

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

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

The emphasis of the Eightfold Path is laid on the education of the inner man

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

W. STEDE

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

Readers of *Young India* will remember the correspondence between Mr. de Ligt and Mr. Gandhi regarding the principle of passive resistance and its relation to war. These letters, translated into Dutch, have just appeared in book form together with some other documents and further letters from noted persons bearing on the same question and particularly on Mr. Gandhi's relation to it, the whole collection being explained and commented on in an introductory essay by Mr. de Ligt. The question at issue is really this: Can the principle of non-violence remain the true citizen's guiding

principle during the crisis of war? Mr. de Ligt considers that in taking part in the great war even to the extent of working for the Red Cross, Mr. Gandhi was untrue to the principle of Ahimsa. His position is very simple. Mr. Gandhi explains his own view. His position is subtler, and complicated by the conviction that force may not be used even to compel men to abstain from violence. The problem is indeed one of world-wide significance; it concerns every thinking being, and many of us may find our views concerning it put to the test again practically—who knows? Meanwhile a careful study of this dignified presentation of two standpoints will promote mutual understanding between many who do not agree as to the relation between "harmlessness" and a true citizen's duty.

A. L.

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

From time to time there appear individuals with a message who, having attained to a higher form of spiritual evolution themselves, succeed in leaving a definite impress on human life. The lives of these individuals are not only interesting to their followers but also supply a human document which lends strength and inspiration to many who may seek to emulate the guiding principles, the ideals and the failures which coloured the earthly life of those who were spiritually more advanced. This book then is the first volume of a diary kept by Mirza Ahmad Sohrab who was for more than eight years in constant association with Abdul Baha the son of Baha-Ullah, the founder of the Babi or Bahai sect. Abdul Baha Abbas was a Persian, one of the outstanding spiritual figures of his day, to whom millions turned as the prophet

of International Peace and Brotherhood. The diary of this disciple, though naturally full of hero-worship, is interesting, but being only a record of a section of Abdul Baha's life, it is perhaps not penetrating enough, and the spiritual food so supplied is at times of an elementary kind. Still there are many ideas and expressions which are beautiful if not new, and the whole book is characterised by a spirit of tolerance and of charity which is refreshing. In many respects, however, as suggested by Abdul Baha himself, these teachings approximate to Theosophy. It is however unfortunate that we can find in this book hardly any definite ideas about the future life, progress and evolution of the soul, the process of purification through the ages and cognate questions. The main teaching emphasised here is the unification of the people of the Orient and the Occident, not so much along a cultural line as a social one.

S. V.

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

Of all the dead civilizations, the Egyptian, partly because of the data made available by recent research and excavation, and partly because of its own innate greatness, has perhaps occupied lay minds and fired lay imaginations the most. Professor Baikie's two volumes on the history of Egypt supply a need in the sense that they are readable and not too technical accounts of historical events in Ancient Egypt up to the end of the XVIIIth Dynasty. It is a history definitely for the general reader, and neither discusses academic questions nor throws any new light on old problems. This is perhaps a sufficient answer to the charge that Professor Baikie is not up-to-date in the matter of recent research or that he is not accurate enough so far as the handling of chronology is concerned. Looking not only at what there is in the book, but also at what there is not, but

should be, we find two great defects that we should be justified in commenting on. In spite of this work consisting of two volumes of over 400 pages each, it is not so much the history of Egyptian culture as of Egypt itself, and in an attempt to give a connected narrative of events, the more interesting and perhaps vital process of achieving so unique a culture becomes so subsidiary and incidental as to be almost lost in the telling. The second is the graver offence: No history of Egypt dating from the earliest times to the failure of the Egyptian bid for world-empire and the abortive introduction of a new monotheistic and universal religion in the reign of Akhenaten can be complete without an enquiry into the sources of the Egyptian inspiration. It is certain that if the Ancient Egyptians reached far, they built their great cultural and spiritual civilization upon the foundations already existing among some very advanced peoples of antiquity. Mr. Baikie speaks of "the land of Egypt, the home of that wonderful ancient cul-

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

We affirm that, if Egypt furnished Greece with her civilization, and the latter bequeathed hers to Rome, Egypt herself had, in those unknown ages when Menes reigned, received her laws, her social institutions, her arts and her sciences, from pre-Vedic India; and that, therefore, it is in that old initiatrix of the priests—adepts of all the other countries—we must seek for the key to the great mysteries of humanity.

And when we say, indiscriminately, “India,” we do not mean the India of our modern days, but that of the archaic period. In those ancient times countries which are now known to us by other names were all called India. There was an Upper, a Lower, and a Western India, the latter of which is now Persia-Iran. The countries now named Thibet, Mongolia, and Great Tartary, were also considered by the ancient writers as India.—(I. 589)

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

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

—(II. 434.)

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

S. V.

CORRESPONDENCE

WHY DO WE HUSTLE?

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

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

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

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

New York.

MURRAY T. QUIGG

"LOOKING INWARDS"

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

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

London. CHRISTMAS HUMPHREYS

THE LAW OF OPPOSITES

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

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

Dealing with a more important "dualism," there is no hard and fast division between what is considered good and what is dubbed evil, for both are

relative. The philosopher might say that the breaking of a Natural law was bad and obedience to a Natural law was good, yet it is doubtful if a committee of scientists would be able to draw up a set of commandments in respect to Natural Laws in the physical world.

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

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

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

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

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

M. R. St. JOHN
Beaulieu sur Mer, France.

UTOPIAS IN SANSKRIT MYTHOLOGY

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

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

The conception of Progress which Indian Mythology has evolved is different from that which we find generally current in the West. The Indian view is cyclic while that of the West is linear. All lines on earth, we know, are ultimately circular, and therefore the linear view must develop itself into the cyclic if pressed to its logical conclusion. Mr. Beresford seems inclined towards the cyclic view of Indian Mythology. He

is of course interested in the material, the linear Utopias of the Western writers like Wells, but he has also realised the necessity of the turn which the line must take in order that it may become a phase in the circle. He believes that we must reach back to the spirit within, where alone material progress will have its true fulfilment.

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

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

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

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

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

—Chap. XIII Sabha Parva.
(Dutt)

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

In the life and reign of Rama this stress on the performance of one's own duty appears to be even more pronounced. Rama is the divine incarnation. He is the cherished idol of India's love and worship. He is the ideal son, the ideal brother, the ideal husband, and, above all, the ideal king. He valued the welfare of his people above everything else; he says in the *Uttara-Rama-Charitam*, a play by Bhavabhuti, "For the happiness of my people I feel no pain in sacrificing my love, my pity, my pleasure and even

Janaki, my beloved wife." And Rama did sacrifice even his Janaki when the occasion demanded that sacrifice. This incident in Rama-Raj brings out in bold relief the impersonal character of kingly duties. And how about the duties on the part of the people? These should also be performed in a purely impersonal manner. An illustration in point can be had from Ram-Raj itself. Rama had to kill Shambuka, a shudra, who was practising the Brahmanical penance. Each varna must do the duty proper to itself. Doing of duties other than one's own involved evil and suffering not only for the doer but for the state, the nation, in fact the whole cosmos, because the universal equilibrium gets disturbed. As the result of the Brahmanical penance of a shudra there came about a premature death in Ayodhya, the metropolis of Rama-Raj. A Brahmin lost his young son. He lodged a complaint in the court of Rama. It was considered a king's dharma to help every one perform his proper duty and punish him who interfered with that of another. Rama therefore found out the misdeed that had brought about the calamity in his kingdom and punished the misdoer Shambuka with instantaneous death.

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

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

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

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

RAMAYAN CANTO CXXX (Griffith)

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

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

RIGVEDA X. 90.

Bombay

D. G. VINOD

[This record of Sanskrit Utopias is interesting, but it must be remembered that since that time, the Aryan race has entered into the period of Kali Yuga—the Iron age—an age "black with horrors". This age began some five thousand years back and is a necessary stage in the

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

—EDS.]

THE VALUE OF WORDS

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

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

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

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

London

M. T.

RELIGION AND ETHICS

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

Mr. H. Richard Niebuhr (*The World Tomorrow*, November, 1930) shows some of the unsuccessful attempts to make this separation—one for which religion and the modern mystical and ethical movements are equally to blame. Religion has failed because it has at-

tempted to "define God as reality without any definition of his ethical character, and with unsatisfactory and ultimately intolerable constructions". If God is identified with social goodness from a relative point of view, "without that element of love which is *beyond good and evil*, yet gives both good and evil their tragic, redemptive meeting," the religious-minded person is left with only the choice between complete relativism and complete dogmatism. "If it would maintain its vital and valid element, religion must bethink itself not only of the goodness of God but also of those elements of divinity which constitute its 'plus'—its beyond-good-and-evil,"—a concept which is fully set forth in the first fundamental proposition of the *Secret Doctrine*.

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

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

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

New York

L. G.

EXCHANGE OF SOULS

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

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

Bangalore

S. A.

[Yes, it is possible. Adepts have the power to do so consciously. Two instances may be cited. In the *Mahabharata* it is related that "there was in days of yore a highly blessed Rishi of the name of Devasharman of great celebrity. He had a wife of name Ruchi, who was unequalled on Earth for beauty. Her loveliness intoxicated every beholder among the deities and Gandharvas and Dánavas." The God Indra "was in particular enamoured of her and coveted her person". Devasharman with due warn-

ings entrusted the protection of his wife against the advances and wiles of Indra to Vipula, his favourite disciple. In order to fulfil his Preceptor's trust, "Vipula (in his subtile form) entered the lady's body even as the element of wind enters that of ether or space". He thus protected her by his yoga power until such time as her Lord returned.

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

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

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

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

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

—EDS.]

ECHOES OF THEOSOPHY

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

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

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

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

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

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

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

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

ENDS AND SAYINGS

"—————ends of verse

And sayings of philosophers."

HUDIBRAS.

During the Christmas holidays the sixth annual session of the Philosophical Congress (India) was held at Dacca. The presidential address was delivered by Professor A. R. Wadia whom our readers will remember as the writer of an interesting article last May, entitled "Prospice et Respice". Philosophical congresses are generally associated with non-understandable metaphysics and wordy speculations. It is a relief to turn to this address which is certainly far from being a mere intellectual flight. Professor Wadia wished to arouse the Indian philosophers from their "long philosophical holiday" and return to the practical labour of clear thinking, true to the heritage of Indian philosophy which "in its original purity made philosophy the Way of Life," while in Europe it has been made "a disinterested criticism of life". The divorce of religion from life followed that of religion from philosophy. Without clear thought religious beliefs are bound to become dogmatic as well as superstitious, leading to a general deterioration of simple and straight living. Fearless examination of life-ideals, of motives hiding behind religious practices, of professions which do not square with preachments,

and of acts which comprise beliefs and views is the starting point for fashioning afresh a practical philosophy. Professor Wadia pointed out that that is what India's great leader Gandhi has done. To judge him in the right light one should view his religion—that of a fearless seeker of spiritual verities. Such a searching and experimenting religion not only reveals but also explains what are termed "contradictions," "a change of front," and so forth. According to Professor Wadia, and we are inclined to agree with him, it is not so much by his thoughts as by his actual action, not so much by views expressed in words but in deeds lived out in the daily round and the common task, that Mr. Gandhi has given the needed impetus to higher living. Even through his political activity, his economic theories, his educational programme, etc., Gandhiji has put forward a way of life for the individual. Arousal of the individual to a simple life has been achieved on a large scale. Professor Wadia has examined some of the details of this way with a judicious detachment as well as with an earnest and respectful analysis. The President appealed to the Congress to aspire to the delivery of a new message

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

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

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

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

Believe thou not that sitting in dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range—believe thou not, O Devotee, that this will lead thee to the goal of final liberation.

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

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

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

often puzzled—especially by the prophecies of His sufferings and death.

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

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

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

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

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

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

Many calling themselves Theosophists fear to face the original teachings because these expose dogmatism of religion as of sci-

ence and lead men to break the fetters of caste, creed and custom; and in short Madame Blavatsky's teachings, like those of Jesus and her other predecessors, compel the student and especially the practitioner to live in the world but not of it—"Come out from among them and be ye separate." This is as unpleasant as it is hard.

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

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

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

of reincarnation and karma are evoked.

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

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