally be found to contain the element of expectation. The pleasures of this world have been surrendered, and the soul contentedly awaits in expectation of the next. The peace of the philosophic mind is very different from this and can be attained to early in life when pleasure has scarcely been tasted, as well as when it has been fully drunk of.

We shall close with a prayer and an affirmation. The former is from the Egyptian *Book of the Dead*—the words of power uttered by the man who, resolving to escape Death, aspires towards Life in and of the Spirit.

> Oh my Heart, my Ancestral Heart, necessary for my transformations, do not separate thyself from me before the guardian of the Scales. Thou art my personality within my breast, Divine Companion watching over my fleshes (bodies).

The second is one of the Vibhutis—Divine Excellencies—of Krishna, the Sun God, which it will be well to ponder over, as His Physical Body enters the constellation of Capricornus-Makara.

झषाणाम् मकरश्चास्मि

Zashāṇām Makarashchāsmi.

Among Watery Beings, I am Makara.

A delicious fragrance spreads from the Leaders of the world over all quarters; when the wind is blowing, all these creatures are intoxicated by it.

SADDHARMA-PUNDRIKA.

PLATO'S VIEW OF THE SPIRITUAL LIFE.

[In classical and philosophical circles the name of **E. H. Blakeney, M.A.**, stands high. Since the days of academic honours—he was English Oration Prizeman, Trinity College, Cambridge, in the 'nineties—he has written much, edited and translated publications that are household words among the intelligentsia. His works include several volumes of poetry, *Bacon's Essays* (with notes), Everyman's Library *Classical Dictionary*, Homer's *Iliad*. In 1929 his *Apology of Socrates* was published and was accorded an excellent and deserved reception.

Our author seems puzzled as to why Plato did not feel the "deadening" effect of the doctrine of Reincarnation; we answer that far from "deadening," the tenet is inspiring and illuminating. To realize Pure Beauty the human soul must have time, first to develop the faculty of perception and then to use it for the deepest penetration. One life is insufficient for this stupendous task. Given Reincarnation, every son of man has the opportunity to labour and attain. Is it not inspiring to learn that in terms of causes sown, each soul reaps the effects in experience and gains illumination for which he is *not* dependent on any prophet or priest? Then, "the notion of a complete forgiveness of sins in this life" is but a notion, and Plato knew too much to accept such an illogical and crude belief. Man is his own saviour: "he who strives to resurrect the spirit *crucified in him by his own terrestrial passions*, and buried deep in the sepulchre of his simple flesh; he who has the strength to roll back the *stone of matter* from the door of his own *inner* sanctuary, he *has the risen Christ in him*."—EDS.]

The age of Plato was not only one of the most momentous but it was also one of the most interesting in world-history. This great philosopher and teacher was born just when the power of his native Athens had reached its zenith. During the preceding fifty years, the queen city of the ancient west had witnessed the rise of an intellectual empire which was destined long to outlive its imperial domination. In that wonderful half century Greek tragedy—the supreme glory of the time—reached its fruition; then were produced some of the noblest creations of art, culminating in the Parthenon with its sculptures that remain, even now, unrivalled for beauty and intellectual significance; then arose those historians whose works still extort our admiration both for their insight into the springs of human action, and for their power in depicting the heroic deeds of soldier and statesman. Above all this was the age which was to find in Socrates a man who alike by the impact of his personality and by the example of a noble life, was destined profoundly to influence the thought of all succeeding generations for good. And this is by no means an exhaustive catalogue of the achievements of a single city—small in size but mighty in intention—towards elevating and broadening the mental and spiritual outlook of mankind.

Until the time of Socrates philosophy had moved within a comparatively narrow orbit. The great work of his predecessors had been, mainly, to explain the world on naturalistic principles: they were the precursors, in many ways, of the modern scientific schools of thought, which look to phenomena as the basis of human thought, without

seeking for a metaphysical origin of things. But among those earlier explorers one man seems to stand out pre-eminent—Anaxagoras, who challenged the physicists in a single memorable formula. "All things," he said, "were in a state of chaos, till Reason came and reduced them to order." Not Chance, not a blindfold Necessity or Fate, not an unintelligent Force but Reason should be the key of the Universe. It was, indeed, a flash of intuition so important in its results as to be beyond the region of calculation. Aristotle himself declared that, among the men of his day, Anaxagoras appeared like a sober man among drunkards. [1]

This germinal word of the old philosopher fell on a soil already prepared to receive it; it was Socrates who at once grasped it in all its implicit meaning. Henceforth Socrates became convinced that physical speculation *as such* was of slender use; he must unfold the true significance of the new formula, bringing it to bear "on man and nature and on human life." And the thought that lay deep in the utterance of Anaxagoras became, for Plato—the greatest of all the pupils of Socrates—the very motive-power of all his thinking.

To sum up Plato's doctrine in a paragraph or a chapter is impossible: so wide and varied are its ramifications. As he had no predetermined body of doctrine to keep him close to a single fixed path, so he moved from point to point in the progress of his thought, speculating boldly and with a noble sense of freedom, never content with the ground gained at any one moment but pressing forward to higher heights of speculative activity,—yet always illuminated by one serene spiritual principle. Like Spinoza, he was a God-intoxicated man; and God was the supreme Good. He would strive to pierce through the veil of mundane things that hide God from the immediate sight; he would gaze on those supramundane Realities of which this sublunary sphere is but a faint copy, or a distorted image.

In this world of sense, weighed down (as we are) by the corruptible flesh, we see through a glass darkly; but there, in the intelligible world of pure Ideas—those eternal thoughts of God which are the pattern of all that is pure and of good report in phenomenal existence—Plato sought a final solace else denied him. In the great myth of the *Phaedrus* he tries, as far as may be, to express in language the thought that mastered him. The soul of man, freed from the trammels of sense, can in hours of vision behold the heavens unrolled, and, witness for a brief while of the Unseen Realities, may indeed gaze upon the ineffable brightness within. Truth itself is enthroned there—not the partial truth which, amid the mists of this lower world, we can discern, but Real Truth in all her unveiled loveliness. And in that wonderful procession of Realities the soul can look upon Justice and Knowledge and Temperance,[2] unmarred by human imperfections. To survey this supersensual region is granted only to the pure: "blessed indeed are the pure in heart, for they shall see God." Weak and unworthy

[1] For an account of the predecessors of Socrates, the reader is referred to the introduction in my recent work *The Apology of Socrates.*

[2] Sophrosyne: rather "self control."

souls flutter back to the earth-confines, though not (mercifully) before they catch some faint elusive glimpse of the better habitations, those regions of immortal day to which they should aspire. Such souls must needs, thought Plato, be re-incarnated ; and, according to their individual merit, according to the scale of their recollective activity, they will at long last work out their own salvation, to be reborn into that new life which awaits them in the eternal mansions. We may fairly ask ourselves whether Plato, in the course of his speculations into cosmic problems, had not received, through unknown agencies, some hint of that " wisdom of the East" which has haunted, and still haunts, the minds of millions even in our days. Whether this be so or not, he never appears to have felt how deadening is the doctrine of transmigration, with its appalling sequence of lives depending on past deeds. The notion of a complete forgiveness of sins in this life was unknown to him.

Plato was obsessed by the sense of the unseen universe of Spirit, and he seems to have found in the ideas of Love and of Beauty—which, for him, were but two sides of a single verity—the twin foci of his spiritual system. We must become lovers of whatever is truly Beautiful (for is not Beauty a necessary element of the Divine within us ?) if we are to be accounted worthy of that City of God which is eternal in the heavens. In comparison with Love and Beauty and Truth—all of them aspects of the single life of the Eternal Now : three in one, and one in three,—every baser love, all partial beauty and all else that is found on the lower levels of existence, are but as dust in the balance. These cannot satisfy the deep hunger of the heart ; for God has created man to be immortal, and made him to be an image of His own Eternity. Is one not irresistibly reminded of the pregnant words in the Veda—" the very shadow of God is immortality ? "

Life itself, in the Platonic scheme, is a preparation for the Beatific Vision, for the hour that is coming when the soul rises from relative knowledge to that Knowledge of the Absolute Good, and knows itself even as it is known. And only if we have begotten, in our temporal selves, the virtue that is above all temporal price—virtue not for what it may bring us in earthy advantage but virtue for the sake of what it is in its own indefeasible right—only then, says Plato in the *Symposium*, shall we become dear to God. It is the earnest of that immortality which is the birthright of each human soul which lives and works and aspires to become " like God" as He is from all eternity.

And inasmuch as Plato taught that Deity is the " Spirit and Wisdom of the Universe," and that He alone is the Highest Good, it was inevitable that he should regard man—reflecting in his secret self the Divine intelligence—as gifted with a true, if imperfect, knowledge of the Creator-Spirit in whom and for whom all things exist. Soul, man's immortal part, not only comes from God but returns to Him, for He is the eternal home of all finite intelligences. Now, if the soul proceeds from God, the fountain of immortality and of bliss, and is therefore endued with an unending life because sharing in the life

of God, it will on entering upon its brief sojourn in the sensible sphere bring with it some recollection (faint and dim, but real) of that intelligible world of which it is native. According to Plato, all true knowledge won by the soul in its passage through time consists in getting freed from the clogging elements of the body (a "tomb" of the soul) and recovering the sight of that Truth from which it had been, for a while, shut out. Knowledge, then, is in the nature of recollection; and that is what Wordsworth implies in his great *Ode on the Intimations of Immortality*, though the poet differs from the philosopher when he describes the effects of the soul's immersion in matter.

For Plato, the whole Kosmos is a thing of beauty because it is framed according to a divine pattern by the hand of the Supreme Good which is God. "He was good" says Plato "and His desire is that everyone should become like Him as much as possible." The Kosmos is a living entity interpenetrated by soul, which is the regulative and harmonizing element in all we see and hear and feel. And if Knowledge be in very truth Recollection (*anamnesis*), the more the finite soul progresses in knowledge the nearer it attains to the goal of its activities. Hence knowledge, rightly perceived, implies virtue; and the soul has no other aim than, through knowledge, to attain its perfect stature in the World of Ideas, far beyond the fluctuations of time and the limitations of space—a world where God rules in order and harmony, and where alone perfect happiness may be enjoyed. "In Thy presence is fulness of joy, and at Thy right hand are pleasures for evermore."

Plato holds that, because the soul issues from God and to Him returns, as soon as its earthly warfare is accomplished, it will be purified from all lower and carnal associations. It will become one with the Author of its being—not indeed that the finite soul is doomed to fall, like a drop of water into the ocean of illimitable Being, but that it will be reunited in love and joy to the Source of all life.(1) Man can never lose his "Ego," his selfhood, in the all-embracing Spirit but he will realize in that final union of the incomplete with the All, its truest selfhood. The real "self" of man is never extinguished; its powers will be "fulfilled" in the inner life of the "imperishable Spirit". And the knowledge—partial, but real as far as it goes—which we win here in our struggles with the baffling facts of mundane existence—is never lost; it is but taken up into a higher Reality. There is continual growth in knowledge, from the hour when the soul embarks on its perilous voyage, to the moment of its release; and even then the process has but begun.

We must not suppose that Plato, who so stoutly stressed the importance of the Speculative or Theoretic life—inasmuch as the true seeker after wisdom, himself "a spectator of all Time and all Existence," desires above all things to be delivered from low cares and petty desires—was indifferent to the demands of everyday life. The ascent

1 "As from a fire the sparks issue in a thousand ways, so from the imperishable Spirit all living souls are produced, and to Him they finally return". (The Upanishads).

out of the dark "cave" where the majority of men are content to dwell, and in which only the shadows of reality are discernible, is indeed difficult; the road to Truth is a thorny one, even for the highest searchers after Truth. The philosopher will strive, himself, to "attain," —mounting (and that hardly) to eternal life; but his duty is only half achieved unless he drags his fellow-prisoners in the cave, even against their inclinations, up the steep ascent towards the light.(1) The practical side of things must never be overlooked; nor did Plato overlook it: some of his best years were devoted to the championing of education, in an attempt to put into action the convictions of a lifetime. That was, in fact, for him the practice of the presence of God, in and for the world at large. Plato was no unpractical dreamer. And, all along, despite of baffling disappointments that might well have bowed down a less consecrated Spirit, the divine quest was never absent from his thought or his inspiration—a quest ever pursued, yet never to be fully attained here amid the divers disillusionments of mundane existence. None the less, the battle-cry was "on and always on." "Slowly the Bible of the race is writ," says Lowell; and only by process of growth from generation to generation, as the imprisoned soul struggles to emerge from the temporal to the eternal, can the soul of man hope to learn, in all its fulness, the profound significance of those abiding words: "O the depth of the riches both of the wisdom and knowledge of God!" For the things that are seen are temporal; and the fashion of this world passeth away, with the desire thereof; but the things that are unseen are eternal. Plato, "as seeing Him that is invisible," had caught an adumbration of the truth, "He that doeth the will of God *abideth*—for ever".

E. H. Blakeney.

[1] The true *philanthropia*.

SCHOPENHAUER AND THE EAST

[**Prof. Richard Mueller-Freienfels,** the German philosopher and psychologist, is author of the book which, translated under the title of *Mysteries of the Soul*, was discussed by the intellectuals of two continents. He has studied men and affairs in Europe, Asia, Africa and America but his wide research over the face of the globe has only deepened his knowledge of the great philosophers of his own country.—EDS.]

More than two thousand years after Alexander the Great penetrated into India and over three centuries after Vasco da Gama discovered the sea route to the rich coasts of Southern Asia, India was also opened up intellectually for Western countries. It is true that we now know that even in antiquity and in the Middle Ages, there was some communication between the Indian and European mind, but it was not until the end of the eighteenth and the early part of the nineteenth centuries that the translation of Indian literature and philosophy was systematically begun. The fact that not only spices and gold were to be obtained from India but also intellectual treasures, and that over there knowledge had existed for thousands of years which was only just beginning to be grasped in Western philosophy, has been hammered into the minds of Europeans no more deeply by anyone than by the much-travelled Schopenhauer who was able to look beyond all national frontiers. Before his time, all Western philosophies had been built up on the ancient and the Judaic-Christian tradition. He was the first to bring systematically the world of Eastern ideas, the *Upanishads* and Buddhism, into his system of thought. His was the prophetic saying that Indian literature would become to the nineteenth century what Grecian literature had been to the Renaissance.

But it is by no means easy to decide to what extent Schopenhauer himself was influenced in his own way of thinking by Eastern intellectual life. Psychology teaches us that a strong personality can only be influenced by something which is already latent in itself. And, in the case of Schopenhauer, there can be no doubt that most of the views to which he gave Indian names, such as the doctrines of "the Veil of Maya" and of "Nirvana," had already been his before he learned to know Eastern philosophy. Thus, the light from the East was to him no alien influence but rather *a confirmation and deepening of what was already in himself.* His first book, *Uber die vierfache Wurzel des Satzes vom Zureichenden Grunde,* in which his whole system is contained in germ, had been written long before he became acquainted with the Vedanta philosophy in Anquetil du Perron's translation called *Oupnek hat.* It was in this period of study during Schopenhauer's time in Dresden that he worked out his masterpiece *The World as Will and Idea.* So it is almost impossible to overrate the importance of the Indian doctrine in the shaping of Schopenhauer's ideas though not for their basic conception

Before becoming acquainted with the Vedanta philosophy, Schopenhauer, on the basis of what might be deemed as an arbitrary interpretation of Kant, had regarded the world—which appears to us in its space-time form—not only as an appearance but as an illusion. But behind this world of apparently individualized experience, there is something working that appears to him as "Will," *i.e.*, as a uniform whole—this cognition Schopenhauer found confirmed in the *Upanishads*. The world is "Idea," he proclaims, and he adds literally, "It is *Maya*, a veil of deception which covers the eyes of mortals and causes them to see a world which can neither be said to exist nor can be said not to exist, because it is a dream. It is like sunshine on sand which the traveller from afar takes to be water or a piece of string thrown down which looks to him like a snake (*The World as Will and Idea*). It is true that misled by this correspondence, Schopenhauer overlooked the fact that his explanation of the Universe as "Will" was altogether un-Indian and thoroughly European in its dynamic quality.

Schopenhauer found the second great correspondence with Eastern doctrines in Buddhism. Just as Buddhism sees, he also saw in the world only the badness and suffering. Like Buddha he seeks and finds release in the killing-out of the dull will to live, in pure knowledge, in an ethical system of denial and sympathy, in the entrance into Nirvana. He says at the conclusion of his principal work :—

> We look with deep and painful longing upon this condition, the calm sea of an undisturbed soul, by the side of which the misery of our own condition appears in the full light of contrast. But nevertheless this way of looking at it is the only one which can permanently console us—if on the one hand we have recognised incurable suffering and endless distress as essential attributes of the appearance of the will, of the world, on the other hand, we also see the world flowing away when will is suspended and only latent, empty nothingness in front of us.

It is true that the question whether he completely understood the Nirvana of Buddhism must be left here out of consideration.

Let us add a few simple traits and events from Schopenhauer's life. They show how deeply woven even into his everyday life was the world of Indian thought. His only companion in life was a dog, a brown poodle, to which he had given the name "Atma". The principal decoration of his room was a statue of Buddha, of Him, the most splendid accomplisher, "represented in the orthodox way with the celebrated, mild smile". On his table always lay open the edition of the *Oupnek hat* of which he said that in it he read something every day, that it had been the solace of his life and would be the solace of his death. When he learned by chance that a complete edition of his works had been ordered from Batavia, he cried out triumphantly, "At last, in Asia!" It was his pride to exercise a reciprocal effect in those countries which had given him so much. Truly for him the phrase of his favourite poet, Goethe, applies :

"Orient and Occident are no longer to be separated".

RICHARD MUELLER-FREIENFELS.

THE MESSAGE OF INDIAN TEMPLES.

[**Prof. S. V. Venkateswara's** western training has not dimmed his insight into the spiritual verities of ancient India. In our June number appeared his scholarly exposition of the Vedic Path of the Soul. To-day we publish an article which will interest all, instruct not a few, and inspire at least some; we are glad an Editorial Note in the April number drew him out to write this.

Here we catch a glimpse of the practical use made by the old Hindu Gurus of their esoteric knowledge; aware of the correspondence between cosmic and human structures, they tried to convey it to the masses in Temple Architecture. In the Heart of Man, in the Holy of Holies, at the Centre of the Universe, one and the same identical Mystery abides.—EDS.]

Readers of THE ARYAN PATH must have perused with considerable interest Mr. Beresford's article on "Art and Religion" in the April number and the Editorial note thereon.

The Indian view has always been that the arts like other departments convey a spiritual message. In regard to architecture, our earliest temples are redolent of this message. They were hewn out of rock by Chalukya and Pallava kings. In an inscription of Mahendravarman Pallava of the seventh century we are clearly told that the cave temple was built "without bricks, without mortar, without wood and without metal" (*etad anishṭakam adrumam aloham asudham*). The pun in this passage will be clear if we bear in mind the fact that in the Indian texts, from Vedic times onwards, the human heart is a cave (*guha*), hewn in the rock of the body, in which dwells the eternal spirit (*guhāśayah gahvareshṭah purāṇah*). A Vedic text describes the citadel of the gods as having eight plexus (*chakras*) and nine doorways and as enveloping a golden core of light where the divine beings actually dwell. Tantra texts explain how there are nine openings in the human body, and *chakras* are plexus of the nervous fibres ranged one above the other, six major and two other ones, which are the dynamos of sensory and motor energy. One can now understand the Masonic tradition of King Solomon's temple which "was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building."

The parallelism of a temple of stone and a temple of flesh is carried much further when we proceed from the cave temples to the structural ones of later times. In these latter the King of the Dark Chamber is conceived as enthroned in lofty majesty, or encircled by a divine aura or halo of light. The latter conception rules generally in North Indian temples where the emphasis is on the Aryan conception of the Buddha as Omniscience, while the former is illustrated by the temples of the South. Both indeed are regarded as Houses of Eternity (*devālaya*—the abode of the Immortal). But the South Indian temple is conceived as the abode of the King of the Universe (*ko-il*). Agreeably to this conception we have the prominence of the hill, rock and tower in South

Indian temple architecture. The choice of a hill or rock gave imperishable material in stone, suggestive of eternity. When a temple was put up in a city on the level plain the same effect was sought to be achieved by the erection of a tower over the sanctum or at the entrance. A tower over the entrance was a feature of Chola temple architecture in the tenth century, and it was placed right over the gates of the temples in later times. The conception of the Deity as King of the Universe may also be illustrated from the details of daily worship at the temple, when the Deity is addressed as Emperor (*sārvabhauma*) and royal services (*rajopacharas*) are offered.

As regards the form of the temple, one is struck at first with the flag-staff (*dhvajasthambha*) right in front. *Dhvaja* represents the creative principle in the human body, and the festive season when the flag is uphoisted corresponds to the Spring when flowers burst into bloom and nature is vibrant with a fresh life. The courtyard of a temple may be compared to the lungs in the human body and the several small structures there (*bahu-bhūmikas*) to the numerous cells. Past these is the heart of the temple styled the *garbhagṛha*—the Holy of Holies. This word is a silent witness of the original form of the temple which consisted merely of a rock-cut cave with one or more chambers. The twelfth chapter of the *Mānasāra*, our standard architectural work, treats of the laying of the foundation stone at the centre of the building *garbhavinyāsa*.

To proceed to architectural details. According to our texts on architecture, the spire (*vimāna*) over the *garbhagṛha* might be of seven, nine, eleven or twelve storeys. In Hoysala temples we have three or five or seven rows of friezes on the railed parapet. In Sriran-gam and its modern imitations like the temple of Brindaban near Muttra, we find seven walled enclosures. The number of maṇḍapas or porches or niches is 108 or 1,000. The significance of number is apparent not only in India but in Greater India. One is reminded of the grotto of a thousand Buddhas in Serindia. In Borobodour (in Java) we have an enclosing wall, five polygonal and three circular galleries connected by staircases, and 504 figures in niches and cupolas. It is noteworthy too that the number of figures in the niches is 108 to each side on the decorated platforms.

The symbolism of number is explained in various passages of the *Yajurveda* and in the Tantra texts. Three denotes the attributes of matter (*guṇas*), etc ; seven the structure of the universe (*lōkas*) and the layers of the gross (*sthūla*) body, etc.; eleven, mind, the sense-organs and the senses ; and twelve the powers of light. In some passages number seven represents the orifices in the human head. It will be clear therefore that the spire (*vimāna*) built over the Holy of Holies (*garbhagṛha*) corresponds to the head built over and above the region of the heart. In Dravidian temple architecture there is a detail significantly called neck *kaṇṭham* between the two regions. The other terms used by architects are also reminiscent of the parallelism between the structural temple and the human body. One need

only cite for illustration the component parts of the pillar called in Tamil the *kāl* or leg.

Fa-hien (Beal: *Buddhist Records*. Vol. I. pp. 68-69) describes a rock-cut monastery of the Deccan as having five stages.

> The lowest is made with elephant figures and has 500 cells in it. The second is made with lion shapes and has 400 chambers. The third is made with horse-shapes and has 300 chambers. The fourth is made with ox shapes and has 200 chambers. The fifth has dome shapes and has 100 chambers in it.

It is not a mere coincidence that in the Sanchi sculptures we have the same animals—the elephant, lion, horse and bull; which appear again in the extant handiwork of Asoka, and play a prominent part in Buddhist birth stories and in Buddhist iconography. Smith hazards a conjecture that these animals symbolise the four quarters. But we have only the bull and the lion at Rampurva (*History of Fine Art*, p. 60). We have more than four animals in the Hoysala and Vijayanagar sculptures. And the symbolism of animals is apparent not only in the art of Hindustan and the Deccan but in distant Ceylon. The animals appear in the same order, too, in almost all cases.

It appears to me that we have in this animal representation a crystallisation of the suggestive animal symbolism of the Upanishads. Horses symbolise the senses (*Indriyāni hayānahuh*) and the chariot the mind, according to the *Kaṭha Upanishad*. Later Vedantic literature has the mind compared to a bull, which would either rest or run astray, but has to be driven along the steep road to human perfection (*ramyo balīvardah*). Puranic and Tantra literature elaborate the symbolism to a further extent. In the *Mārkaṇḍeya Purāṇa* Durga as *Prāṇaśakti* (the energy principle) is represented as riding the lion (*simha-vāhini*). It is not difficult to see in the elephants, which in Puranic and Tantric cosmology support the earth, a suggestion of the earth and the physical gross body (*pārthiva* or *annamaya kōsa*). The sheaths of the soul are in exactly the same order in philosophy as in sculpture: the material body (elephant), that of the vital airs (lion), the senses (horses), the mind (ox), and spiritual knowledge (dome). The crocodile appearing in Hoysala sculptures in this series may be regarded as suggestive of *nescience* (*mōha*) whose capture is conquest of the self, as laid down in the *Panchadaśi-prakaraṇa*. (*Savilā-samahāmohagraha-grāsaikakarmaṇe*: Chap. I. 1). The symbolism of other figures is explicable on similar lines. Garuḍa preying on the snake may represent the cycle during which the immortal parts of being wedded to gross matter gain liberation. We have it in one Upanishad that the body is the food of the vital airs (*Śarīre prāṇah pratishṭitāh*: *Tait. Upd.*) and in another that the emergence of the realised self from the gross body is with the speed and swiftness of the hawk. (*Śyeno javasā niradīyamiti: Ait. Upd.*).

As one enters the temple, he finds the courtyards extensive, well lighted and decorated; even furnished with scenes from folk-life and amusements, on the walls in sculptures and bas-reliefs. Students of artistic effect can here observe the beauty of the infinitesimal in scroll-work and decoration in myriads of artistic motifs, sculptures and

paintings in the pillared halls (maṇḍapas). Alike in India and Greater India, the outer structures are conspicuous for richness of decoration and the inner ones for lack of it. In Borobodur, for instance, the five outer square storeys are richly decorated whereas the three inner circular platforms are plain and unadorned. The transition to the Infinite is suggested by the dim candle-lit universe of space in the approaches to the Holy of Holies (the *garbhagṛha*), which is unadorned save in the drapery of a dim religious light which only serves to make the interior darkness visible. The pilgrim feels as if his heart, after pursuing the pomp and splendour of manifestation, was resting in the soft stillness and silence of the unmanifested. This is pointed out at Chidambaram as the veritable mystery of being (*rahasya*). The sensation is closely allied to what Shelley longed to obtain "among dim twilight lawns, and stream-illumined caves, and wind-enchanted shapes of wandering mist." It is not possible to agree with Fergusson, therefore, that there is "a bathos of decreasing size and elaboration as one approaches the sanctuary" or that there is "a mistake that nothing can redeem." Indian conception of spiritual progress is a passing from the heat and glare of work-a-day life to the dark chamber of Mystery where the human soul contacts Reality. This last emerges from the naked form of the Image: the worshipper, in poised contemplation, in which the petty self is forgotten and the travail of devotion is already behind, beholds the Glory and Power of Light which is darkness.

S. V. Venkateswara.

With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through.—*Secret Doctrine*, 1. 643.

THE PATH ACCORDING TO AL-HUJWIRI.

[**Miss Margaret Smith, M.A., Ph.D.,** has already contributed to our March issue.

In studying this article we must bear in mind two limiting circumstances which affect writer and reader alike: one arising from the fact that ornate metaphors, natural to the tongue of a poetic and mystical people of the Orient, are apt to be concretized and even materialized; secondly, in understanding the thoughts of an earlier epoch of a foreign land we are apt to colour them with our own preconceptions and favourite opinions. The uncovering of the Tenth Veil according to Hujwīrī consists in mastering phraseology, defining the terms, and grasping the verities underlying the ideas signified.

Thus, to take but one example—the Semitic notion of the Personal God has worked itself into the very fabric of the mind to such an extent that in reading of the "God" of Hujwīrī many are apt to think that the great Ṣūfī Mystic believed in and taught of some Personal God, outside of man. This is not so. In one place Hujwīrī says—"God created the body and committed its life to the spirit (Jan) [Theosophically—prana or vitality] and He created the Soul and committed its life to Himself [Theosophically the Higher Self]." The union with God, or yoga, is only possible on the basis that the essence in man is Divine. As is well pointed out "the Universe is in truth full of the Presence of God," and "human minds fail to perceive the Divine Mysteries" and "human spirits but dimly apprehend the wonderful nearness of God."

Students of Theosophy will note, in almost every paragraph, their own familiar teachings: how the Kama-Rupa or Animal Soul is allowed by man to predominate; how not by intellect (Manas) but by heart (Buddhi) the God who is the Self can be known; how the faithful can and do know God or the Self even in this world; how there are two Lights, the pure Akashic and the nefarious Astral represented as Paradise from which the Soul emanates, and as Hell from which the lower or animal-soul comes; how Nirvana is at once the annihilation (fanā) of the lower terrestrial qualities and immortality and realization (baqā) of the celestial Divine state, etc.

Further, Al-Hujwīrī teaches the doctrine of Karma with its aspects of Free Will and Predestination, and however puzzling his words may appear to others, to the Theosophical student the teaching on the subject offers no confusion.

If as a result of this article some will turn to the original and see how Theosophy, exoteric and esoteric, was learned, practised and taught a thousand years ago, we should feel greatly recompensed. Moreover, much can be learnt of the Esoteric Philosophy from this Theosophical Volume—*The Unveiling of the Veiled*—EDS.]

'Abd al-Hasan al-Jullabī al-Hujwīrī was born probably in the last decade of the tenth, or the first decade of the eleventh, century of our era, at Ghazna in E. Khurasān. His family was known for asceticism and piety, and he himself was an orthodox Sunni of the Hanafite school. His earliest spiritual guide was al-Khuttalī, who belonged to the school of al-Junayd of Baghdad, one of the most famous of the early Ṣūfī teachers. This Khuttalī spent most of his life in solitude in Syria, and it was near Damascus that he died, and al-Hujwīrī received his dying injunction, "My son, know that in all places the Author of states good and evil is God the Great and Glorious: for this reason it is not fitting to give way to wrath or bitterness of heart at His

action." Al-Hujwīrī had need of the warning, for he encountered many distractions and had many difficulties to overcome before entering on the Path.

He was a great traveller, and tells us that he visited the tombs of Bāyazīd, the great Persian mystic, at Bisṭām, and of Abū Sa'īd b. Abi al-Khayr, the mystical poet, at Mihna. He also went to Damascus, Ramla and Bayt al-Jinn in Syria, to Ṭus, Uzkand and Merv, and to Jabal al-Buttam, to the East of Samarcand. In the course of his travels he came into contact with the chief Ṣūfīs and religious leaders of his time, and so obtained the knowledge which enabled him to treat of the Ṣūfi teaching with such illumination and breadth of outlook. Among these were Gurgānī, with whom he discussed the mystic doctrines of Ṣūfism, and al-Qushayrī, of Nishapur, whose "Treatise" on Ṣūfism is one of the clearest and most concise accounts of this teaching which is extant. In Khurasān alone he met with three hundred leading Ṣūfīs, each one of whom, he tells us, would have sufficed for the whole world, for the sun of love and attainment in the Ṣūfī Path was in the "star" of Khurasān. He was influenced by the earlier Ṣūfī teachers al-Rāzī and Tirmidhī, and he had evidently made some study of the doctrines of Mansūr al-Hallāj. Al-Hujwīrī died about 1079 A.D.

He mentions nine of his own works, including one on the method of Ṣūfism, and one on union with God, but the "Kashf al-Maḥjūb" (The Unveiling of the Veiled), which was the latest of his writings, is the only one which has come down to us, and is now extant, and it is from this that we derive our knowledge of his teaching on the Ṣūfī Way.

He states in his preface that he has been asked by an inquirer to set forth precisely the "Path" of the Ṣūfīs, to say what they were able to achieve thereby, to explain their religious doctrines, to make plain the nature of the Divine Love, and the reason why some minds should be unable to comprehend its mysteries, and finally, to give an account of the practice of the Ṣūfīs, which was based upon these doctrines. He complains that many in his time have given themselves up to self-indulgence, and have turned away from the Path. These people make pretensions, but do not attain to reality, they neglect ascetic practices and indulge in idle thoughts, which they call by the name of "contemplation". "In the present time," he says, "God has veiled the eyes of many of the people from Ṣūfism and its followers, and has concealed the subtleties of this doctrine from their hearts. Therefore some imagine that it consists merely of the exercise of outward piety without any inner contemplation, and others suppose that it is a form and a system without substance or foundation, so that they have rejected Ṣūfism altogether, and are satisfied to know nothing of what it really is. The common people have imitated them, and have banished from their hearts the quest for inner purity, and have forgotten the teaching of their forerunners and the companions of the Prophet." [1].

[1] "Kashf al-Maḥjūb." p. 35.

Yet it is plain that if many of his fellow-citizens in Ghazna itself were indifferent to the real teachings of Ṣūfism, in his time, elsewhere in Khurasān there was a sincere desire to know the Path, and the numbers of those who flocked to sit at the feet of the great Ṣūfī teachers and to drink in their instructions, shewed the general longing to know more of the Ṣūfī doctrine. Moreover, the appearance of mystic poetry, and of Ṣūfi treatises, both in Arabic and in Persian at this period, including the "Kashf al-Maḥjūb" itself, proves that there must have been a demand on the part of interested seekers, for Ṣūfī literature.

The object of "The Unveiling of the Veiled" is to set forth a complete system of Sūfism, which had not been done before, to our knowledge, in Persian, and al-Hujwīrī, in doing this, teaches an advanced type of mysticism, shewing the Way to be trodden by the seeker after perfection, and the Goal attained by the soul when perfected, in union with God.

To al-Hujwīrī, God is the One Reality, the Infinite and Apart; to conceive of any other real existence beside Him would be polytheism, and since He is the Sole Cause of all existence and the Only Agent, therefore all acts must be attributed to Him, though we shall see that al-Hujwīrī qualified this view to some extent in dealing with the question of man's free-will. All entities are dependent on the Divine Will, and the decrees of God are absolute; He alone has the power of predestination, whether of good or evil. He alone is Self-Existent, independent of all, "such He has always been, and such He shall be for ever." He is Living, Merciful, Compassionate, All-Powerful, Hearing and Seeing all things, as He is also Omniscient, knowing all things existent and non-existent, "for His Knowledge pierces through to that which is hidden, and comprehends that which is made manifest."[1] To Him belong Beauty, Majesty and Perfection, and it is sometimes by one and sometimes by another of these attributes that His adoring worshippers come to know Him and to love Him. "For he whose evidence in gnosis is the Beauty of God, longs continually for the vision of Him, and he whose evidence is the Majesty of God is always abhorring his own attributes, and his heart is filled with awe. Now longing is the result of love and the abhorring of human attributes likewise, since the unveiling of human attributes is of the essence of love. Now faith and gnosis are love and the sign of love is obedience."[2] Al-Hujwīrī says that he knows God by God, and that which is not God, by the light of God, and in a beautiful passage he describes how the universe is in truth full of the Presence of God, Who is hidden from mortal eyes because of their imperfection. "Know that I have found this universe to be the shrine of the Divine mysteries, to created things has God entrusted Himself, and within that which exists, has He hid Himself. Substances and accidents, elements, bodies, forms and properties are all the veils of these Mysteries. In the doctrine of the Unity (of God) the existence of all these would be polytheism, but God Most High has ordained that this universe, by its own being,

[1] "Kashf" p. 358, p. 13.
[2] "Kashf" p. 370.

should be veiled from His Unity. Therefore the spirits of men are absorbed in their own phenomenal existence, so that their minds fail to perceive the Divine mysteries, and their spirits but dimly apprehend the wonderful nearness of God. Man is engrossed with himself and heedless of aught else, and so he fails to recognise the Unity behind all things, and is blind to the Beauty of Oneness, and will not taste the joy offered to him by the One, and is turned aside by the vanities of this world from the Vision of the Truth and allows the animal soul to predominate, though it is the most potent of all the veils between himself and God."[1] The Essence of God is not comprehensible nor visible to the eye in this world, but is known by faith, being Infinite, Incomprehensible, non-incarnate ; the hearts of men know Him, but their intellects cannot reach unto Him. He will be seen in the next world, and even in this world the faithful shall see Him with that spiritual sense which is the eye of the soul.

The soul of man, in al-Hujwīrī's view, consists of the lower animal soul (nafs), which is the seat of evil, and the higher, the spirit (ruḥ *or* jān) which is the seat of good. The attribute of the higher is intelligence, and of the lower, passion, and here we seem to have an echo of the Platonic conception of the two steeds of Reason and Passion. The believer's spirit calls him to Paradise, of which it is a type in this world, while his lower soul calls him to Hell, of which it, too, is a type in this world. The lower soul must be mastered by the higher, for this latter is the home of the Divine mystery, and here, perhaps, we have the doctrine of the " divine spark " dwelling within the soul. But although al-Hujwīrī teaches the pre-existence of the spirit, he denies that it is a part of God, for he says that it is not eternal in the sense that God is eternal, since God created it. Yet he admits that the soul can attain to the love of God, and draw near to Him, and at last find rest in union with Him.

Al-Hujwīrī concerns himself with the dilemma which must confront any orthodox Muslim, of reconciling the doctrine of predestination with man's possession of free-will, without which he cannot be considered morally responsible for what he does. He asserts therefore that the doctrine of the Unity of God is less than predestination but more than free-will : the one who maintains the doctrine of Unity must accept the doctrine of predestination, since Omnipotence and Omniscience is attributed to the One Reality, but he must act as though he believed in free-will, and thus steer a middle course. Al-Hujwīrī mentions that in this connection some have asserted that faith comes entirely from God, and this would be sheer predestination, because man would then have no choice ; others say that it springs entirely from man, and this is equally wrong, for it would be pure free-will, and man can only know God through the knowledge that God gives him.[2] He warns his readers that predestination must never become an argument for neglecting God's commands. At the same time man has to thank God for His guidance ; he is guided towards

[1] " Kashf " p. 9.
[2] " Kashf " p. 371.

asceticism by "a flash of the Divine Beauty"; so also he cannot abstain from anything by his own exertion except with the help of God, nor hope to prosper save by His aid.

The exercise of free-will, to the Ṣūfī, means the preference of God's choice to his own, *i.e.*, he is content with the good and evil which God has chosen for him; yet even this is ultimately the result of God's choice, since God has guided him to let his own choice go. Al-Hujwīrī's doctrine is perhaps summed up in Shakespeare's lines,

"There's a Divinity that shapes our ends,
Rough-hew them how we will,"

but he holds that a good deal of rough-hewing is allowed to man.

The Ṣūfī, in his search for God, must not forget the claims of his fellow-man. "As soon as thou hast renounced thyself," says al-Hujwīrī, "all mankind are necessary for the fulfilment of the Will of God." He says further, as all the greatest mystics have said, that goodness of disposition is of two kinds: towards God and towards man. "The perfect life," said Plato, "would be a life of perfect communion with other souls, as well as with the Soul which animates the universe," and not only St. John, but most mystics after him, have taught that the lover of God must live the "universal" life, lived Godwards and manwards. The Sūfī seeker after God, says al-Hujwīrī, though his soul may long for solitude, must endure the society of men, for the sake of God, and must do his duty towards others, but his companionship with them must always be for God's sake and for the benefit he can bring to them, never for the sake of any selfish interest. The old, he says, must be treated with respect, equals in age and station in the fraternal spirit, and the young with affection. The Ṣūfī must renounce hatred, envy and malice; there must be no slander of the absent, and no suspicion of dishonesty in dealing with others. Courtesy and service must be freely rendered to travellers and guests, and al-Hujwīrī gives several stories of the menial services that Ṣūfīs were ready to render to one another. He gives a warning against judging others or criticising their actions. "True mystics," he says "in seeing the act behold the Agent, and since the human being, whatever his qualities, whether he be faulty or faultless, veiled or unveiled, belongs to God and was created by Him, to quarrel with the human act, is to quarrel with the Divine Agent."[1]

Self-sacrifice, shewn in service to others, must also be shewn in self-discipline. There must be no seeking after worldly wealth or unlawful gain, and there must be the practice of asceticism. "Fasting" to al-Hujwīrī, means self-control in every direction. The object of all austerities, and of all acts of self-mortification, is to bring the carnal soul into subjection, and to set the seeker free to tread the Path which shall lead to union with God.

There are three stages of the Path, according to al-Hujwīrī, and these three correspond closely to the three-fold Path accepted by most Western mystics. The first stage is that of the "stations,"

[1] "Kashf" p. 452.

which denote the "standing" of the seeker in the Way of God, and the progress attained ; and the obligations of each station must be accomplished, and the virtues proper to it acquired, before he proceeds to the next. These stations begin with Conversion and Repentance, and proceed to Patience, Hope and Holy Fear, voluntary Poverty, Renunciation of this world and the next and indeed of all save God, Trust in God and Dependence upon Him, and Unification, which is the merging of the personal will in the Will of God, while the last stage is that of Satisfaction and Love. This represents the Purgative life, in which the seeker is purified from the hindrances of the flesh and the self, and acquires the virtues which enable him to serve his fellow-men and to do the will of God. This stage means earnest striving and effort on the part of the seeker, who at the same time can make progress only with the guidance and help of God, which will never be withheld from those who are sincere in the search. The second stage, which may be experienced at the same time as the first, since it is different in kind, is that of "states". These are the mystic states of ecstasy sent by God into the mystic's soul and are signs of favour and grace bestowed upon the seeker to denote his spiritual progress, and to encourage him on his way ; they are the gifts of God and in no sense depend upon the mystic's own efforts. This corresponds to the stage of the Illuminative life.

The third and last stage is that of "certainty" and this is the Goal of the Quest, the attainment of the Unitive Life ; the mystic is now dwelling in the abode of perfection, and has found repose within the shrine of Deity. Now is the lover of God become like the sun shining in a cloudless sky, for he is dead unto his own attributes and abiding in those of his Beloved.[1] In the light of Love and Union he sees the glory of God, and while still in this world penetrates into the mysteries of the world to come. The soul has attained to that mystic gnosis which is beyond reason, it has passed beyond all veils, and in the contemplation of the Divine Vision it is filled with such a rapture of love that its whole being is absorbed in the Beloved, and is conscious of nothing else. When self-will has vanished in this world, says al-Hujwīrī, contemplation is attained, and when that is attained there is no distinction between this world and the next.

The Shaykhs of this Path, he tells us, are all agreed that when a man has passed through the "stages" and the "states," and is no more subject to change or decay, and has acquired all virtuous qualities, he is no longer endowed with qualities. His presence with God is continuous, and when he has reached this stage he has passed away from this world and the next and in the stripping off of his humanity he has become divine.[2] God has fulfilled in him that which He willed for him, that his last state should become his first state again, and that he should now be as he was before he existed, when the soul, before it was joined to the body in this world, dwelt in the Light and Presence of God.

[1] "Kashf" p. 37.

[2] "Kashf" p. 38.

Mortality (fanā) has become immortality (baqā). "These terms," says al-Hujwīrī, "are applied by the Sūfīs to the degree of perfection attained by the saints who have escaped from the pain of conflict and the fetters of the 'stations,' and the vicissitudes of the 'states,' and whose search has ended in discovery. They have beheld all things visible and have heard all things audible, and have come to know all the secrets of the heart, and have realised how imperfect is all that they have discovered, and, turning aside from it all, have of set purpose become annihilated to all desire, and are left without desire, and having thus passed away from mortality, they have attained to perfect immortality."[1]

The Quest has ended, and the Path has brought the seeker to the Goal. The soul, purified and perfected, has become dead to self and living unto God; it dwells in His Presence for evermore, gazing upon that Divine Beauty, knowing nought save its Beloved, doing nought save according to His Will. It has returned to, and become one with, the One and the All.[2]

MARGARET SMITH.

[1] "Kashf" pp. 312, 313.

[2] The references are to the Persian text. (ed A. V. Zhukovsky. Leningrad 1926). There is an admirable English translation of the "Kashf al-Maḥjūb" by Prof. R. A. Nicholson. Gibb Series, London 1911.

LITERATURE AND LIFE.

[**A. N. M.** is the Literary Editor of the *Manchester Guardian*. For many years his has been a potent influence in the sphere of literary criticism.—EDS.]

Those who take literature as a national and even a cosmic force may find it difficult to make clear distinctions between its power as a shaper and moulder of character and the power of this world to produce the literature it needs. The perpetual series of actions and reactions might suggest the old controversy as to whether the hen or the egg came first. The great writer is the product of his time, but he is also, in his kind, its creator. Such a significant figure as Walt Whitman has the forces of nature behind him, but what was original and strong in him is passed on to qualify the minds and habits of his kind and race. He belongs to what may be called the simplifiers, to those who, like Wordsworth, Thoreau and, perhaps Gandhi, appeal to the constant and static in man rather than to his invention and enterprise. Such men have their influence though in the hurry of modern life they may seem to fail. One heard the other day that Whitman's name is forgotten in New York; it is not that New York has ceased to care for literature but that its literature has taken the colour of its life.

What was represented by Whitman, and in his degree, by Emerson before him, involves a simplification of the bodily life, an exquisite serenity of the spirit. This ideal phase of American life has inevitably come into conflict with a great efflorescence of scientific invention and of its application to social conditions. The serenities or placidities of the admirable men of letters who made Concord famous are half-forgotten in the democratic struggle which may be traced through the French Revolution to doctrines of the rights of man. From the ideal of a simple, dignified life to sympathy with the social changes that would give all a chance of it is a short step. Even in New York the spirit of Whitman, or even of Emerson, cannot be wholly submerged. The heroes of American fiction now are peasants, workmen, negroes, men and women struggling in different places. A theme for a famous American poet is Chicago, a city known for extremes of strife and crime. So do sympathies extend. The times have produced the men and perhaps we have yet to see what the men can do with the times.

Literature has its fashions and fashion has its element of the arbitrary. In these days the emphasis of didactic literature is discredited but after excursions into the fantastic or the hedonistic we return again and again to the sanity of life. Yet the greatest literature is not progressive as science is progressive. Homer and Shakespeare have their eternal elements which cannot be disturbed by discovery. That great progressive Mr. H. G. Wells when he wrote his outline of the world's history could not find a place for Shakespeare in it. Perhaps there was some little affectation in this but it is true that Shakespeare did not invent the steam engine or develop the use of electricity. Did he contribute anything to the moral progress of the world? At least

he helped to keep it sane and sweet. It is Hazlitt who says: "He was a moralist in the same sense in which nature is one."

In the wide survey, literatures have their little days and cease to be. Western nations have lost, in great measure, contact with literatures of the East. Fragments come to us as do fragments of archaic sculpture. In apportioning the place of literature in the development of a country the historian may merge into the archæologist. In modern times we may see it as provocative with Rousseau, sceptical with Voltaire, stimulating with Carlyle or Ruskin. The literature of a nation plays upon tendencies and forces but it can hardly measure their depth. It is not, commonly, prophetic and yet in the case of modern Russian literature it might be said that this, implicitly, foretold the Revolution. It is impossible to read the Russian from Turgenev to Chekhov without seeing the clear indications that Russian society, as it existed, was doomed. Doubtless their work contributed to the Revolution though this could not be carried out in terms of the liberalism of Russian authors. This great literature in a decadent age had elements of life and re-creation; the wide sympathies of Dostoevsky, the moral fervour of Tolstoy, cannot be lost. May we now look for a literature of regeneration in Russia? Does it already exist? Or must such a representative literature follow on events as "emotion remembered in tranquillity"?

In what proportions is the literature of the present generation representative of the next one, the last one? Or how far is it a mirror of the time? These questions might provoke many and complex answers. Even when literature does little to influence or to mould it may do much to clarify and refine. It might be possible to defend the paradox that the greatest literature has the least effect but that would involve nice considerations of spiritual influences not directly related to current events. There is the literature of imagination and the literature of service, though they overlap and intermingle; you must have both for the full life. One sees India as a country torn by dissensions, intent on social progress and administrative development; needing, therefore, the literature of service, of enlightenment. Yet not that alone, for if a country neglects the literature of imagination it falls to a lower intellectual plane.

Every man can point to books which have had a particular interest for him but few could discern clearly the influence they have had on his own actions or character. Such influences have their element of chance. Shelley was influenced by Godwin; the one was a noble and exquisite spirit, the other a selfish doctrinaire. That Ruskin should be a disciple of Carlyle is a more natural sequence. These three men, Shelley, Carlyle, Ruskin, might be taken as types of imaginative writers who were also ardent reformers. Their social influence permeates through the generations, becoming indistinguishable. They have helped to mould individual and national character and they have their places in history; but it is as men of letters that they make their bid for immortality. They must be associated with the deepening of the spiritual life.

A. N. M.

WORK WITH A WILL.

[**W. Stede, Ph.D. (Leipzig),** is known to our readers; his contributions are gaining popularity in the East.—EDS.]

"Work with a Will" is the gist of the last message of the Buddha, summing up all activity of life in an injunction than which there is none more stirring.

I define Work as activity which determines character. It is irrelevant here to discuss merit or demerit of "works," but a certain guarding is necessary against such a misapprehension as that "work" is the highest ideal of human life. Especially in modern circumstances work is too often deprived of its full meaning as a creative activity and degraded into a general reconstructive, tabulative, collective, registering activity ("busy-ness"). But to be busy is *not* necessarily to work.

More difficult is the definition of Will. By Will I mean self-determination, based on the consciousness of full responsibility and on full clearness of facts. Our will is directed towards the end which we, the owners of that will, strive. The causal chain of happening which comes into direct contact with our own life is always modified by our will; thus we ourselves create a new causality which cannot be predicted nor formulated.

Usually our life and actions are under the influence of routine, *i.e.*, determined by mechanical habit; but a new direction in our life, that which gives it the stamp of freedom, unforeseen and unforeseeable, starts with the moment when we form a new resolution, based on a sudden strong inspiration. This birth of a new thought is always spontaneous; it is a revelation of something more and something higher, which is added to that which exists.

Life and happening are far more comprehensive than the succession of causes and effects. The latter is only a very small part of our mode of thinking. Causal law is a law of experience, is the way of explaining the past. We can never know what will definitely become of a thing since we have not yet experienced its future, which may always differ from our expectation. It is an essential part of our moral constitution that we trust to the silent assumption that everything goes well, because we *want* it to go well. Free will would be unthinkable in a world of rigid causality.

An act of free will must always appear to the outsider to be causally conditioned and dependent upon circumstances, just because to him it *appears* only, and it appears as past history in a chain of events which he for the purpose of accounting assumes to be causally determined. The freedom of any action can only be felt by the actor, it cannot be seen by others. This invisible freedom of ours is at the same time the

evidence of an invisible higher or inner necessity which to the uninitiated seems no different from outward necessity. In reality the most rigid inner necessity is also the most complete individual freedom.

Can we trust a sudden inspiration? Yes, we not only *can* but *must* trust it, for what else can guide us more reliably than our own instinct, our own life-impulse? It is the only foundation on which we can build with absolute safety. These moments of contact with a new inspiration, and our desire to assimilate it, are rare; but in their rareness all the more powerful and insistent are decisions at cross-roads; such are great moments of dissatisfaction (nirveda) with the Old, and full of vision and intense longing for the New.

How should we work?

There is only one consideration, one norm of action—how to live the best and the most useful life. This is not a direct consideration of work that has to be done; nor is it a consideration of time, worrying that it passes—which is an illusion, since time does not pass, but always is; nor is it a consideration of the idea of imposed necessity. It is the cultivation of soul-strength and power of mind, since that is the best thing which a man possesses. It is not the doing of things, the busy attitude, which constitutes a person's strength and character; but the ability for doing them, the discrimination and wisdom of and in doing them, and the unremitting zeal of executing even the smallest task by bringing it to the desired end.

Hence we have power and means to train and develop our will. It can be trained best through renunciation. The essence of will is its definite determination, which is to be measured not by achievement, but by the degree of sustention and reliability. Its control lies in its inaccessibility to distracting influences, and this control is in our power. Nothing is more worth imitating than the practice of the *yogin* in this respect, and the vow of determination is as frequent in Buddhist ethics as it is in Hindu meditation.

If the *motive* is good, the consequences will of themselves be good. Therefore I say: Do not narrow your action by thoughts of consequences. That restricts freedom and hampers action. The criterion of action is its immediate appeal to you. Let the consequences take care of themselves. Actions must and will have consequences, otherwise there would be no material for future action. Consequences can only be stated afterwards. We do not know them before they are there, and how should we regard them before we know of them?

Further, do not worry about the past, look forward. We worry about what we have done. Let us note that the present has already become the past, and looking back with regret yields no good. Looking back with joy is the only strengthening and uplifting feeling which makes us strong for the future.

It is difficult to forget, because the desire to dwell on the past is a deeply rooted habit; but unless we do let the past "bury its dead' we shall not be able to make the fullest use of the present. "Tim

waits for no man " means that the stream of life is continuous and incessantly flowing forward, not backward, and no God can turn the evening of the day into its morning again ; it must become the morning of a *new* day.

The greatest factor in any work is the mental condition in which we perform it. That to the Buddhist is *Mindfulness* which, plainly speaking, means to know what one is doing, means to have a clear head. And what does that imply ? To judge and apply in the right way the impressions which reach us from without and the impulses which arise from within.

Through mindfulness we shall rid ourselves of the attachment to things, and we shall assume the right attitude towards the world. To the world mindfulness may appear as inactivity and as weakness. It is strength. The man controls the very source of action. One action after another is performed, but the will to act remains.

Here we may ask : " If all actions are impermanent, why do I do anything ? What is the end and aim of will and work ? " The answer is : " The aim is to make one free."

Let us take the fundamental assumption for granted that the aim of all life is freedom. To be under no restriction, nor obligation, to do exactly what we will, is indeed the highest measure of happiness. Freedom and happiness naturally explain and condition each other. The " free " man has been the greatest ideal at all times, both socially and morally, and there is no reason why we should not all be free. By Freedom in the fullest sense of the word is meant freedom from all that hinders us—detachment and dispassion. Among the main hindrances we count convention, a spirit of pettiness, prejudice, slackness, and bad habits, and they result from passionate attachment to objects of sense.

We often speak (in the Christian sense) of *virtues*. If there is any virtue worth striving for, it is Will. In the place of St. Paul's three virtues, Faith, Hope and Charity, let us put the Buddhist triad —Faith, Determination and Composure.

W. Stede.

DRAMA THE ORGANIC PART OF HUMAN LIFE.

[**Huntly Carter**, author of *The New Spirit in Drama and Art*, *The New Spirit in the European Drama* and *The New Spirit in the Russian Theatre*, has for some time been a force in the modernist Theatre Movement. He is one of the leading men who believe in the Theatre as a means of "the redemption of man from evil and the attainment of the ultimate good of society." His experience of all sides of the theatre, at home and abroad, in theory and practice, makes him an authority in this field.

In a subsequent number will appear from the pen of an Indian expert an article on the old Hindu conception of Drama entitled "Nataka," to substantiate the point this article makes about India.—EDS.]

In my book *The New Spirit in the Russian Theatre* I set forth the theory that Drama is primarily an organic part of human life, and that the drama, rightly considered, is a highly sensitized instrument of representation and interpretation by means of which man may play with, understand and illuminate his experience in quest of a tolerable system of human life.

Here Drama is conceived as the activity behind the drama, or thing, of which there are many species. Further the drama includes the theatre, which, in our day, is actually the technique of the drama, embodying as it does all the visible objects and agents of interpretation and representation.

I have held this theory a long time. It came to me in the days before the War while I was international Drama and Arte ditor of one of the most brilliant London papers. I derived it mainly from a study of the great philosophical and literary works of India.

At a moment when public interest is focused with an almost painful intensity on revolutionary politics and social change in India, the mightiest and most peaceful Empire upon which the sun has ever shone and the clouds of adversity have cast deep shadows, it may be of interest to expand this theory in the light of Eastern concept and Western endeavour.

I say in the light of Eastern concept because to-day there are two concepts of Drama struggling for supremacy. The one is Eastern which upholds the theory of Drama as an organic part of Human life ; the other Western which debases Drama as an orgy of speculation. The one has given rise to the manifestation of the dramatic genius of a whole people of a kind unknown since the Middle Age. As in Russia, and by all accounts in India, also, an extraordinary fight for an India based on the rocks of national Faith and Freedom, and for the exclusion of cultural and social ideals that do not come from the Indian people themselves, is taking place. The other is seen in the mad rush for money, power and privileges that a commercial use of the Theatre confers nowaday.

Drama as I understand it, or as Indian thought and philosophy have taught me to understand it, is a spiritual activity, potential in every one. Human beings are in fact surcharged with the spirit (commonly called dramatic instinct) and it is this, of course, that galvanizes them into dramatic action. They are, indeed, set unfolding from one level to another the moment this spring of action is touched by a vital human need.

In all truly great plays (ancient Greek, Indian, Shakespearean, etc.), in great epic poems (the Indian Sagas), in significant lives (the Life of Krishna, Christ), this spring may be found at work unfolding human beings according to decreeing Fate, Tragedy, Comedy or whatever we may call the experience that touches them. The Life of Christ is a perfect example of this Drama spring at work. It visualizes the process of passing from a physical to a spiritual level. It is visualized by the Bible which like the *Bharata* is a Divine Comedy. It actuates that prodigious epic, the *Mahâbhârata*. It is visualized in the vast struggles between peoples and forces of evil as recorded by the writers of the Bible, and the great Indian Saga Books. To-day it is visualized in a materialistic way by the Russian theatre which reflects the people unfolding under the touch of a revolutionary experience.

The New Spirit that I have in mind is the new purpose or use to which the theatre is being put owing to the reawakening (if I may say so) of the Drama spring under the touch of the social need of the moment ; and to the discovery by a people, as a whole, that they have in them an eternal element with which to explain the present, and with which to set themselves in motion towards a higher level. In plain words, they have discovered that they can do exactly as men did in the Middle Age, who were confined to the dramatic representation of the theological interpretation of human life. They may use the drama, or form, which Drama takes, as a tool and play at building a life-like model of a social world as they want it to be. In the Middle Age men played at reconstructing Heaven and its system of Government according to the plan of the Deity. To-day, men newly released to their dramatic instinct or struggling for release, seek to play at constructing a working model of a tolerable social world according to the plan of Science. To-morrow, maybe, it will be a spiritual world according to the plan of the " Soul " and Sanctity.

HUNTLY CARTER.

THE SCHOOL OF ORIENTAL STUDIES.

[Sir E. Denison Ross, C.I.E., is the Director of the School about which he writes with intimate first-hand knowledge.—EDS.]

The urgent need for the provision of suitable teaching in London for persons about to take up administrative or commercial posts in the East and in Africa had long been felt, and during the second half of the nineteenth century many proposals were made to found a special institution or to make such studies a part of the curriculum of the University of London. It was not however till 1907 that Sir Henry Campbell Bannerman appointed a committee under the chairmanship of Lord Reay to consider the organisation of Oriental Studies in London. The report of this committee was favourably received, and in 1910 the departmental committee under the chairmanship of Lord Cromer was appointed to formulate in detail an organised scheme for the institution in London of a School of Oriental Languages upon the lines recommended in the Report of Lord Reay's Committee.

The first question considered was that of a site and buildings for the School and finally the London Institution in Finsbury Circus was decided on, and having been acquired by an Act of Parliament was changed and added to with a view to providing class rooms. That is briefly how the School of Oriental Studies in London came into being under a charter dated June 1916.

The Governing Body was next appointed with Sir John Prescott Hewett as first chairman. In October 1916, the first director was appointed and soon after work was begun with such staff as had been possible to collect at such a time.

On February 23rd, the School was formally opened by H. M. The King.

It was realised from the first that the function of the School would be not only to provide efficient practical teaching of the spoken languages of Asia and Africa but also to constitute a School of research into the ancient languages, religions and history of the East. The School thus would unite in one institution the teaching of a university type and a school of living languages. In connection with the former aim the School applied for and obtained admission as a School of the University of London.

While the War was in progress the demand for academic teaching naturally was very limited. On the other hand the requirements of the Army and Navy, the provision of instruction in Arabic, Turkish and Persian were greatly appreciated by the War Office and the Admiralty in order to supply interpreters for the Forces engaged in the Eastern theatre of the War, and it was found that an intensive course of six months tuition given both by Englishmen and native teachers of these languages turned out men capable of rendering

valuable services. Thus it happened that in its early days the School of Oriental Studies was mainly frequented by officers in uniform. Not till 1919 were we able to develop fully the academic side and to make appointments to professorships and readerships which had been instituted by the University.

From that time onward more and more candidates for higher degrees in Oriental languages and history began to join the School, especially post-graduate students from India. Much importance was attached to the teaching of Oriental history and in connection with the institution of Branch 3 in the B. A. Honours Examination a Professorship of Oriental History with special reference to the history of British India was created.

The languages which have attracted the largest number of pupils are Arabic and Chinese. In the former no less than 6 teachers are employed and in the latter 4. In the case of all spoken languages students usually have the benefit of instruction not only from an English teacher but also from an inhabitant of the country where the language is spoken.

The number of students has risen steadily year by year and has reached 600, a total which tests the full resources of the School in staff and accommodation.

The public is gradually beginning to realise that this institution exists, but is still slow to recognise the great importance of acquiring some knowledge of an eastern language at home before proceeding to an eastern country for purposes of a business or an administrative career.

The Banks trading with the East send regularly numbers of clerks who are to be sent abroad to study such languages as Chinese and Hindustani, but although what they learn is better than nothing at all, one cannot expect young men who are working in banks all day to acquire very much of a difficult foreign language in a course of 2 hours a week. The difficulty with regard to the banks is that a man serving in the East is liable at any moment to be transferred, say from China to India, or from Southern China to Northern China. A similar difficulty exists in regard to the Consular Service where the question of promotion may lead to the transference of a man thoroughly acquainted, say, with the Persian language and people, to South America. But for all who know where they are going to spend their days the importance of making a beginning of the language at home is self-evident, for apart from considerations of climate which in most oriental countries tends at the outset to reduce the energies, it is certainly the case that during the first year or so of residence in a totally strange country a man's time is fully occupied in learning his new duties and in adapting himself to unwonted surroundings. Such are not the conditions in which to embark upon the acquisition of a new language.

The School of Oriental Studies has in all appearances justified itself both in regard to the academic and the practical side, but there

still remain many improvements and additions to be made which the state of our funds do not at present allow.

It is significant that with the exception of a lecturership in Iranian studies, lately created by the generosity of the Parsee community in Bombay, and a readership in modern Hebrew, none of the many important languages taught have yet been endowed from private sources. We confidently look forward to the permanent endowment before very long at any rate of the Chairs of Sanscrit, Arabic and Chinese.

In conclusion a word must be said regarding our library. The nucleus of this collection was formed by books on oriental subjects transferred from University College and King's College. The rest of the Library, which now contains upwards of 50,000 volumes, has been collected by purchase or gift during the eleven years of the School's existence. The Library is specially rich in Chinese literature, thanks to its acquisition of the Morrison Library, formerly in University College, and to the generous gift of two Chinese gentlemen. I may add that the School publishes a Bulletin to which articles are mainly contributed by members of the staff and which has now reached its sixteenth number.

E. Denison Ross.

The Adept sees and feels and lives in the very source of all fundamental truths—the Universal Spiritual Essence of Nature, Shiva *the Creator, the Destroyer, and the Regenerator. As Spiritualists of to-day have degraded "Spirit," so have the Hindus degraded Nature by their anthropomorphistic conceptions of it. Nature alone can incarnate the Spirit of limitless contemplation. "Absorbed in the absolute self-unconsciousness of* physical self, *plunged in the depths of true Being, which is no being but eternal, universal Life, his whole form as immoveable and white as the eternal summits of snow in Kailasa where he sits, above care, above sorrow, above sin and worldliness, a mendicant, a sage, a healer, the King of Kings, the Yogi of Yogis," such is the ideal Shiva of* Yoga Shastras *the culmination of* Spiritual Wisdom. . . . *Oh, ye Max Mullers and Monier Williamses, what have ye done with our Philosophy!*

Mahatma K. H. (1881.)

PONGAL, THE ARYAN CHRISTMAS

[**N. Kasturi Iyer, M.A., B.L.**'s., very interesting article should be read in conjunction with the opening Editorial pages.—EDS.]

The winter solstice ushers into Hindu households an interesting group of festivals which conserves the folk-lore and tradition of centuries of cultural evolution. Among all peoples the event is celebrated as the Birthday of the Sun and it is admitted that "the Christmas festival is nothing but a continuation, under a Christian name, of this old Solar festivity; for the ecclesiastical authorities saw fit, about the end of the third or the beginning of the fourth century, arbitrarily to transfer the nativity of Christ from the 6th of January to the 25th of December, for the purpose of diverting to their Lord the worship which the heathen had hitherto paid on that day to the Sun."

In India, the apparent turning of the Sun to the North is of special significance. Dakshinayana, or the half year that has just closed, is "the night of the Gods." The winter solstice marks the dawn of the Divine day when pious men on earth can start on pilgrimages, perform sacrifices or study the scriptures. The "marriage season" in India is all during the "brighter half-year," even death would be welcomed by many an orthodox Hindu if it should come upon him then. It is said that the great Bhishma, hero of the Mahabharata war, waited patiently, lying on a bed of arrows rather than secure release from the body during the nocturnal months of heaven. The Hindu belief is that the stars of the North are different and weaker in their influence upon men, cattle and crops, between the 21st of June and 21st of December. The change indicated by the solstice is therefore welcomed everywhere as bringing in a new season of prosperity and joy. The Hindu calculation of the date differs from the Western one in disregarding the precession of the equinoxes, and hence it is observed 23 days later, on the 14th January, when the Sun passes into the house of Makara (Capricorn).

In South India, the solar festival coincides with the primeval harvest festival, when the grain newly garnered is offered to the Gods. The day is therefore called Pongal—which means boiling or cooking. Astrologers watch anxiously for the day on which the Solstice occurs, so that they may predict with reference to the texts the general features of political, social and economic life in the coming year.

The last day of Dakshinayana sees South India in holiday mood and busily preparing for a care-free three-day programme of rites, social and scriptural. It is "Bhogi Pandigai"—the Festival of Enjoyment dedicated specially to Indra, the controller of clouds and of seasonal rains, and the chief Reveller of the Gods, hilarious and happy, whose laughter is the thunder. Great festivals of Indra are mentioned in such classical Tamil texts as the *Manimekhalai*, the description bearing

close analogy to that of the *Mahabharata* (Adi Parva, ch. lxiii). There is a curious legend reminiscent of a popular compromise between the worshippers of the pastoral Krishna, and the Aryan agricultural Indra, which merits mention. Lord Krishna, provoked by the insolence of Indra, who was filled with conceit at the incense burnt at his altar on Bhogi Pandigai, directed the cowherds of Brindavan to worship instead a great hill full of pasture meadows, appropriately named—Govardhana. Indra, deprived of customary tribute, poured down in merciless wrath all the rain of all the clouds upon the land of the cowherds, but Krishna procured for them a refuge by raising up the Govardhana Hill itself. Balked of his revenge, Indra acknowledged his inferiority and Krishna permitted Bhogi day to be celebrated as usual. Sir Valentine Chirol, in a recent book, dwells on a unique ceremony at Chattarpur where, in the presence of the Maharaja, Indra is compelled to bow down every year to the family deity of the ruler.

> The Brahmans in attendance on the Maharaja's family God immediately swarmed up short ladders on either side on to the howdah, and invading it with loud war-cries, knocked the God Indra's attendants about with every appearance of violence and seizing hold of the idol itself bundled it unceremoniously down to the ground, where they and not its own attendants supported it and made it turn its face to the Maharaja and his God.

The cup of Indra's humiliation is thus filled drop by drop in Indian popular religion !

To resume. Long before the Bhogi Festival, the village artisans are busy repairing and decorating every Hindu house ; the housewife carries out much scrubbing and cleaning ; the walls and lintels of doors are painted in auspicious colours—there are pictures of Krishna and the Gopis, of Ganesh; "a very favourite representation is that of an English soldier prostrate beneath the feet of a tiger who glares at the sepoy who is bravely trying to rescue his pale comrade." The male members of the family purchase new vessels, clothes or ornaments. Immediately before sunrise, the dirt and rubbish that has accumulated in the past year, collected with laborious care and swept on to a central heap, is set on fire. The urchins gather around the pile in the shivering morning air and drag their elders too, for proud indeed are they, since for weeks previously they have been busy gathering, in true competitive glee, sticks, straws, old winnows and baskets, dead leaves, worm-eaten wood and everything that will and ought to burn. "This Fire," Charles Gover observes, "is the oblation to Surya—the Sun God—and wakes him from his sleep, calling on him to again exert his power and gladden the earth with his light and heat." When the embers have died down into a glimmer, all the villagers bathe and begin the worship of Indra. A few songs are sung and each family partakes of a sumptuous festive meal. The evening is spent in a round of visits or purchases for the next day and, at night, sometimes an open air dance to the tune of tom-tom and trumpet is indulged in.

But all this is preliminary to the great occasion—when the Sun transcends Capricorn. The dark half year is over and a purificatory bath is therefore the first event in the morning. A holy river or tirtha

or, what is more efficacious, the junction of two rivers, is earnestly sought after by many a Hindu that day. The Ganga meets the Jumna at Prayag and no place is so reminiscent of all that is stirring and strengthening in Hindu culture. Poorer pilgrims of the South wend their way to Ramesvaram or the Cauvery or some nearer holy spot. *Til* seed and water poured out to the *manes* that day assume an added significance ; no moment is more opportune for the initiation of disciplines or of expiatory rites. Gifts multiply in fruit if given at this time and inscriptions abound with instances of endowments made by Royal personages and chieftains on Makara Sankranti day. According to the *Varahapurana*, a full moon, a new moon, a day of the transition of the Sun from one Zodiacal sign to another, a Vishuva Sankranti, a yugadi, an Ayana Sankranti (the beginning of Dakshinayana and of Uttarayana) are, each, a hundred times as auspicious as the preceding, for gifts.

Our concern is more with the folk festival of Pongal and the celebration of the holiday by the people. The Sun spreads a peculiar charm that day in the clean and tidy villages, where every house front is decorated and everyone is dressed in the newest or the cleanest clothes. The elders ceremoniously bless the children and others, and present them with clothes or ornaments. The women enter upon the cooking of the newly harvested rice in new or consecrated vessels. "The Pongal dish of rice is as important a test of housewifely skill in the Madras Presidency as the Christmas plum-pudding in English homes." Every constituent of the dish has to be a produce of the season just closed and the preparation itself is done in the open courtyard of the house. The rapidity with which the fire is lit and the milk boils, the direction in which the boiled milk overflows the pot, are all observed with anxious care, since each little fact concerning the cooking is of great meaning in village life. Of course, the pot is placed in position on a new hearth after invoking Ganesh, the shield against all obstacles, but the ways of Gods are inscrutable and they speak to men in many voices. The Pongal offered to the Sun is then distributed among all members of the family, including the four-footed friends. That evening, when man meets man, it is asked—"Has it boiled ?" and the answer comes—"It has."

Childhood is the most precarious stage of life in India and mothers consider, as deadly enemies of their little ones, the evil eye, witches and ghosts and sorcery. Hence all holy days are availed of to wave lights around them, or to chant protective formulæ in their presence. On Pongal day, however, sesame seeds (fresh and whitened) are poured over the children or waved round them thrice and then distributed with coco-nut and sugar to relations and neighbours. Women in holiday dress, followed by gaily bedecked girls, flit about from house to house exchanging greetings. Rai Bahadur Gupta observes that on the afternoon of the Sankranti day, men visit their friends and relations with their children and distribute *til* seed with sugar, saying "*til ghya, gul ghya, ani god bola*"—"accept this til and sugar and speak sweetly to us". Every daughter has to be present on Pongal day, to celebrate the occasion, for it is essentially a domestic festival.

No Brahmin officiates and the rites are simple and significant. The master of the house is the leader of the family group. Gifts are made to servants, and tenants, " to cows and calves and beggars".

The third day is Māttu Pongal or the Pongal of cattle. No other country holds the cow in such intense veneration as India, though centuries of supineness have justified the modern charge of neglecting the breeding of cattle and of paying little heed to their preservation. That day is a holiday for the cattle, after a period of strenuous exertion in the fields. They are elaborately cleaned as a preliminary to a good deal of painting of the horns, tying of bells and anklets, and decoration. Garlands of wild flowers are wound round their necks and saffron water sprinkled all over their sides. The grateful villager and the housewife then bow down to the beasts and march round them in prayerful attitudes. After being surprised by a sumptuous meal, the cattle are taken in procession along the streets, surrounded by the din of all the drums of the neighbourhood aided by all the throats of the young. Finally, across a narrow strip of burning fire, the cattle are forced to leap. Anthropologists ascribe this widely prevalent practice to the primitive belief in the quickening and fertilising influences of bonfires and as preventing the evil effects of witchcraft. Thus, a good deal petted and ultimately scared out of their wits, the cattle ruminate in their sheds sorely perplexed at their holiday.

These three days are as Wilson wrote :

> red letter days of the calendar—significant signs—importing what they designate—public holidays—days on which the artificer and the peasant rest from physical exertion, and spend some passing hours in a kindly communion of idleness with their fellows, in which, if the plough stands still and the anvil is silent, the spirit of social intercourse is kept alive and man is allowed to feel that he was born for some nobler end than to earn the scanty bread of the pauper by the unrelaxing labour of the slave.

The steadfastness with which these festivals are being observed by the Hindu, despite poverty and declining zest in life, is an indication of India's innate conservatism which might yet be of immense value to the World.

N. Kasturi Iyer.

RACE AND CULTURE.

[**Dr. Kelly Miller, M.A., LL.D.,** is Dean of Howard University and has been Professor of Sociology since 1890; this University at Washington D. C., though undenominational, is mostly used by the Negroes, and turns out many graduates, some of whom have attained distinction, like our reputed author.

The central note of this short article is Theosophical; every stage in any civilization represents an expression in human endeavour. From forest-dwelling savages the city-man of to-day can learn many a lesson, thus quickening the elimination of his own savagery. Again, the race to which our author belongs, is contributing something in the building of America which no other class can offer. Similarly in refining and elevating modern human civilization, India has something to offer of philosophical outlook and spirituality which no one else possesses. Peace between the nations, as good will between East and West, depends on a proper blending of cultures which are avenues of growth.—EDS.]

Race is usually defined as a group of individuals who possess a common body of inherited characteristics, such as colour, hair, features, and other physical peculiarities. We also know that such a group, by long adaptation to the same environmental influences, acquires certain more or less inalienable mental and moral traits, which come to be looked upon as peculiar to this or that particular race. Whether mental and moral traits are physically or socially inherited gives rise to an endless controversy which is here suggested only to be avoided. Why have all of the great religions come out of Asia, and the great inventors and discoverers from Europe? Why is the personality of the Italian so manifestly different from that of the German? Why does the African differ so markedly from the European in docility of temper and sluggishness of will? Shall we account for all of these widely divergent manifestations of spirit and temper in terms of race or environment?

Whichever fork of the road we may choose, the same plain facts of observation and experience stare us in the face at the end of the journey. The different so-called races express their souls in different modes of manifestation. It is important for us to recognize that each race variety has its special cultural contribution to make to the sum total of human expression.

There are certain conditions which must be provided if the special genius of each race is to come to full expression, though it is remarkable what fine contributions have been made to the common store even by under-appreciated minorities. Thus, probably, the finest music characteristic of America is the contribution of the American Negro, the jubilee melodies and spirituals that have welled up from the Negro's heart like the trill from the throat of the bird.

The ideal is unattainable, however, unless the men of every race have due respect and regard for their own racial inheritance. They do a grave disservice to a race who teach its young men to despise their antecedents. The race that thinks it has nothing to learn from

its ancestors disinherits itself. It may ape the culture of an alien race, which may despise it for its pains or, flattered by emulation, may tolerate its members, but nothing can make up to a tree for the loss of its roots.

Another facet of the problem is that no culture can be complete in isolation. No man liveth to himself, and no race can play its part alone on the world-stage. Just as a single note does not constitute music, however indispensable in the woven harmony of a symphony, so the culture of any race, however distinctive and colourful, must be seen in its due relation to that of other races and to the general stage of world-culture, to show up at its best. That is one reason, among others, why mutual friendliness among the different peoples of the earth is of paramount importance. And growing friendliness depends, in large measure, on closer acquaintance with each other's backgrounds, ethical, social, political, religious. Sympathy is the fruit of understanding.

So far as lies in our power, we have to see that no race is prevented, by environmental conditions beyond its control, by oppression or contempt, from making its distinctive contribution to the mosaic of civilization ; and, further, that the race expression shall be evaluated truly, and put to suitable and adequate use in every case.

KELLY MILLER.

The progress we have achieved, so far, relates in every case to purely physical appliances, to objects and things, not to the *inner* man. We have now every convenience and comfort of life, everything that panders to our senses and vanity, but not one atom of moral improvement do we find in Christendom since the establishment of the religion of Christ. As the cowl does not make the monk, so the renunciation of the old Gods has not made men any better than they were before, but only, perhaps, worse.

The simple truth is that the word "civilization" is a very vague and undefined term. Like good and evil, beauty and ugliness, etc., civilization and barbarism are relative terms. For that which to the Chinaman, the Hindu, and the Persian would appear the height of culture, would be regarded by the European as a shocking lack of manners, a terrible breach of Society etiquette. . . In Bombay the Puritan English woman regards, suffused with blushes, the narrow space of bared waist, and the naked knees and legs of the native woman. Bring the Brahmanee into a modern ball-room—nay, the "Queen's Drawing-room"—and watch the effect produced on her !

H. P. BLAVATSKY. (*Lucifer—August* 1890.)

SOCIAL EVILS OF BIRTH PREVENTION.

[**Dr. Halliday Sutherland** of London, a graduate of medicine of Edinburgh University, is prominently identified with the opposition to Birth Prevention in England. He is the Honorary Secretary of the League of National Life. Statements in his book *Birth Control*, published in 1922, brought about a celebrated libel action when he and his publishers were sued by Dr. Marie Stopes. The suit lasted two and a half years and cost the defendants and their friends over £10,000. The Lord Chief Justice of England gave judgment for him and his publishers but the decision was reversed by the Court of Appeal on July 20th, 1923. On appeal to the House of Lords, the judgment of the Lord Chief Justice was restored on November 21st, 1924. This shows the deep conviction against Birth-prevention of Dr. Sutherland who sacrificed much in time and money to stand up and fight for it.

Occultism in Theosophy regards every artificial method of birth-prevention as an abomination. Its standards for Marriage and the Home are as noble as they are high, while it demands strict celibacy during a period of inner development for the true seeker of the Wisdom. Further, it holds out self- and sense-control as the one and only sure method for any self-respecting soul.—EDS.]

The aims of birth prevention by means of contraception are two-fold—to lessen suffering and to increase happiness ; ends good in themselves. These promised benefits depend on the truth or falsehood of two assumptions. First, that a natural unrestricted birth rate is the *cause* of poverty, famines, unemployment, high death rates, and war : or, in other words that these evils have no relation to human selfishness and only exist because too many children have been and are being born. Secondly, that happiness is increased when sex union may have no possible relation to the procreation of children. This last assumption is claimed as a new and scientific discovery, although in reality it is the view that was held far back in the mists of time by the first Courtesan. Moreover I maintain that there is no argument in favour of contraception that cannot be refuted, decently and in order, by reference to the established laws of biological, economic, and ethical science.

This, then, is the issue on which there is now a clash of thought throughout Western Europe. Those who advocate contraception are, strange to say, mostly Humanitarians, and a love of humanity as a philosophy of life usually ends in a hatred of mankind in the mass. Thus it is argued that if the poor will not use the boon of contraception, they should be sterilized and that if contraception does not improve the race, the halt, the maimed and the blind should be destroyed in a Lethal Chamber. So wide is the controversy that even the language of debate has been debased, and words themselves have ceased to have a meaning. And now Voices from the East are heard. Self-discipline and not love of humanity is the first step on the Aryan Path that leads through peace and happiness to the transcendental heights of God.

Contraception is unnatural because it is an inversion of the Natural Law whereby the Divine Will is expressed in manifestation. Throughout Nature the purpose of sex congress is procreation of species. The sex instinct is natural and normal, and involves no question of right or wrong apart from the circumstances under which it is gratified.

To most ordinary men and women sex union is the physical realisation of that intellectual craving for intimate understanding, natural to an existence in which each of us must live and die alone. Without that craving, or love, governed by reason, sex union between human beings is on a lower plane than amongst animals, where it is ruled by instinct. In Nature there is thus the primary purpose of sex union, procreation of species, and the secondary purpose, sensations of pleasure of creation whereby the primary purpose may be achieved. Now the primary includes the secondary, but the secondary does not of necessity include the primary, and contraception is held to be unnatural because it involves the doing of an act, whilst the primary object for which that act was intended is being frustrated. That is the simple truth in terms of biology and of ethics.

As mankind has free will it is possible for any man or woman to say—"The human will is greater than Nature. In this matter I shall act contrary to the Natural Law. I shall take the pleasure and avoid the debt, in order that my happiness may be increased."

Those who adopt this mental attitude may forget that this particular pleasure is the gratification of a nerve, whereas happiness is a mood of the mind. They may forget the wisdom of the ages—that those who seek pleasure never find happiness. All these things they may forget, but nevertheless their attitude of mind is clear and comprehensible to others. I have stressed this point in order to show on the other hand the mental confusion of those who maintain that contraception is not unnatural. Their confusion of thought is inevitable, because they know neither the meaning of words nor the principles of reasoning. When they meet the words "Natural Law" they think of the laws of physics, such as Gravitation, and not of the Unseen Momentum of the Universe as expressed in Life. When told that contraception is unnatural they answer—"Unnatural! It is unnatural to stop our teeth, but we do it, and no one thinks it wrong." That answer is hailed as convincing by the half instructed and half baked millions to whom it is addressed. And yet in that very answer their original contention is condemned. The purpose for which teeth are stopped is to *assist* the function of digestion. The purpose of contraception is to frustrate the function of generation. Not least of the social evils of birth prevention is the loose and muddled thinking with which it is associated.

The advocacy of contraception lowers the standard of sex morality amongst married and unmarried alike, because, as a means of preventing pregnancy, contraception does not imply, and indeed may obviate, the necessity for self-control. That is *one* essential difference in principle between contraception and the use of the safe period, as a means of

avoiding pregnancy. Under certain circumstances, medical or economic, it is necessary to limit the size of a family, and apart from absolute continence, which in marriage may be difficult or impossible, the use of marriage may be limited to the week preceding the menses, when conception, although not impossible, is least likely to occur. This implies of necessity at least three weeks of self-control. Moreover, no mechanical obstacle is used to prevent pregnancy; there are no ill effects on the health of the man or woman; and the intercourse is physiological. And yet there are some who hold that there is no difference in principle between the use of a contraceptive and the use of the safe period as a method of birth control. They say that the difference is only in the method and not in the principle involved. It would be as honest to suggest that there is no difference in principle between Socialism and Capitalism, since both agree that property should be controlled. The Capitalist advocates private control, the Socialist, public control. Can anyone honestly maintain that this is merely a difference in the method of controlling property? Only a very muddle-headed person could do so, and only a muddled mind could argue thus—Births may be limited by self-control: but births may be limited by contraceptives. Therefore self-control is the same as using contraceptives.

That is an example of how even simple words may cease to have any meaning in the minds of those who have never been trained to think for themselves. In order to enlighten them I quote the classical example of false reasoning—

Every negro is black:
But every negro is a man:
Therefore every man is black.

These false syllogisms on which the case for contraception is mostly based deserve close study in order that their fallacies may be lucidly exposed for the benefit of those who are too ignorant to recognise the deception that is being practised on their minds. Other social evils of contraception are more obvious. Thus it is advocated in place of social reform. That is inevitable because the policy of contraception is based on the assumption that a high birth rate is the *cause* of social misery. Here again the theory of contraception is in direct opposition to ascertained biological facts. Throughout the vegetable and animal kingdoms the birth rate is regulated *in relation to the chances of death.* The high birth rates amongst the poorest people are Nature's methods of making good the leakage from the high death rates of insanitary conditions. This law was discovered by Doubleday in 1837. It was re-stated by me in 1922 in these terms—*Under circumstances of hardship the birth rate tends to rise, and in circumstances of ease the birth rate tends to fall.* There are no exceptions to that Law, either amongst animals or mankind. Thus the Fulmar Petrel of the mid-Pacific has no enemies, and flourishes, although it lays but one egg a year. In contrast to this bird is the conger eel, who has many enemies and whose survival depends on the production by each conger of fifteen million eggs a year. So also under conditions of hardship the human birth rate tends to rise. Between 1800 and

1820 social conditions in England were deplorable, and in many parts of the country there was famine. And yet during the first ten years of that period the population of Britain increased by 14 per cent, and during the second decade by 20 per cent. Again as social conditions improve, the birth rate tends to fall. Thus in the Suez Canal Zone during the first decade of this century the death rate was reduced from 30 to 19 per thousand, by reason of a campaign against malaria. As the infant mortality was also reduced an increase of population was expected. But there was no increase of population, because as social conditions were improved the birth rate fell of its own accord. Nor was there here any question of contraception, because the people were strict Mohammedans, to whom this practice is forbidden.

The chronic poverty of India is in no way caused by the high birth rate, since there is poverty both in the thinly and thickly populated regions. And yet contraception is advocated as a panacea for social misery in India and this in spite of the obvious existence of admitted social evils—such as (*a*) no fixity of tenure outside Bengal; (*b*) unchecked usury; (*c*) a plague of litigation; and (*d*) rigid methods of taxation, especially the tax on salt. In face of examples such as this it is almost incomprehensible how anyone outside Bedlam could regard contraception as a measure of social reform.

There are many who practise birth prevention in perfect good faith, but on the other hand contraception tends to encourage anti-social qualities, such as selfishness and the vulgar mental attitude, well named in France "*l'esprit arriviste*"—the desire to be social climbers. It is also probable that the greatest social evils of contraception are outside of marriage. The advocacy of contraception conveys the knowledge of how sex desire may be gratified without the pain, publicity amd responsibility of children. Thus the fear of pregnancy is removed from *unmarried* men and women, and that fear may be a salutary restraint and inducement to right conduct, when nobler restraints have weakened or failed. Amongst the married contraception leads to small families, and although the parents of a large family may envy the comfort enjoyed by those who have only one or two children, the fact remains that the large family is the greatest novitiate into Life. Their struggle for existence begins in the nursery. In a recent book on the Royal Navy there is this significant comment that "the men of exceptionally fine physique and character were nearly always from large families whose parents had both married young."*

HALLIDAY SUTHERLAND.

* *Three Rows of Tape* by A. Trystan Edwards, London. W. Heinemann Ltd., 1929.

HINDU NAMES.

[**V. Narayanan, M.A., M.L.**, is an advocate of the Madras High Court, member of the Senate of the Annamalai University of Chidambaram, and is connected with the Sanskrit Academy of Madras. His University lectures on Early Tamil Literature, his favourite subject, won deserved appreciation.

In this interesting article our author deals with a Hindu custom rooted in old tradition and followed by instinct. That it is not meaningless superstition will be clear from the study of the extracts taken from the *Secret Doctrine* of H. P. Blavatsky and appended to the article.—EDS.]

"What's in a name? A rose by any other name would smell as sweet." Still among the peoples of the West there is the christening ceremony at which the child receives the name of some Saint, or biblical character, and often of some relative and friend. Among our Muslim brothers many bear the names or titles of the Prophet and his followers, and very early the practice of Christian names was adopted, and Isu which is derived from Jesus, is a much more common name among them than is the original among Christians. While Miriam Bibi is as universal as Mary.

Long before the practice grew among the Christians and the Muhammadans, the peculiar custom of naming children after one or the other of the divine names was extant in India. We do not find any trace of this custom in the Vedas. The proper names in the Vedas are either nick-names or fancy-names, but they are never the names of the Deity. So far I have come only rarely across passages in the Upanishads or in the Brahmana portions of the Vedas in which the names of persons are the names of one or the other deities mentioned therein. Rare and exceptional instances that I remember are,—Vamadeva, which is the name of a Rishi as well as of God Siva; and Hiranyanabha which occurs in the *Prasnopanishad* as the name of a Kausalya, or the native of Kosala or a Rishi of the Kosala country, where Hiranyanabha is one of the names of Brahma. But the generality of names are like Ratheetara, Paurasishti, Moudgalya, Trisanku in the *Taittiriya Upanishad*. Other lists of names are found in the *Chandogya Upanishad* and in the list of Vamsas (genealogies) of Brahmanas given in the *Brihadaranyaka Upanishad*, and most of these are fancy names. Nick-names like Satyakama (love of truth), son of Jabala, Silaka (Stone), son of Salavati, Sweta-ketu (White bannered), son of Aruna, Bharadwaja (a kind of bird), Ghrita Kausika (ghi Kausika), Agnivesya (House of fire), Vyaghrapada (Tiger-footed), Silpa (Statue), remind us of surnames still current in Europe.

The rare instances that I have mentioned appear to be accidental and do not warrant the inference that the names were given in those days to individuals as indications of devotion to any god or deva. In this connection it would be interesting to refer to a passage which relates to *Namakarana* (naming or christening) and which does not

contain any indication of the now popular Hindu practice of naming individuals after the gods. The passage occurs in the early portion of the *Kowsheetaki Upanishad.*

Similarly we do not meet with this custom in the earlier Puranas. It is probably only with the rise of the Bhakti (devotional) movement in Hinduism that the naming of children after one or other of the several names of Deity became usual. Some of the earliest personages who are thus named are Sankara, Purushottama, Prabahkara, Vasudeva, Yadava, and Kumarila. The practice, however, had another origin somewhat earlier than the Bhakti movement, though in very limited circles. Some of the ancient kings called themselves after the names of either Vishnu or of Siva on their accession to the throne. This was due probably to the panegyric of the Court poets who compared them with the gods in their laudatory verses. But the usage that spread along with the Bhakti movement is based on an altogether different idea. The idea of naming children after the Lord became popular because it was thought that frequent repetitions of several divine names, although without any thought of the sacred origin, helps in the accumulation of *Punya* (merit) and consequently in the progress towards salvation. It is notable that one of the earliest Alwars who sang about Vishnu in Tamil, Vishnuchitta (popularly known as Perialwar) has in a decade of verses emphasised this point of view of the Bhakti cult. He says :

> Name your children after Narayana : the mother of that child whose name is Narayana will not go to hell even if she deserved it. What is the use of naming your children after patrons and kings merely in the hope of getting jewels and fine clothes as presents from them ? It does not matter even if you lose the patronage of rich people by not naming your children after them. Name your children after Deity even though you have to live a mendicant's life. If you call your children Govinda or Madhava you will save yourselves from hell in consequence. Of what use is it to name a mortal by a mortal's name ? A divine name given to a child is like nectar poured into a rotten receptacle. It makes that receptacle wholesome and nectar-full. Therefore name your children after the thousand names of the Lord.

This poem of Perialwar finds a parallel in the *Bhagavata Purana*, where a woman who by unholy acts deserved eternal torment in hell attained salvation, because she remembered on her deathbed the name of Narayana, the name she had given to her child. This practice of naming children after the several names of Deity is embodied in one of the Smritis or guide books on Hindu conduct. Therein it is said that one of the five ways by which a person indicated that he was a slave of another was the adoption of his name to himself. It is this idea that underlies the universal adoption of divine names by the Hindus. There is a diversity of gods and goddesses in the Hindu pantheon and each of these has a host of names for his or her devotee to choose from. All these names have meanings and indicate one or other of the several attractive aspects of Godhead. There is therefore no dearth of beautiful personal names among the Hindus ; and it may be that at the back of the minds of even the least cultured Hindus there is the central idea of the one Deity whose different aspects the several deities of the Hindu pantheon are, and which idea has been

so well expressed in the Upanishads: "The One exists, the learned call It variously."

Naming children after one or the other of the divinities is to the Advaitee constant reminder of his cardinal doctrine that all souls are identical with the one God. The same characteristical naming of persons is to the Hindu Bhakta a constant reminder of the relationship of the Master and the slaves, the Guru and chela, that exists between God and His creatures, the Universal Self and the Jiva-atmas. In either case this peculiar custom of the Hindus serves to remind one constantly of one's relationship with the Supreme Deity. It is said that "George Eliot" chose that name as her pen-name, because it was a "mouth-filling" name. There are fortunately many such "mouth-filling" names given in the Lexicons—like *Amarakosa*—as the names of the gods, from which the believing Hindu can choose what he likes. More names, if required, are to be found in the Namavalis or lists of names given to the Hindu gods and goddesses, names which are repeated during the hours of prayer by devotees.

In South India (where the Bhakti cult is reported to have originated) we find the practice of naming children after the names of the gods widely prevalent; and although it is true that in North India the custom prevails to the same extent, still North Indians use other names as surnames or family names and contract the names of the deities as initials. There is a growing tendency in recent years among South Indians also to follow the North Indians in this respect—a tendency which on a recent occasion the Rt. Hon. Mr. V. S. Srinivasa Sastri noticed with regret and made adverse comments upon.

V. NARAYANAN.

NOTES ON THE ABOVE.

As beautifully expressed by P. Christian, the learned author of "The History of Magic" and of "L'Homme Rouge des Tuileries," the word spoken by, as well as the name of, every individual largely determine his future fate. Why? Because—

> —"When our Soul (mind) creates or evokes a thought, the representative sign of that thought is self-engraved upon the astral fluid, which is the receptacle and, so to say, the mirror of all the manifestations of being.
>
> "The sign expresses the thing: the thing is the (hidden or occult) virtue of the sign.
>
> "To pronounce a word is to evoke a thought, and make it present: the magnetic potency of the human speech is the commencement of every manifestation in the Occult World. To utter a Name is not only to define a Being (an Entity), but to place it under and condemn it through the emission of the Word (Verbum), to the influence of one or more Occult potencies. Things are, for every one of us, that which it (the Word) makes them while naming them. The Word (Verbum) or the speech of every man is, quite unconsciously to himself, a BLESSING or a CURSE; this is why our present ignorance about the properties or attributes of the IDEA as well as about the attributes and properties of MATTER, is often fatal to us.

> "Yes, names (and words) are either BENEFICENT OR MALEFICENT; they are in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to say, to the LETTERS which compose them, and the NUMBERS correlative to these letters."

This is strictly true as an esoteric teaching accepted by all the Eastern Schools of Occultism. In the Sanskrit, as also in the Hebrew and all other alphabets, every letter has its occult meaning and its rationale; it is a cause and an effect of a preceding cause and a combination of these very often produces the most magical effect. The vowels, especially, contain the most occult and formidable potencies. The Mantras (esoterically, magical rather than religious) are chanted by the Brahmins and so are the Vedas and other Scriptures.

—*Secret Doctrine* I. 93-94.

The *power of names* is great, and was known since the first men were instructed by the *divine* masters.—*Secret Doctrine* II. 767.

Thus, Vaivasvata, Xisuthrus, Deukalion, Noah, etc., etc.,—all the head-figures of the world-deluges, universal and partial, astronomical and geological—all furnish in their very names the records of the causes and effects which led to the event, if one can but read them fully.—*Secret Doctrine* II. 335.

MORAL AUDIT IN INDUSTRY.

[**Jerome Davis** is an educator and sociologist and is connected with the Institute of Human Relations at Yale University. He is one of the Editors of *The Journal of Social Forces.*—EDS.]

We are living in an acquisitive society. America is immersed in a capitalistic civilization. We have a money culture. Future generations will say we have a money stereotype. To some degree we have a psychopathic obsession on prosperity. The result is it has become a standard practice to have an annual *financial* audit. Businesses are considered successful in proportion as the annual financial audit shows large profits. The human side of the business is neglected. The theory has been advanced that in America it is impossible to make large profits unless business is so organized as to help employees to the maximum possible extent. This theory is fallacious. A concern can make huge profits and still treat its employees very unfairly. Long hours, low wages, recurring unemployment may wreak havoc with the labour forces in a company which is still making colossal profits. We need a *human* audit of industry to correspond to the financial audit. This would help to safeguard all the parties to industry—labour, management, capital and public. Without some such device we can never find the truth about industry, much less humanize our economic machine.

In America the Civil War, fought to free the slaves, occurred half a century ago; the World-War, fought to end all war, is already more than a decade away, yet still America faces an ever-recurrent civil war on her industrial front. The conflict is all the more deadly because it is carried on under the guise of peace. We have only to recall the record of the past few years to hear again the tumult of strikes, the shouting of red alarms, and the battle cries of labour massacres. Almost every basic industry suffers—coal, railroads, and, but yesterday, the southern textiles. Yet we still remain bewildered and uncertain as to diagnosis or treatment.

The fact is that in industrial conflict, as in all war, the truth is exceedingly elusive. It is especially difficult for those within an industry or even within a local community to study the situation impartially. Feeling is too tense, social pressure is too great and the press is too partisan, to permit of an impartial appraisal. Class bias, the prejudice of our middle-class thinking, the warping effect of the present social order, or any order in which we live, all play their part. *We are all blinded by layer after layer of social custom, convention and tradition.* Our present way of life seems of necessity the right way of life.

It surely should be possible to have a human audit which would ascertain scientifically the actual conditions in an industrial concern investigated. Questions which might be asked in such an audit

include not only the capitalization, dividends paid, etc., but the number, cause and results of any strikes that have occurred ; the number of office and plant employees ; the company's wage-scale policy ; how wages for different types of workers compare with those in unionized plants in allied fields ; and the movement of wages, both in actual amount received and as measured by purchasing power.

The hours of work, vacation privileges, and specific provisions for the health and safety of workers—all are proper subjects for such an audit. Statements might well be included on the opportunity to advance ; the provision of educational facilities ; the economic security of workers—the adequacy of accident compensation and the types of social insurance provided, unemployment, sickness, and old age ; the type of industrial government, with the extent of employees' participation in it ; and the attitude towards trade unions.

Other matters which the human audit might present would be the employees' share in the prosperity of the business, the measures to foster industrial good will, and the firm's community relations, including support of welfare enterprises.

If every concern knew that such questions were going to be asked about it, it would perhaps spend enough time to safeguard human welfare in industry. Certainly it would do infinitely more than is being done now. There seems little question that, when the men who direct industry have caught fully the vision of human betterment, a human audit will be the true and accepted measure of success in any industry.

JEROME DAVIS.

AN APOLOGY.

In our November number, through an unfortunate error, the name of the author of the article "The Science (?) of Government" appears as J. R. Stratford instead of J. R. Stafford, as it should be. We offer our sincere apologies to Mr. Stafford for this mistake, as also for a printer's error on p. 730 where by mischance the word "field," has got transformed into "firle." We are sure, however, that neither of these mistakes have affected the pleasure of our readers in Mr. Stafford's plain spoken and stimulating article.

IN THE WORLD OF BOOKS.

UTOPIAS.*

[**J. D. Beresford's** interesting article ought to tempt two classes of thinkers to continue the discussion he opens : (1) some good Theosophical student could and should attempt an examination of the Spiritual Utopia, guided by emancipated yogis ; is such an Arcadia possible ? (2) so much is heard of Rām-Rāj nowadays in India that a serious Sanskritist is invited to depict the glory that was Aryavarta in the hope of a cyclic return.—EDS.]

The origin of all Utopias must be sought in criticism of the world as it exists ; and to this mood of discontent the human mind exhibits three reactions. The first of these I dealt with last month. Mr. Norman Douglas's *How About Europe* ? displays the most elementary response to discomfort. It is that seen in the child who abuses the immediate cause of its pain, attacking with little fists the gross, unyielding thing that has bruised it. And in most cases, we find behind these peevish attacks upon civilisation the indications of a strong personal grievance.

The second form of reaction presents an intellectual and spiritual advance. It may as in the first case have some origin in a personal grievance against society, but it is creative rather than destructive. The child of our metaphor regards the sharp corner of the recent painful encounter with a meditative eye and sets about the planning of a world with rounded and resilient angles.

This building of Utopias has been a great feature of the world's literature. Indeed, there have been few national literatures without at least one fairly typical example. And the plans have been many and diverse. Plato's conception of good government sketched in the *Timaeus* and developed in the *Republic* has been a model for the state-builders, while Sir Thomas More set a fashion for the literary method with his machinery of the imaginary voyager who chances upon the ideal country. But the natural human tendency to shape a fantasy that is in soothing contrast to the realities of experience has led men to picture Cities of the Sun and of Atlantis, Golden Ages and even Thelemas as various as their own desires, related one to another only by the single classification that they are all " castles in the air," the expression of those who can find here no abiding city but seek one to come.

Within the last sixty years this tendency to plan a world nearer to the heart's desire has exhibited two main lines of development. The first is illustrated by such social and ethical reconstructions as Edward Bellamy's *Looking Backward*. The second which derives ultimately from Bacon's *New Atlantis* puts its faith in the developments

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* *The Autocracy of Mr. Parham.* By H. G. Wells. (Heinemann, London. 7*s.* 6*d.*)

of science in which category may be reckoned Lord Birkenhead's comparatively recent book setting out a forecast of the conditions that he imagines may exist a hundred years hence.

I must confess that I have not read this work. I gathered from the reviews that the writer is largely concerned with the probable developments of mechanical invention. And in that connection I seek no better guide than H. G. Wells. Moreover, I will admit that I knew very well how little likely it was that any book of Lord Birkenhead's would appeal to my own sense of world development or world values. Wherefore I am proposing to take but a single exemplar in this kind, and to confine my attention to the general thesis of that expert Utopia builder who gave us just one more glimpse of his great hope for the world at the end of his last romance *The Autocracy of Mr. Parham.*

The theme of this book is purely satirical. Mr. Wells, always in revolt against that static type of learning which is interested solely in the past, has depicted the awful results that might ensue from the entrusting of supreme power to the scholarly, but incompetent, windily militaristic intelligence of such a man as Mr. Parham, who has no sense of the state, no regard for the benefit of mankind, no feeling for altruism.

That Wells, himself, has all these virtues very strongly marked, no reasonable person could deny. All his later books, covering a period of more than twenty years, have been either frankly propagandist or have contained some indications of the spirit of his gospel. And the essence of that gospel has been always his dream of a better world, purged from the great crime of war, a world in which men and women collaborate for the bringing about of universal understanding between man and man, the improvement of health and social conditions and the advancement of learning.

His general scheme was laid out quite early in the present century with such books as *Anticipations* and *A Modern Utopia*, but since then there has been a long list of "romances" in which the essential theme has been constructive. The earliest in this kind was *In the Days of the Comet* and this was followed by *The World Set Free*, *The Dream* and *Men Like Gods*, to quote only those which definitely display for us the picture of an ordered world ruled by reason and understanding.

In all these Utopias the altruistic motive is sharply emphasized. We are given unmistakably to understand that the first work of a government, the members of which are not blinded by self-interest, is the release of humanity from the confinement of over-crowding in the miserable conditions of the modern city, (or the insanitary accommodation of the picturesque English village), the abolishing of all social caste, the conquering of disease, the establishment of a sensible system of education, in short all the sane and obvious reforms of life which would result in a peaceful, ordered world ruled by reason and inhabited by men and women working together in peace and love for the common good.

Now to me all these Utopias pictured by Wells have been very pleasant reading. It has been a joy to me to forget for a time all the unpleasantness, the strife, the danger, the crass stupidities of the civilisation into which I was born, and enter imaginatively into another in which no man or woman was poor or deformed, racked by spiritual, intellectual and physical miseries, or living blind and thwarted lives ; a civilisation in which I, for example, should be relieved of the perpetual irk of responsibility for some infinitesimal part of these miseries, and free to work for the development of some still further advance in the welfare of mankind.

But before I enter into the destructive implications of that last sentence, I must pause for a moment upon what I may call the general uses served by these books as an influence on the public mind. And I have no least hesitation in declaring that their influence is all for good. They serve within their recognised limitations to hold up a model of something sweeter and saner than common life, or as I have written in another place, to " put some representation of beauty before a pregnant mother in order to influence the character of the unborn child," continuing :

> And this reformer's faith, which is my faith, will be justified if, as I believe, that child in the womb shall differ in important ways from its ancestors. Not only will it come into a world in which the ideal of unselfishness, whether in private life or as a social and economic doctrine, is recognised as it has never hitherto been in all the history of civilisation. It will also be born with a greater tendency to embrace that ideal.

And yet, even in those earlier days when these theories of social reform meant more to me than they do to-day, I was always aware of a sense of uneasiness on returning from my visit to one of these appealing Utopias, described by H. G. Wells. I came back stimulated, eager to help in the prosecution of the social ideal, but with a feeling that I was then incapable of accounting for, of some great essential lacking from the inducements of those hypothetically perfect worlds.

But I know now wherein they failed wholly to satisfy me, and my purpose in writing this article is to indicate that failure without, I hope, detracting from the valuable lesson that such books teach. For if I go on to write of a still higher ideal, I would not willingly destroy the lower, which is one of the early roads to wisdom.

An appreciation of the manner in which we may realise the weakness of all such Utopias can be reached at once by posing the old question : " And after that ?" It is answered by Wells in his suggestion of the still further development of scientific knowledge. He postulates always a steady advance in mechanics and physics, invents machines, whether of transport or manufacture, delicate instruments of research ; and in *Men Like Gods*, we are lured by the hope that man may conquer other worlds than his own, penetrate into the furthest secrets of matter, perhaps in some far distant future comprehend the universe. But still in the words of the French philosopher we may enquire " Et après ?" In truth there is no beyond for any Utopia planned on the Wellsian lines. They are, though he might passionately deny it, founded on the Positivist theories

of Auguste Comte. *They are in their essence material Utopias*, tending always to an improvement in material conditions and a fuller understanding of matter.

The glimpse of Utopia we find in Bernard Shaw's *Back to Methuselah* goes nearer the truth than this. There we escape finally from this futile worship of the false god Machinery which has hypnotised even such a fine intellect as that of H. G. Wells. In Shaw's vision of the future, Mind is the sole ruler, gaining mastery over matter especially the matter of the body, and working towards its final emancipation from all the restrictions that matter imposes. There is, indeed, a definable end in this case, the solution of Eternal Quiescence. But, indeed, we do not need Shaw's thousands of centuries of purely intellectual development to reach that individual goal. Pure intellect, as such, is another of the gods that modern men worship, regarding it as an end rather than as a means.

There was a time not so many years ago when I had an idea of writing an Utopia in which spiritual development had been the means of progress, rather than advance on the lines of the older Utopists. I saw the world ordered by men and women who had advanced far along the road of true wisdom, who were possessed of supernal powers that protected them from physical attack, who could read the thoughts and intentions of those whom they ruled by their ordinances of love and sympathy, Yogis who, following the path of unselfishness, were still content to live in the flesh, sacrificing themselves for the good of humanity.

This was a book that I was not then, and am not now, capable of writing; but I believe the spirit of it to be nearer the truth than all the dreams of physical and intellectual perfection that have so far engaged the minds of the constructive idealists from Plato onwards. The Utopia that pictures the ease of some relative perfection arising from physical health and wise government contains within itself the elements of decay. It is as it were the ripe fruit of that which we now see in the bud, but the fruit would fall and the seed of it begin another cycle that differed in no essential particular from that which preceded it.

For in such "golden ages" as these, the incentive to struggle, to conquer, to surmount the weakness of the flesh diminishes with each step taken towards the attainment of an Earthly Paradise. And although Mr. Wells, bred in a world of ill-justice and suffering, may valiantly protest that the spirit of man would still seek new worlds to conquer, I have always wondered whether in those conditions that spirit would not fail for lack of inducement.

Wherefore the Utopia that I vaguely foresee is of another kind. I do not doubt that material conditions must improve, that as the body of mankind grows to wisdom the abuse of power and misuse of life that is characteristic of to-day will gradually disappear. But the true aim of those who will be the world's teachers in those days will not be the establishment of some ideal kingdom on earth, but the release of the Spirit from the illusions of material form.

J. D. Beresford.

Biblical Anthropology, compared with and illustrated by the Folklore of Europe and the Customs of Primitive Peoples. By H. J. D. Astley, M.A., Litt. D., etc. (Oxford University Press, 12*s.* 6*d.* net.)

In this volume Canon Astley has gathered together a number of papers contributed at various times to *The Hibbert Journal*, *The Quest*, *The Interpreter*, etc. These have been somewhat revised and amplified, and now form a readable book covering a wide range of subjects which are treated with a frankness calculated to startle, if not to horrify, the orthodox believers who still form the great bulk of ordinary churchgoers; they, however, will be very unlikely to see or read this book. Animism, Totemism, Primitive Art and Magic, Tree and Pillar Worship, Primitive Sacramentalism, Religious Dances, the origin and range of the Swastika all find place in a volume which is a striking testimony to the lop-sidedness of a type of mind capable of searching analysis and criticism, but fitted with tightly closed shutters through which the light from certain illuminant sources entirely fails to penetrate. The author's unorthodoxy from the standpoint of the average rural deanery is palpable, and freely admitted in the chapter which contains a review of Sir J. G. Frazer's *Folklore in the Old Testament*. It might have cheered the heart of H. P. B., to read :—" In the history of human beliefs it is admitted that magic preceded religion, but religion has never conquered magic, which runs coincidently with it through all the story of man's development," (c. f. *Isis Unveiled*, Vol. I, p. 25), but in the same chapter we find :—" It has been suggested that the Witch of Endor may have been a real medium (*if such a person exists*)." " The phenomena of Spiritualism and the facts *said to be ascertained* by the Psychical Research Society make this a possible, if hardly probable, explanation of this curious story". (Italics mine. E. W.) For Canon Astley the Eleusinian Mysteries in Greece, or the sacraments of the Christian Church, " all alike, purified and refined as they may be, find their living significance and their mystic power only in ideas derived from the animism and totemism of primitive man "; nevertheless spiritualism " and other strange cults," to which even learned professors succumbed, are " the recrudescence of superstition." This savours of the mote and the beam.

The author seems to us to miss much when he quotes the Oxyrhynchus Papyrus " Raise the stone....Cleave the wood and there am I," as indicating a relic of tree and spirit worship rather than a poetic phrasing ot the eternal truth of the One Life of the Universe, otherwise expressed by *St. John's Gospel* (c. 1, v. 1-5) or found in the tenth Discourse of the *Bhagavad-Gita*.

But take it all in all we may welcome this contribution to the study of the Second Object of the Theosophical Movement. Coming whence it does it may awaken inquiry and quicken reflection, and the author's outspoken warning as to the dangers of a revival of sacerdotalism, and the power and authority of the priest, in the Anglican Church is a matter for congratulation.

E. W.

The Wisdom of the Gods. By H. Dennis Bradley (T. Werner Laurie Ltd., London.)

Communication with the Dead. By J. G. Carew-Gibson. (Rider & Co., London.)

Much ignorance and more loose talk prevail with regard to the central tenets of Spiritualism, and many mix up this creed indiscriminately with Psychical Research. The one of course is a creed, the other is a system of experiment and investigation. The one requires faith, the other analysis. There are many, however, who are both spiritualists and psychical researchers, but on the whole, the distinction between the two is of great importance. The two books before us in a queer way illustrate this fundamental difference. Mr. H. Dennis Bradley is an avowed spiritualist, and in this book gives not only his conclusions and the central ideas of his faith, but also records the experiments whose results served as arguments to convince Mr. Bradley himself. Like Conan Doyle, he *claims* to be an analytical, almost cynical mind, and so considers his own conversion the more outstanding. This book argues in the true piquant, vigorous and pugnaciously philosophical, Bradleian manner that the case for survival has been established beyond cavil, and secondly that the souls of the dead "return," so that it is possible for living people to enter into communication with those who have passed over. Mr. Bradley, then, sets out as a psychical researcher and ends up as an ardent spiritualist. Though he claims that his experiences are of unique value, we submit that several authors have honestly believed the same about their own work and experiments.

The other book, however, is from our point of view, even more important. Mr. Carew-Gibson is a researcher not hampered by any sentimental enthusiasm in the way of faith. His record of personal experiences is of vital importance in that he sets out as a searcher after truth and a sympathiser with the possibilities of communication with the dead; the evidence he collects at first strongly supports such a possibility, but then, while he nowhere denies the feasibility of communing with some unseen "spirits" (to use familiar, if loose, terminology), he reaches a conclusion which is almost in the nature of a disillusionment and a warning. The author has had experiences approximating otherwise to the normal, and maintains that as his experiences and methods differed in no way from those of other persons, the conclusion he ultimately arrived at vitiates not only his apparent results but all theirs. That conclusion may be summed up in a sentence: the dead friends who have passed over and who are so fondly believed by spiritualists to return to séances to tell of their own experiences, etc., are *impersonated.* This indeed is a startling proposition. The question naturally arises, who is it that impersonate the dead and carry out this imposition which is no better than a hoax, played not by mediums but by some unseen agency outside of conscious human fraud. These impersonations are undoubtedly

the work of intelligent entities having entirely separate personalities and endowed with free will. There are four possible origins for such an entity. It may be a sort of off-shoot which has broken away from the personality of the

psychic, or it may have been derived from that of some other living human being—it possesses in either case a fundamentally separate individuality of its own. Again, it may be the surviving part of someone who has died, though not, as we have seen, of the person it pretends to be. Lastly, it is conceivable that it is a creature belonging to some part of creation of which science is at present not aware.

The origin is perhaps beyond ordinary human ken at present except the knowledge that "it is with independent, intelligent entities, treacherous, unscrupulous and hostile, that we have to deal".

This emphasises the idea which has been stressed in these pages that such dangerous experimentation is a pursuit which better be left alone. Curiously enough, Mr. Carew-Gibson relies for this conclusion in a way on the very sources he distrusts, but the explanation may be that "Nada" may be taken to be a "control" of a more confiding and penitent nature. Yet the evidence is plain and trustworthy as against its own treacherous quality. The messages so received are their own impeachment. "We have fooled you to our hearts' content, and shall now let you alone; but do not dabble in this again. It is dangerous...." And again, "Do not trust any of us....Everything connected with us is confusion and deceit." "If they be the dead," says the author, "they are certainly the evil dead, and consequently not to be trusted." In this connection, Theosophy has always considered the attracting of such unearthly agencies among the living humans as reprehensible. Theosophy has never denied the immortality of the soul, and has even insisted on it. While not grudging the concession that many phenomena obtained at séances may be genuine, the Divine Wisdom of the Ancients is the best and surest way of understanding the true nature of the spiritual and the spiritualistic. In the *Key to Theosophy* (1889), Madame Blavatsky amplified the great point about knowledge of human principles which constitute human Personality, and showed what that Personality is, what survives and what can be so communicated with. With this as basis, searchers after truth would be able to move quicker and reach far.

SARROV

Chineesche Wysgeeren (Chinese Philosophers): Confucius and Lao Tse, by DR. H. HACKMANN, Professor of Comparative Religion at the University of Amsterdam.

Shinto en Taoisme in Japan (Shinto and Taoism in Japan), by DR. M. W. DE VISSER.

Buddha's Leer in het Verre Oosten (The Buddha's Teachings in the Far East), by DR. M. W. DE VISSER. (H. J. Paris, Amsterdam. Each volume fl. 2.40 or 4*s*.)

The three little volumes before us belong to an interesting series of monographs which is being published in Holland (in the Dutch language) under the general title of "De Weg der Menschheid" (The Pathway of the Human Race). This series is dedicated to Art, History and Religion and its aim is to point out to modern readers the

great significance that the earlier pages of human cultural history have for us to-day; to set forth the achievements of peoples other than ourselves in eras other than ours; and especially in so doing to counteract the all too prevalent tendency in the Europe of our day to fancy that no civilisation in past ages has ever reached the heights scaled by the white races of the twentieth century.

Professor Hackmann's book seems to us an admirable example of what their editor intended these monographs to be. The author sketches for us the life and main teachings of Confucius and Lao Tse, men who have moulded and still mould the thought of thousands of our fellow men, and he does it in a way that brings out the relation of those ancient teachings to the present age, in which our own bewildered generation is endeavouring to find an answer to the same questions asked long ago in ancient China. The book is written for the layman—very simply. No special preliminary training in the technicalities of a philosophical vocabulary is expected of the reader, but he is evidently expected to approach the subject in a philosophical attitude of mind and heart, as one who is himself a seeker. For the main interest is philosophical, not historical. Furthermore he must approach it impersonally. The author gives little personal comment and quotes no authorities. His account is that of "a transmitter," and in bringing the teachings into relation with modern thought he compares and contrasts them with the essentials of the modern Western attitude towards life rather than with his own particular views or with those of any specially selected class or caste in the intellectual world.

Professor de Visser's two volumes will attract a different type of reader from the one specially appealed to by Professor Hackmann. These books are not concerned with philosophy. They deal rather with the externals of ceremonial, the remnants of ancient tradition and ancient customs and beliefs, and with the effect that these have even now on the daily life of the people of Japan. They are full of information about curious facts and should be read by those who wish to understand something of the meaning of what they see as they travel in the Land of the Rising Sun. The absorption of these facts is made easy by the many and beautiful plates which illustrate these volumes. Each book contains 78 pages of text and forty full-page reproductions of prints, old and new, and photographs.

A. L.

From Savagery to Commerce. By T. S. Foster, M.A. (Jonathan Cape, London).

The study of the growth of Man still remains a fascinating problem, and in his book Mr. Foster has attempted to treat of several types of modern primitiveness in its contact with perhaps a semi-primitive modernity as illustrative of certain propositions regarding educative evolution. The sub-title claims that this book is an introduction to the Theory of Adult Education, by which evidently is meant the education (and shall we say, redemption?) of adult savages. This

work is deplorably vague in parts, and many of its pages seem to be almost in the air, and are redeemed from obscurity and pointlessness only by the Introduction. The exact conclusions the author arrives at are difficult to deduce, because the connection with education of the facts stated has got mainly to be gleaned rather than seen from the record of various experiments among varieties of less advanced types, which record of course evidences a good deal of research. The author half-heartedly adopts a hypothesis based on evolution with selection and survival, and concludes that while man exists only in relation to circumstance, he can at the same time "impose modifications that conduce to a higher rate in his own living." This can best be done by subjecting "transmissions of the receptive order to volitional control by bringing them under the direction of the higher mental powers...." History, however, moves in cycles and therefore repeats itself on a higher spiral. This idea Mr. Foster embodies when he says that "we may imagine the pattern of emergence as composed of a series of ascending arcs, each of which while included in its predecessor exceeds it in versatility and in dominance." The great point we should like to make in this connection is that the historical notion that humanity began in savagery and is steadily evolving is obsolete and false. This is not categorically maintained and emphasised by the author, who here seems to work on the premise, which we urge and agree with ourselves, that there were barbarians and civilised men living side by side as far back as our knowledge goes, for surely even a casual observation of the world to-day proves the theory that the primitive junglee and the most "advanced" ultra-modern man-about-town are contemporaries in creation. This is so because all evidence points not to a mass growth of the entire human race from savagery, but merely to the transition of a particular *group* from one *state* of advancement to another, and so through the assimilation of human experiences a gradual average advancement of the race. This book then shows the effects of contact with civilization, the shocks, absorptions, and reactions of a primitive tribe to the cultural influences injected into its life by a civilization migrating from another part of the world—a regular process, turn and turn about. In these contacts, education is predominant among the factors of change and that is what the present volume emphasises above all.

S. V.

The Adventure of being Man.—By Hugh Black (Doubleday Doran & Co., New York).

Mr. Black approaches the mystery of the universe and of life with reverence and courage. An unfinished man in an unfinished world is the dynamic concept of this man who calls the one fatal intellectual heresy—the heresy of finality.

Many of Mr. Black's positions are weakened by his theistic bias. All of our intellectual life, Mr. Black claims, is based on faith. He characterizes the belief that the universe has evolved to its present

stage fortuitously, as a more colossal venture of faith than the belief that there is a purpose with which man can cooperate, that what we experience of beauty and goodness and love is not illusion, and that human life is not the sport of chance. He takes the uncompromising stand that baseness is not human nature, but a betrayal of it. The pity is, he says, with men's demonstrated readiness to respond to such ideals as have been offered them, that their leaders rarely have had the vision and courage to appeal to the highest in them.

He sounds a timely note of warning, too, against the process of wresting the secret of nature and controlling its forces, resulting in subduing men to nature instead of nature to men, by engulfing in material interests the things of the mind and of the soul.

So able is Mr. Black's argument for immortality in the closing section, "The Last Adventure," that we are almost ready to overlook his complete ignoring of reincarnation, in which more than half of the human race recognizes the answer to the problem. He at least opens the door to that explanation, whether he realizes it or not, when he says:

> Mere duration of time cannot do much even to impress us. We must look on immortality as affording scope for progressive development, the carrying forward of all that is in us at present as mere potentiality, the fruition of all our rudimentary capacities, growth and ever more growth. The power of endless life is the power of endless growth.

He points out the practical universality of faith in some sort of immortality, which is the instinctive demand of the human heart, but deplores the fact that, believing in immortality, men do not throw the whole weight of their life on the venture. He is sure that "if we trust the soul's invincible surmise, we can go calmly to the human task, living and working in the power of endless life."

K. S.

Sociology, by RAM GOPAL, BAR-AT-LAW, and G. R. JOSYER, M.A., F.R.E.S. (The Bangalore Press, Bangalore. Rs. 2.)

Superstition has been defined by Ingersoll as disregard of the true relation between cause and effect, but this disregard seems almost inherent in human nature. Human beings are said to take to superstition very kindly, and this omnipotent enemy of human freedom has an ever-changing skin and can lurk in places least suspected. If human progress is to be possible we must learn to understand and organise not only the rational, but also the other constituents of the human animal. It was Comte who advocated the usefulness and possibility of such a science which studies the laws of reason and of superstitions, of human progress and of human decay.

The book under review is not perhaps a very good text-book. The omission of the historical aspect of the subject is a defect in a book on sociology. The most recent developments of the subject have not been even referred to, much less discussed. The distinction between Socialism and Communism is not brought out, and the

sociological aspects of the international phases of modern life seem not to have attracted the authors. The chapter on "The Law of Causation" is well thought out, but that on "The Professions in General" is too long and is in some places weak. The treatment of Political Institutions is quite satisfactory. The authors have a simple and a straightforward way of saying things, and as a summary of some of the main problems of sociology the present work forms a good introduction to the subject for those who are yet beginners.

D. G. V.

The God of Shelley and Blake. By JOHN HENRY CLARKE (John M. Watkins: London. 1*s.*).

This is mainly a paper read on May 17, 1929, before the Blake Society. In order to impart religious instruction so as to enable young men to "meet the difficulties which are sure to beset their minds when they go out into the world," headmasters of schools should, says Mr. Clarke, consult the Poets in preference to Doctors of Divinity—a salutary suggestion, because what we want in the world to-day is spirituality, not religion. Both Shelley and Blake were mystic and Theosophical poets, and their idea of deity fundamentally was an impersonal and universal Principle as opposed to an anthropomorphic extra-cosmic God. This little pamphlet is very interesting in that it focuses attention on a comparison of the theological conceptions of these two acutely mystic minds.

S. V.

Strength of the Spirit. By LEONORA EYLES. (Constable and Co. Ltd., London, 7*s.* 6*d.*)

Three hundred odd pages packed with psychic thrills; so may Mrs. Eyles' *Strength of the Spirit* be described. That such a book can be written in these days and command a public, shows the extraordinary spread in the last decades of information (true or false) on matters occult. Here we have presented to us a medley: a suicide, a case of obsession, exorcism, spiritualistic séances, and revelations of the former lives and loves of most of the characters. One could wish that the author would go to reliable sources, such as the *Secret Doctrine* and *Isis Unveiled* for a true interpretation of some of the ideas she tries to put forward. An exciting story is of course an exciting story, but the problems here dealt with are too important to be used for a purely emotional purpose.

F. E.

CORRESPONDENCE.

THE PRICE OF PEACE.

The great catastrophe of 1914, following upon a period of almost unbearable tension, was followed in turn by cruel awakenings and bitter disappointments. Statesmen fell, governments crashed over night, ideals were shattered. Industrial and imperialistic civilization appeared in the shape of a hungry primitive god demanding sacrifice and human blood. The younger generation, which had suffered the many horrors of the great world war, assumed towards life an attitude of despair and cynicism. But not everybody succumbed to that discouraged state of mind. Some men sought aid in an almost mystical faith ; others, fleeing the incoherent nightmare of war-time reality, sought refuge in a life of pure imagination ; others sought peace. The men who fought in the trenches, the women who worked at the front, the men and women who suffered during the long years of the war, had but one aim : to insure their children against the recurrence of another similar carnage, to make the world safe for peace. Peace by all means, by almost any means, became the goal of tired nations. Disarmament conferences have been held ; peace pacts have been signed. But peace is not going to come about by the signing of treaties or by the reduction of armaments. The work for peace is hard work ; it is the hardest work of all, for in attacking war we are attacking one of the most ancient of human institutions, an institution based on human nature itself.

Strife, in all of its numerous phases of family feuds, religious crusades, class struggles, and great international wars, seems to be losely bound to the most intimate nature of man. Wars precipitated by creeds, castes, and prejudices of any kind, first germinate in the very soul of man and are but the external replicas of the battles waged within the individual himself. Thus it seems that we can best approach the question of peace by studying the character and origin of this eternal strife.

Man is born into this world bringing with him a mass of instincts. Society, in which he is forced to live, imposes upon him certain obligations and responsibilities and endows him with various principles and ideals. Man seeks instinctively to defend himself, to preserve his life and that of his children. He is taught to love his neighbour and turn his left cheek when smitten on the right. The one tendency, that of self preservation, is instinctive ; the other is drilled into the individual until it achieves almost primary importance. Yet both impulses are present in the mind of a normal individual and both live side by side constantly striving for supremacy. Clashes of almost equal magnitude occur between the various acquired habits of mind. On the one hand, for example, we have the gradual development of family love to the love of one's country and race. On the other hand we have the

ideal of love of Man and all humanity. A man is thus brought up to honour and respect to a high degree but a very restricted portion of the world : his flag and his fellow-countrymen—the love of mankind is to him of secondary importance.

The product of such constant friction between instincts and acquired habits of mind, between principles and ideals, is a man whose heart wars against his mind, whose hands war against his head. Love of mankind on one side, love of self on the other are the conflicting principles held by the higher and lower selves of man. It is only through the complete subjection of the one to the other and the decisive victory of the higher and nobler side of man that we can hope to attain true peace on earth.

Cornell University, U.S.A. KIRA VOLKOFF.

THE MAGICAL NUMBER SEVEN.

In an old number of *The Literary Digest*, my attention was called to the magic contained in the number seven :

> Seven is the cabalistic number ; it is also the favorite of poets. The seventh child of the seventh child is reputed to have psychic powers. . . .

Why should this number be more magical than any other ? Because, says H. P. Blavatsky in the *Secret Doctrine*, it is the factor number of Nature and the special representative of our own particular Life-cycle. The evolution of everything in the universe, from worlds to atoms proceeds in cycles and in sevens. This number not only governs the periodicity of the phenomena of life, but it also dominates the series of chemical elements as well as the scale of colour and sound.

In the *Medical Review* of July 1844 the following statement appeared :

> There is a harmony of numbers in all nature, in the force of gravity, in the planetary movements, in the laws of light, heat, electricity and chemical affinity, in the forms of animals and plants, in the perception of the mind. From this it appears that the number seven is distinguished in the laws regulating the harmonious perception of forms, colours and sounds, and probably of taste also.

The number seven seems to be closely connected with the moon, whose influence is ever manifesting in septenary periods. Hippocrates divided man's life into seven ages, for " as the moon changes her phases every seven days, this number influences all sublunary beings." The scientist is well aware of the influence of the number seven upon the birth, growth, decay and death of insects, reptiles, birds, mammals and men. Man's prenatal state is governed by this number, and its influence appears all through his life. The teeth appear in the seventh month, and are shed in the seventh year. At twice seven puberty begins, and at three times seven the age of discretion is reached. At five times seven man has attained the height of his personal powers, and at seventy his allotted time on earth is finished. Most physicians

recognize the septenary periods of disease, and one well-known physician in New York City is reported to make use of this knowledge with all his patients.

H. P. Blavatsky says in *The Secret Doctrine* II, 623 :

> If the mysterious Septenary Cycle is a law in nature, if it is found controlling the evolution and involution (or death) in the realms of entomology, icthyology and ornithology, as in the Kingdom of the animal, mammalia and man—why cannot it be present and acting in Kosmos in general, in its natural (though occult) division of times, races, and mental development ?

Accounts of this division are found in all the ancient scriptures. This is corroborated by the seven vases in the Temple of the Sun, near the ruins of Babion in Upper Egypt ; the seven fires which have burned for ages before the altars of Mithra ; the seven holy fanes of the Arabians ; the seven peninsulas, the seven islands, seven seas, mountains and rivers of the Indian Scriptures and the Zohar ; the Jewish Sephiroth, the seven Gothic deities, the seven worlds of the Chaldeans ; the seven constellations mentioned by Homer and Hesiod ; as well as the interminable sevens which are discovered by every Orientalist in every manuscript they attempt to decipher.

Thus, from the Seven Creations, seven Rishis, Zones, Continents, Principles, etc., of the Aryan Scriptures, the number has passed down through Indian, Chaldaic, Greek, Jewish, Roman and finally Christian thought until its magic is indelibly impressed upon the mind of the most casual observer.

New York. L. P.

CHRISTIAN NOT CHURCHMAN.

In THE ARYAN PATH of September, Professor Patrick Geddes told us a very interesting story of the late Dr. Nansen, and one which threw a charming side-light on his character. After his death an article appeared in the *Norsk Kirkeblad* (a Norwegian church organ). which shows the clear distinction made between Christianity and Churchianity even in this case confessed by the church itself.

> The church had no opportunity to say anything at his funeral, for he did not belong to the church. His motives for leaving we do not know. . . . Even if Frithjof Nansen had done with the church, the church had not and has not done with him. We also want to express our warm thanks for what he did for our country. He represented Nationalism in its noblest aspect . . . In and through his work for Internationalism he worked better than any one else for Nationalism, and he proved to us how love for the motherland is connected and linked up with the Brotherhood of Humanity.

The writer comments sadly in addition : " It is somewhat tragic to see these Christian ideals more clearly and strongly maintained outside the church than within it." It is courageous of the writer to admit it. However, intellectual honesty demands of the writer to answer equally frankly the question, why are these ideals "Christian ?" They were known and practised ages before Jesus.

Oslo, Norway. A. H.

ENDS AND SAYINGS.

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

HUDIBRAS.

To the *Hibbert Journal* for October an interesting article in appreciation of Indian philosophy is contributed by Mr. J. H. Tuckwell. It is in itself evidence to what extent Eastern thought is penetrating Western lands, and the writer says: "What we are asking of India at the present time is not so much the missionary to convert, as the teacher to instruct us." The writer has in mind particularly the missionary work of the late Swami Vivekananda and Sister Nivedita. But he wants something further. He feels the West is handicapped by organized religion. There politics, philosophy, art and literature are all thus handicapped. In India there is no organized or departmentalized religion; it is interwoven with every activity of life, physical, emotional, mental. But what we are happy to note is the right attitude—Mr. Tuckwell is prepared to *learn* from India and feels that the British Empire should also so learn if it is to preserve itself from disintegration.

> It is, in our judgment, by the essential pantheism of her religion that, in the end, India will be found able to save herself from the disintegration that at present appears to threaten her; and, further, only if in this respect, we are prepared to learn of her, shall we, too, as an empire, be spared the like disaster. And by religious pantheism, let us remark, we mean only that higher pantheism which discerns the divine Atman or Self in all things and all things in the divine Atman or Self.

In *The Key to Theosophy*, H. P. Blavatsky defines Pantheism:

> Our DEITY is neither in a paradise, nor in a particular tree, building, or mountain: it is everywhere, in every atom of the visible as of the invisible Cosmos, in, over, and around every invisible atom and divisible molecule; for IT is the mysterious power of evolution and involution, the omnipresent, omnipotent, and even omniscient creative potentiality.

With the growing interest now taken in India and India's thought, a revival of interest in its last great interpreter, H. P. Blavatsky, is manifesting.

Apropos of "organized religion," a book has recently been published in America, entitled *The Broken Tablets*. The writer, Isidor Warsaw, has relinquished his post as a paid minister, since he finds that religion has to-day declined far from the standard set up by Moses and the Prophets. He writes:

> A paid ministry is not elected in the biblical sense, but is selected in terms of the employment office. The salaried minister soon learns, in sorrow and humiliation, that orders from a Board of Trustees are more important than ordination from a School of Divinity.

Rabbi Warsaw seeks to establish a "Moneyless Church" where "membership dues are paid in terms of service instead of money. It is free from the worry of maintaining itself in a solvent condition financially." We are told that "administrative expenses will necessarily be only nominal, since all those functioning in it do so without thought of emolument," and "no costly edifice is needed. A modest house on a side-street will suffice." One presumes that unsought voluntary contributions will cover this necessary outlay. As regards creed :

> This church does not ask through what medium one makes his approach to God. Its only concern is that the nobility of one's faith show itself in the goodness of his deeds. It holds to the conviction that no one religion is a full expression of the whole of God's truth ; that no single creed possesses all the universal elements to satisfy the needs of every human soul.

We are reminded, while reading Rabbi Warsaw's book, of some words in a Letter from a Great Master, written in 1881 :

> Once unfettered and delivered from their dead-weight of dogmatic interpretations, personal names, anthropomorphic conceptions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different names for one and the same royal highway to final bliss—NIRVANA.

The Moneyless Church has certainly a true impulse behind it. But what is this Church for All going to teach ? What kind of God ? What nature of Soul ? Whither evolution and progress ? and so on ?

Did Elijah procure the desired rain by means of prayer alone, or did he supplement his prayer by some of the magic he had at his command? Six out of nine eminent Protestant clergymen and Theological teachers answered "No" to a question recently put in America, "Does prayer change the weather ?" At the head of the "Noes" was Dr. Harry Fosdick, of the Riverside Church, New York. He said :

> Of course prayer does not affect the weather. One truth can confidently be relied on as the issue of all reasonable thought about the world ; we can expect results in a law-abiding universe only when we fulfil appropriate conditions for getting them. . . . . The crude, obsolete supernaturalism which prays for rain is a standing reproach to our religion, and will be taken by many an intelligent mind as an excuse for saying, "Almost thou persuadest me to be an atheist."

But the Book of Common Prayer is full of prayers for specific objects, and is it at all more ridiculous to pray for rain than for the High Court of Parliament, or the King, or any person or project we are interested in ? Those who deny the efficacy of prayer with regard to rain must face the position and follow the thought to a logical conclusion. But intellectual honesty is very rare among the priesthood in West or East.

The New York Correspondent of the London *Daily Telegraph* some weeks ago gave the following astonishing news :

> Having prevented rain from falling on the Belmont Park race track for a week and thereby earned £1,400 from the Westchester Racing Association, Dr. George Sykes, director of the "Weather Control Bureau," will prove his powers, he says, by bringing on a rainstorm to-morrow afternoon.

Dr. Sykes was paid £200 *per diem* for fine weather during the races, and this result he effected despite the fact that heavy clouds appeared each morning. He uses an electrical equipment, and it is by this means apparently he causes or prevents the fall of rain. But there is no miracle in this, even if Dr. Sykes was successful.

One of the Theosophical Masters in answer to a query has written on the very point :

> Rain can be brought on in a small area of space—artificially and without any claim to miracle or superhuman powers, though its secret is no property of mine that I should divulge it . . . . We know of no phenomenon of nature entirely unconnected with either magnetism or electricity . . . . By directing the most powerful of electric batteries,—human frame electrified by a certain process, you can *stop* rain on some given point by making "a hole in the rain cloud," as the occultists term it. By using other strongly magnetized implements within, so to say, an insulated area—rain can be produced artificially. I regret my inability to explain to you the process more clearly. You know the effect produced by plants and trees on rain clouds ; and how their strong magnetic attraction attracts and even feeds those clouds over the tops of the trees. Science explains it otherwise, maybe. Well, I cannot help it, for such is our knowledge and the fruits of milleniums of observations and experience.

Apropos of this Col. H. S. Olcott records his own experience :

> Mention has been made of one Signor B—, an Italian artist possessed of occult powers, who visited H.P.B. in New York. I witnessed, one autumn evening, in 1875, just after the T. S. was formed, the extraordinary phenomenon of rain-making effected by him by—as he said—the control of spirits of the air. The moon was at the full and not a cloud floated in the clear blue sky. He called H.P.B. and myself out upon the balcony of her back drawing-room, and, bidding me keep perfectly silent and cool, whatever might happen, he drew from the breast of his coat and held up towards the moon a pasteboard card, perhaps 6 by 10 inches in size, upon one face of which were painted in water colours a number of squares, each containing a strange mathematical figure, but which he would not let me handle or examine. I stood close behind him, and could feel his body stiffen as though it were responding to an intense concentration of will. Presently he pointed at the moon and we saw dense black vapours, like thunder-clouds, or, I should rather say, like the tumbling mass of black smoke that streams away to leeward from the funnel of a moving steamer, pouring out of the shining eastern rim of the brilliant satellite, and floating away towards the horizon. Involuntarily I uttered an exclamation, but the sorcerer gripped my arm with a clutch of steel and motioned me to be silent. More and more rapidly the black pall of cloud rushed out, and longer and longer it stretched away towards the distance, like a monstrous jetty plume. It spread into a fan-shape and soon other dark rain-clouds appeared in the sky, now here, now there, and formed into masses rolling, drifting, and scudding exactly like a natural water metre. Rapidly the heavens became overcast, the moon disappeared from view, and a shower of rain-drops drove us into the house. There was no thunder or lightning, no wind, just simply a smart shower, produced within the space of a quarter hour by this man of mystery.

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