

THE THEOSOPHIST

ON THE WATCH-TOWER

FROM Java—whither our brother Jinarājādāsa has turned his steps—comes a message of “love and reverence” in its Annual Theosophical Convention. The good friends there would like a visit from their President, and curiously I have never yet been in the Dutch East Indies. Yet it is a profoundly interesting country, as I know from reading and as friends have told me, with many traces of the Indian colonisation. We have, in the Library here, some very remarkable specimens of the heroes of the *Mahābhārata*, as conceived in Java. There must be, I think, some special symbolism hidden in the strange forms.

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Rangoon also sends words of affectionate greeting, of “loyalty and devotion,” from the Burma Theosophical Convention and also from the Conference of those who meet in the name of the STAR. How near and dear are the ties between those who feel a common Hope, and rest on an unseen Strength. Amid the misery and the bloodshed, the heartbreak and the slaughter, how fortunate are we who know that the world is cradled in the Everlasting Arms, and who hear the tender whisper: “It is I; be not afraid.”

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The great experiment I mentioned last month, of the Satyāgraha movement, has failed, for, as its leader said: "I miscalculated the forces of evil in India." The absence of any clause in the Rowlatt Act that could be broken forced the movement from passive endurance of suffering into active breaking of laws selected for the purpose, with the object of forcing the Government to retaliate by imprisonment. The Government took no notice, as the breaches of law were unimportant. But the sad and inevitable result of the example set of deliberate law-breaking by the educated, was that predicted by me last month :

While the motive of the true Satyāgrahī is spiritual, his action is mistaken; his character will improve through his high motive, but his method, of subjecting his civic conscience to the dictation of another, is mischievous, and gravely increases the danger of general lawlessness, already threatening Society in every country, for his example may be appealed to, however unfairly, by the apostles of violence, as justifying their breaches of the law.

The forecast, most unhappily, proved true, for outside the danger of ordinary mob unruliness and violence, the "apostles of violence" asserted their sinister presence, and ere long the Government publicly stated that it was face to face with "open rebellion".

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It is unfortunate that very many do not believe in the seriousness of the outbreaks, and consequently merely look on sullenly. I feel sure that if they realised the reality of the danger, they would rally round the Government, for though wrongful repression has deeply angered the educated classes, they would, if they believed that there was danger to the British connection, rally round the Government almost to a man. At least in all districts where there is no disturbance, Government might go out of its way to show trust and confidence in the people, and it might also, in such districts, shut its eyes a little to over-harsh criticism of its actions. Where there is violence of a serious kind, Government must meet it sternly; the more

reason to be wisely gentle, where there are no signs of rioting.

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All over India, however, there should be quiet preparation for the possibility of disorder, so that at the first sign thereof it may be checked. I have therefore suggested the formation of Committees of Public Order, that might carry out some or all of the following suggestions :

1. To organise bands of young men ready to help in maintaining order, wherever and whenever necessary.

2. To contradict alarming rumours and exaggerated statements, likely to cause panic.

3. To spread the idea of the responsibility of each citizen for the preservation of the public peace.

4. To hold classes for the reading and explanation of news, showing the dangers of lawlessness, as exemplified in the conditions prevailing in Russia and Central Europe, in consequence of the Bolshevik propaganda.

5. To advocate co-operation with the Government in the preserving of peace, the checking of panic, the avoidance of all friction between the different classes and creeds of the community, and the promotion of friendly feeling among them.

6. To report promptly to the proper authority any case of harshness, oppression, or unnecessary roughness, on the part of soldiers, police, or subordinate officers, so as to prevent popular irritation and resentment, and to give to the people the sense of security arising from the presence of trusted citizens, ready to listen to complaints and to redress wrongs in an orderly way.

It is probable that the Committees may never be actually called upon to help in the preservation of order, but they can do much towards preventing friction and quieting the public mind. Moreover, their very existence will have a tranquillising effect. It is better to prevent violence, than to put it down when it has actually occurred. Besides, the King's Government has a right to expect that all good citizens—however much they may object to its present form—will rally round it when its very existence is challenged, just as the educated classes sprang forward to defend it when the War broke out in 1914. That generous impulse, so spontaneous

and so cordial, was chilled by rebuff, and the effect of that repulse has not yet passed away from the hearts then wounded. But strong and firm, below all passing angers and resentments, is the loyalty of the educated classes to the union with Great Britain. It is the greatest asset of the Empire, its surest support, and the worst crime of the Anglo-Indian press and of the anti-Indian propaganda in Britain, is the flouting of the English-educated class, the doubts cast on their fidelity, the slurs recklessly flung at them. The desertion of the educated Indians would sound the knell of the British Empire.

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From Santiago, South America, comes the sad news of a great loss sustained by the Rama Arundhati Lodge in the passing away of its President, Ana Huguet. She left her body in December last, having been President of the Lodge since its foundation, sixteen years ago. The present President and Secretary write of her with deep and loving gratitude, and say that the heart-disease which caused her death began in her girlhood, and was aggravated by her hard work for Theosophy. "Till the last," they write, "her vigorous mind was sacrificed in honour of the doctrine she professed with incomparable devotion." May the Light Eternal shine upon her, and her rest in the presence of the Masters be as joyous as her mortal end was peaceful.

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A most fascinating scheme has been worked out by the Heads of the National Colleges in Madras, and exists at present in squares and oblongs of variously coloured papers on a carefully drawn plan of the ground lately purchased by the Society for the Promotion of National Education. The squares and oblongs represent University buildings, colleges and hostel cottages, and the whole represents the idea of grouping together the separate Colleges of Agriculture, Commerce, and Teachers' Training with attached High School, into a single Residential University, in which each shall form a Department. The advantages will be very great,

for there will be created a society of highly educated men among whom the students will grow up in happy companionship in an atmosphere of culture, gentle discipline and true patriotism, outside the City itself amid country surroundings—an ideal not yet realised in modern India. The concentration of work will much lessen expenses; the life will be simple, and Indian in its character, taking from the West its valuable literature and science, but not adopting its luxuries and heavy cost. It will be staffed and controlled by Indians, many of whom have had University education in England, and will also have the services of such India-loving foreigners as Messrs. Arundale, Pearce, Cousins, Kunz, and myself. The love-tie between the races will be strengthened, while the control and direction will be in the hands of Indians, as is right and just in India.

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The Training College for Teachers—which has been hospitably housed by the College of Commerce, will be the first moved, and its buildings will at once be begun, so that it may re-open in July in its own quarters. The money needed is collected, all but Rs. 4,000. It is a remarkable testimony to Mr. Arundale as an educationist, that his training of teachers has inspired the band of young men with enthusiasm for their noble profession, and that in the new students coming in July, there are men who do not seek the aid always given to would-be teachers, a stipend to cover their expenses. The teaching profession had come to be regarded as a poor opening for youths of talent, and the Government found it necessary to offer stipends in order to attract men to be trained as teachers. We had to follow their example for the first year, but now young men of promise are coming forward, eager to be trained—men of good family and social position, who will help to restore the profession to its ancient status in India. I understand that the psychological department, to be opened in July, is the second if not the first attempt in India to utilise the scientific methods adopted in Europe and in America. The University

has been fortunate in obtaining a highly trained young doctor, now in the service of the Government, whose salary for the first year has been subscribed. We hope much from him in the bringing into touch of the western and eastern systems of medicine, so that the University may help in the uplift of the Āyurvaidik and Unāni systems.

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The whole plan being completely laid out, we can build the required accommodation piecemeal, as we collect funds. The transfer of the whole of our scattered Madras work will only cost rupees one and a half lakhs—a sum so easy to give by the rich, and so difficult and toilsome for us to collect. No fairer gift could be made towards the uplift of India than this rearing of a fraction of her youth in an atmosphere of religion, loyalty, patriotism and true brotherhood. By the cottage system of hostels, Hindūs, Muslims, Pārsīs, Buddhists, Christians, can all live side by side, following their own respective customs, but sharing in a common life. Little did we think, when we founded our humble Society for the Promotion of National Education, that it would expand with such marvellous rapidity, and in a fashion so healthy and so strong. May it found many other such Universities in various parts of India, centres of true piety, learning, patriotism, and devoted service of the Motherland.

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We receive from the Theosophical Educational Association of America a preliminary announcement of a Teachers' College, established in Hollywood, Los Angeles, near Krotona. It begins with a quotation from Mr. Arundale :

The time has come for members of the Theosophical Society to join in rendering one more important service to the great religions of the world and to the cause of universal Brotherhood, by the establishment of a Theosophical College.

It then proceeds :

Recognising as one of the laws of this evolutionary cycle, that any given purpose can more easily be accomplished through an organisation devoted wholly to that object than by individual effort,

we have organised the Theosophical Educational Association in America and are now attempting to build up a Theosophical College. Realising also the great difficulty its teachers and students would encounter if the system of training were incomplete, the Association decided to undertake to build its own educational movement in all its grades from kindergarten up to and including a University as one whole, and thus be able to establish its own standards of graduation as all Universities do.

The opening of the Teachers' College is a preparatory step to establishing a Theosophical University with its accompanying colleges and schools. Those who will graduate from these departments will know something of the Origin and Goal of Life, and thus be far more useful in helping to solve the great problems now confronting the world.

In the November of last year, I drew attention to the preliminary syllabus of this College. A building has now been rented, and the Teachers' College is to be put on a working basis. The Association begins with a Teachers' College, because "we need a Teachers' Training College in order to build among teachers and parents the New Ideals of Life which the New Era is bringing in". It briefly states some of these Ideals, which they hope to establish through the Teachers' College :

Non-sectarian religio-ethical teachings ; an intuitional discriminative power with which to meet each need in life ; to weave into the studies in Religion, Philosophy, Science, Law, Art, Vocations, Health and Healing, and all other studies of the knowledge of the laws of Nature ; to unfold the great power of unselfish service and to make opportunity for Initiative.

A school was established by Mrs. Alida de Leeuw—who is now working among us most successfully in India—and she gave it over to the Association when she left America. The Corresponding Secretary of the Association is the well-known and devoted Theosophist, Dr. Mary Weeks Burnett.

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Another communication, which shows how much Theosophical thought is working along educational lines, reaches us from Baroness Melline d'Asbeck, whom many of our readers know through her writings in THE THEOSOPHIST, and her visit to Adyar for the study of Samskr̥t. Before she left Holland

in 1915, she became one of the founders of the Amersfoort International High School for Philosophy, mentioned in these Notes in November, 1918. A Université Synthétique has been begun in Nice, through the efforts of Count Prozor and Professor Grialon in collaboration with herself, and a first series of lectures is being given. In Switzerland, as noted in the Annual Report of the T.S. for 1917, a project was discussed for starting an Ecole Synthétique, but the idea has not yet descended from the mental world. However, Mme. Erath, the President of a Geneva T. S. Lodge, has been seeking to draw it down, and Baroness d'Asbeck was to put the plan before a Committee on the 14th of March last, in the Institut Jean-Jacques Rousseau. Much interest is being taken in the proposal by M. Pierre Boret, the Director of the Institut, the celebrated pedagogical institute of Geneva. A very strong body of Professors, Artists, Physicians and Clergymen, as well as men filling important public positions, others doing useful social work, and several members of the Swiss T. S., has been formed. It should do fine work, judging by its personnel, and while it is independent of the T.S., it is penetrated with Theosophical ideals. I heartily wish it success.

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It is practically settled that I shall leave for Europe in May, and shall travel via Marseille to London. If M. Leblais and other Marseille Theosophists will keep an eye on the passenger lists of steamers leaving Bombay on the 10th, 17th and 24th of May, they will probably see my name on one of them. I shall be travelling through, without any stay in France at that time, as the Deputation of which I am one must reach England as soon as possible. I shall, of course, cable when the date is definitely fixed.



HUMAN LOVE

By H. PISSAREFF

For beings who only know two dimensions there exists the terrible sexual question; for human beings there exists the question of love.—
P. OUSPENSKY in *Tertium Organum*.

WE often hear nowadays of the very small value people attach to life. What can be the meaning of this? It means that life might comprise things of high value, if different conditions had not depreciated it and rendered it uninteresting and unattractive, calling forth a complete indifference to it, a desire to part with it. Hence—the epidemical suicides that are causing a general terror in our days. Among other reasons, which I am not going to touch on for the present, this loss of the value of life proceeds from the fact that in the past century we have got into the habit of considering life exclusively from its physical point of view. And this habit

has left such deep traces in the consciousness of the modern educated classes, that the consideration of life in all its complexity has been entirely abandoned.

Besides the physical standpoint—certainly the most visible and comprehensible for the average mind—life still contains great depths and heights entirely ignored from the materialistic standpoint. Materialism either terms the least sign of super-physical consciousness “mystical” or dismisses it to the realm of pathology, declaring proudly that the only objects it admits are those which can be precisely measured. But surely there is nothing therein to pride oneself upon? Quite the contrary. Owing to the fact that the attention of people has so long been exclusively fixed upon the lower plane of life, modern consciousness is closed to the sense of the higher life, becoming so intensely simplified and flat, that people of a finer sensibility become subject to a terrible sadness, even a disgust of life itself.

In close connection with this state of consciousness stands the degradation of the whole level of man’s creative capacity, so painfully expressed in everything: in public activity, in literature and art, and most of all—it being the crowning of the psychical side of humanity—in love. I mean love in its widest sense, in all its aspects and manifestations; but to-day I particularly wish to dwell upon the love between man and woman.

A consistent materialist can admit no other principle at the foundation of the world’s order except the mechanical principle; consequently all human ethics are from his standpoint *only the natural product of gradual development*; hence the simplified and merely physical consideration of sexual love, which I consider to be one of the indirect causes of the epidemical increase of suicides among young people.

If the life of the Universe is not ruled by moral principle, then, in truth, *all* is justifiable—down to depravity. And we

are witnessing how the most beautiful, the most luminous of all human feelings, the longing to give oneself, one's strength and all the tenderness of one's heart to the loved one, is being transformed into the "sexual question," the poetry of life changed into a simple problem of physiology.

One of Vladimir Salavieff's articles has an interesting definition of love. I am quoting his words from memory, but I do not think I am mistaking the sense of his interpretation. He says that the solitude of man, his aloofness from all the rest of the world, is but temporary. I may add: in order to help him to acquire *self-knowledge* and *self-definition*. This solitude, maintained by man's selfishness, by the vivid sensation of his being the centre of all which is *not* himself, is that which builds up a strong wall between himself and the rest of the world. The breaking down of this wall is a difficult thing; much strength is needed to break even an opening in it. But the great power, the great flame which can burn down this wall, separating us from the rest of the world, is the love between man and woman.

Those who have loved with a true love know of the deep change thus effected in the very depths of the human heart, as this solitude is done away with and another life flows into ours in a mighty life-giving flood. Man's heart, till then closed, joyfully expands, its chords exquisitely vibrating in a glad response, as his best abilities, till then unknown to himself, attain to their full bloom. Whosoever has loved, has gone through this great experience; and to him the testimony of those who know cannot sound as vain words, when they say that as selfishness is thus abolished and the solitary life blends with that of the universe, a great illumination and a great happiness flood the human heart.

This experience is precisely that *superphysical side of love* which is left unperceived by the consciousness that only recognises two dimensions, as this can only grasp the

physiological side of love—and yet that is but a part of an immense whole. Beyond that part there is a whole world of sensations, subtle experiences, pure joys, deep inspirations of the soul, a luminous awakening into the higher worlds. What we vaguely call heaven, paradise, is nothing else but the blending of the separate life with the limitless life of the universe, the fusion of the limited consciousness with the limitless consciousness of God or the Great All. Human love consists of this blending—through the loved one—with the Great All, joined to the physical passion. Nowhere does the complexity of the human being—in the two struggling sides of his nature—show itself as vividly as in human love. And nowhere does the hidden aim of this complexity express itself as clearly: the raising of the animal up to the human, the transfiguring of the human into the divine.

All those who have witnessed the drama of the human soul in its upward trend through the different stages of development, know that the higher a man rises, the dimmer grows his lower pole, as his divine principle, his hidden being, shines forth in vivid beauty. Only in times of decline and barbarous morality can such stress be laid upon man's animal side, giving it the cynical exposure we are witnessing at present. But our higher principles, those that are divine, cannot accept this, and that is why we see such disgust, anxiety, loss of self-respect and of the value of life. We have outgrown the elemental innocence of the animal and can no more with impunity stoop to its level. In the eyes of materialists the only aim and justification of love is the necessity for the continuation of the race, but this does not by any means comprise all the manifestations of love. There is something else, something which does not proceed on the physical plane, which forms the most precious side of human love: the inner spiritual interchange which takes place on the higher planes between the two lovers.

A young Russian writer, Ouspensky, has a most interesting page concerning this subject in his new book *Tertium Organum*. He says :

Art can see further than the average human sight, and therefore it alone has the right to speak of some sides of life, among which is the question of love. Art alone knows how to approach love, art alone knows how to speak about it.

Love has always been, and is, the chief subject of art. This is quite comprehensible ; for here all the currents of human life and all its emotions meet. Through love man comes into touch with the future, with eternity, with the race to which he belongs, as well as with all the past of humanity and all its future fate. In the contact of the sexes, in their attraction towards each other, lies the great mystery of life, *the mystery of creation*. The relation between the *hidden* side of life and its *visible* one, *i.e.*, the manifestation of *real* life in our *seeming* one, stands out particularly clearly in this eternally treated, analysed and discussed—and as eternally misunderstood question—the relation between the sexes. Usually the relation between men and women is considered as a necessity, called forth by the necessity of the continuation of mankind upon earth. Birth is the *raison d'être* of love from the religious, moral and scientific standpoint. But in reality creation does not exclusively consist in the continuing of life, but first of all and most of all in *the creation of ideas*. Love is an immense power which produces ideas, awakening the creative capacity in man. When the two powers contained in love shall meet—the power of life and the power of idea—then will humanity *consciously* move “towards its higher destinies”. For the present, art alone is able to sense this. All realistic discussion concerning love always sounds coarse and flat. Nowhere is this difference between the deep “occult” understanding of life and the superficial “positive” one as vividly expressed, as in the question of love.

In another part of *Tertium Organum* its author says that love from the occult standpoint is exactly the same as from that of art, *i.e.*, a *psychological phenomenon*, which sets the finest strings of the soul into motion and sound, manifesting as in a focus the higher powers of human nature. At the same time it is just through *this* side of his life that man comes into contact with something *vast* and of which he himself is a part.

For two-dimensioned beings who live on a flat surface and only move along two directions—*production* and *consummation*, there exists the terrible “question of the sexes” ; for human beings there exists the question of love.

Love is the individualisation of a feeling directed towards a definite object, towards *one* woman or *one* man. No other can replace the loved one.

The "sexual feeling" is an unindividualised feeling; here every man at all suitable, or every woman more or less young, will do. Love is an instrument of *learning*, it brings people closer together, disclosing the soul of one to the other and giving them thereby the possibility of looking into the soul of Nature, of sensing the influence of cosmic powers.

Love is the sign of *race*.

It is a means of perfecting the race. As in one generation after another people *love*, *i.e.*, as they seek for beauty, feeling, reciprocity, they elaborate a type that seeks love and is *able to love*, an evolving type, one that is ascending. When generation upon generation of people come together at haphazard, without love, without beauty, without feeling, without reciprocity, out of motives *alien to love*, out of personal interest, or pecuniary advantages, in the interests of "business," or "household questions"—they lose both the instinct of love and the instinct of selection. Instead of love they elaborate the "sexual feeling," and uniformity does not serve selection or protect and improve the kind, but on the contrary, ruins it. The type decreases, degenerates, both physically and morally.

Love is the instrument of *selection*.

The sexual feeling is the instrument of *degeneration*.

Analysing the bearing of modern consciousness towards the question of love, Ouspensky observes that science, which declares that the only aim of love consists in the preservation of the human species, at the same time gives no explanation concerning the reason why the powers put into humanity for the attraction of one sex towards the other, are given to it in such an immeasurably greater quantity than is needed for the given purpose. But a small fraction of all the love put into humanity is utilised for the continuation of the race. Where, then, does the chief quantity of this power go to? We know that nothing can be lost. Now if this energy *exists*, it must *pass* into something. "Into a productivity *in all directions*," answers the writer; and he asserts that *all creative ideas* are the result of the energy springing out of the emotion of love.

History confirms this daring conclusion. We know that at times of the greatest prosperity of art and its loftiest

creations, what we may call the collateral power of love, *i.e.*, the great superfluous power which attracts the two sexes towards each other, to which the above-named author refers, always so gave a full expression of high emotions, effervescence, new ideas and daring dreams, which became the source of inspiration to human activity.

While on the other hand, in times of the decline of morals, when the emotions of love grow paler, causing a decrease of the motion of life and its attractiveness, the source of spiritual creation languishes, art decreases, literature degenerates. We are witnessing all these symptoms at present. They are being ascribed to outward causes. But this is a wrong idea. In free and well-fed Australia we see the same phenomenon.

Here we once more come to the fundamental question concerning the mode of contemplating the world: *Materialism or Idealism?*

The privilege of materialism, according to the opinion of the majority, consists in the *precision* of its knowledge. But even if this were so, it still remains to be seen whether the positive side of this precision is able to remove its negative side? It may be observed that the result of this precision is all the splendid culture of the nineteenth and twentieth centuries. But the aim of culture is not splendour, but the *happiness* of people. And who shall dare to assert that it has brought this happiness to people?

If we let our consciousness pass through the narrow section of exclusively materialistic interests, we shall see that positivism has in fact made our consciousness very precise: but at the same time a vast space of the universe, whence the human soul draws its inspiration, has been hidden from us; and without this inspiration the soul is doomed to death and cannot live. But that is not all; in limiting thus our consciousness, in its very precision, positivism has, at the same time, made it *incorrect*; for when the world's events are

considered through a section, all proper dimensions and correlations are lost and the attention is involuntarily and exclusively directed to that small section through which man, his own *self*, his personal emotions and tastes, become the centre of the universe. Selfishness grows, personal experiences acquire a morbid acuteness and an exaggerated significance, self-love and personal sensibility attain to immeasurable dimensions, while at the same time the capacity to realise *what others feel* is atrophied. Owing to this, the living strings of mutual sympathy and trust break, the right understanding of another soul vanishes, and in their stead we see *pessimism and moral solitude*.

The surest means of contest with this mood of degeneracy—unfortunately widespread among our young people—is the *development and strengthening of the emotion of love*.

All our bearing towards our neighbours, towards the members of our own family, our companions and acquaintances and, perhaps most of all, towards the loved one, must indispensably be considered in the light of conscious moral culture. In a man's love for a woman, or a woman's for a man, in a strong focus as it were of light, *all* the emotions of love come together. In the rays of this light man is for a time transfigured: he grows handsomer, braver, deeper, more noble under this reviving influence, his understanding is clearer, his compassion deeper. This expansion and embellishing are inevitable in a man in love; but this kindling is but of short duration and is quickly extinguished, for we are as yet incapable of loving constantly with a *perfect love*.

Why does a person in love grow handsomer? Because the light of Divine Love is shining through him, and in this light lies the mystery of all beauty, both earthly and heavenly. It is the same light that shines in the righteous and the saints, only that their flame burns more vividly and does not vanish as it does in the case of those

who are not perfect. We need but remember Francis of Assisi, John of Damascus, and Father Zossima (in one of Dostoïevsky's works). Artistic writers, who can see further than most people, describe those saints as luminous and ever lovingly open to everybody and everything. Saints are like lovers, only that they are in love with God and the beauty of His Creation.

These are but different stages of love, and the higher and more disinterested it is, the more enduring and fuller is the happiness of the lover. The name of "blessed" has not been established in vain. The soul of the nation, which creates its language, recognises the great mysteries and alludes to them in analogies.

Moralists do not at all grasp this law of inheritance from the highest source in human love. Confounding animal attraction with human love, they put a slander upon man, for as soon as he rises above the animal-state *he can no longer sin against the law of his soul without a feeling of shame and heavy discontent with himself.*

Now, it is not the moralists or moralising ascetics alone who are to blame for this confounding of the question of love, but even such luminous minds as Count Leo Tolstoy's. When he comes to touch those questions in his novels and and essays,¹ he too repeats the same slander against man. He tries to divide what is *indivisible*, taking the physiological side of love, and setting all the light of his immense talent to shine upon that alone; but all the invisible flame of love, all its enormous psychological tenor, the exalted tremour of life, the long scale of human emotions, beginning with the ardent burning up, to the bright tears of rapture, all the inspiring and heroic power of love—what does he do with it all? No wonder that this disfigured, artificially created picture of love impresses him as "law".

¹ *The Kreutzer Sonata, Sexual Lust, and others.*

I conclude with the words of the author of *Tertium Organum* :

The flame of love consuming humanity is the *flame of life*, the flame of *eternal renovation*. Moralists would gladly extinguish this flame, which they do not know what to do with and which they dread, feeling its power and might. And they try to extinguish it, not realising that it is the beginning of all If ideas are born in the light coming from love, then this light must come from a *great flame*. And in this constant flame in which all humanity is burning, the powers of the human spirit and genius are elaborated and refined.

We can endorse those ideas as answering to our Theosophical ideals.

H. Pissareff

PRISON REFORM IN AMERICA

By E. M. GREEN

AMONGST the many phases of work that the National Civic Betterment League is organising, is the important one of Prison Reform—important for very many reasons, but mainly in its moral effect on the prisoners, which is the point I want to emphasise. As a matter of fact prisons should not exist at all in their present condition, and some day men will see the utter futility of the whole system ; but that is not yet.

At present they are very costly to the State, when they should be self-supporting, and they do not accomplish the end for which they were instituted. Punishment is supposed to improve a delinquent, but under existing circumstances, prisoners invariably deteriorate mentally and physically, by repression and coercion, and for lack of right moral training. A very large percentage return to prison, proving the inadequacy of the system in every way. The man is not bettered ; indeed the contrary is the result ; and recidivism means further expense to the State and greater degradation to the prisoner. Of course law and order must be maintained, life and property must be protected ; but in punishing the offender what is the attitude taken towards him ? Seldom one of improving him and showing him his place and rights in the community and his position as a citizen, thus teaching him the need for respecting the rights of others as he desires his own rights to be respected. Far more often, indeed invariably, the man is the object of revenge—often vindictiveness—and he is also contemplated with a large amount of fear ; the main idea

being to shut him up and punish him with some kind of echo of Dr. Diedling's harsh words—"work him hard and work him long".

Fancy yourself in like circumstances; would *you* be filled with remorse and repentance, and have all sorts of beautiful ideas of "making good" on your release? Certainly not; your one idea would be that you were a most ill-used person and that you would take good care some day to "get even".

It is a strange thing that people who shut a man up through fear are not much more afraid of him when he comes out again, for half the punishment meted out to men is instigated by fear and brutal instincts. The old theory, not yet abolished by a long way—"make the punishment fit the crime" regardless of the individual—belongs to past ages and should be put with other useless lumber. What did solitary confinement, the "straight jacket," the dungeon, etc., etc., result in? Why, it intensified evil and made men bitter and revengeful. In one case, where a man had had the gill of water and piece of bread, the ration for twenty-four hours in the "cooler," he shrieked: "I'd murder a man for a piece of bread; and don't forget it, I'll make 'em pay for all this, I'll get square yet, believe me." That man was certainly far more to be feared after having been put in the "cooler" to "meditate upon his sins" than before he was sent to prison. People are slowly beginning to awake to the fact that a prisoner is a human being like ourselves, in fact our brother; and a noted prisoner once said to me: "Go and tell the world that we are human after all."

There are a few fine men to-day who are strenuously trying to make the world understand the awfulness of all these present conditions; let us see to it that we stand by and give them all the help we can. Surely it is our duty to aid in every way, both from a moral and economic point of view. It certainly can never be right to stand idly aside and allow

another human being to be tortured and starved, to be placed in such conditions that disease shall slowly waste away his body or cause him to lose his mind or his sight, which has occurred again and again. The man has his karma to work out; but what about the karma we are storing up for ourselves by countenancing these barbarities, and who can tell what opportunities of service he is letting slip by unheeded?

How many of us realise that there are 16,000 prisoners released each year in the United States, coming out revengeful and incompetent to earn an honest living. These prisoners drift back into crime, corrupt their associates, and return to prison, a continued burden on the taxpayer. Can anyone conceive a more disastrous and wasteful policy? Wastage of men, wastage of money. And yet how few will take the trouble to gauge all this! All that the ordinary man in the street thinks, is that if a man transgresses the law and *gets caught*, he deserves all he gets. It savours mightily of the old Pharisee and not a little of the ostrich.

It would be well to remember that temptation comes to us all, sometimes in a gross way, sometimes very subtly. Who can say: "I never fall"; "I never give way to temptation." One may never steal or murder in the flagrant way which causes men and women to be imprisoned; but how many of us remember that a great Teacher tells us that "an evil thought is a crime". We little realise how far-reaching a thought is; it can even be the instigator of murder. There are no truer words than: "As ye sow, so shall ye reap"; and we have need to contemplate these words in all our actions of life, and not least in this matter of prison reform. What are we sowing in this direction? Unconcern and disinterestedness, or help? A community is made up of individuals; therefore, if the community acts wrongly, it means the individual is responsible. People are very apt to leave all things of a troublesome nature to what is termed "they".

Now the question comes : knowing the evil, what can we do to better these conditions ? Mrs. Besant says :

We should not punish our criminals but cure them ; we should not slay them but educate them. We should try and see the very point at which help is needed, and then there will be the wisdom to reform instead of to punish.

Wise words indeed, and which sum up the whole matter. Let us then work for an improved prison system, one based on Brotherhood, not built on any one personality, but on the broad principles of overcoming evil with good wherever we find it, drawing the best out of a man by trying to understand him and the causes of his crimes. Let us get at the root of things, study his mental and physical conditions, environment, training and tendencies. To those of us who are Theosophists such study will naturally be much helped by our knowledge of evolution, and will therefore make us so much more understanding and tolerant. Another form of help is by correspondence, which brings the personal touch with the individual prisoner. Those of us who know the world, its pitfalls, its temptations, and *our own frailty*, can we not send some teaching, some message of hope ? Some sunshine, to a man or woman who has lost touch with or never known human love and sympathy, and thus light the Divine Spark in their heart ? --and don't forget that every man has it, difficult as it may be to find. It will depend on your own magnetism to find it.

When one realises the many hours a prisoner has to think, and then what those thoughts can be, you find that they are only an intensifying of the old ones through reiteration and similar thoughts around him. How little chance for higher thought or of *anything* to teach him the better side of life, which will give him liberty, true liberty, not take it from him !

Correspondence can be and is of the greatest possible benefit to prisoners, but here again discrimination and common sense must be used. Let me say emphatically

that any correspondence of the ordinary trivial kind can lead nowhere, and is to be deprecated in every way. One must remember that one is dealing with a sick mind. One must guard against abuse, against sentimentality, and against deception. There must be judgment and common sense combined with true Brotherhood, never allowing familiarity to overstep courtesy. Ring true, and try and get the true ring from your correspondent. As a rule they are very keen to sense a writer. Let letters be bright and uplifting, not heavy and uncongenial, and try to "put yourself in his place". One has to remember that, as a rule, prisoners are shrewd and keen in all worldly ways, but are as little children upon higher things; and I have seen grown men look in my eyes with the simplicity of a child or the trusting look of a dog, when higher things were being discussed. In Elsa Barker's book, *Letters of a Living Dead Man*, it is said about one on the other side: "He was not good because he was not loved enough"; and this seems so much to apply to so many around us to-day. Let us love more then, and we shall surely accomplish much in our endeavour to lift some struggling brother. Perchance we have had such love given to us for our helping; let us pass it on. Dean Kirchner said to the men at Sing Sing in the presence of many outsiders: "We are all trying to better our lives and to work out the many problems of life, just as you outside are doing; but remember we are handicapped in a way you are not, and what is difficult to you is doubly difficult to us in here. Don't think we have all the vices and you the virtues; there are many fine and noble things to be found behind the penitentiary walls." Shall we not seek them and find them, and give them proper environment and room to grow?

E. M. Green

P. S.—I enclose some letters, etc.

[With this article was enclosed a typical letter written to the author by a prisoner, together with some verses, of no mean merit and of tragic significance, also from a prisoner. We append extracts from another enclosure, a circular issued by the National Committee on Prisons.—ED.]

THE OLD PRISON SYSTEM

The old prison system was based on the theory that punishment must fit the crime, without regard to the individual who commits the crime, the so-called criminal. Solitary confinement in iron cells, inferior and insufficient food, the lockstep, the shaven head, the strait-jacket, the lash and the dungeon, have been devised to repress the evil in the man. The reverse has been effected. The good in the man has been crushed; the evil intensified by the resentment at the injustice of society. Prisoners, guards, wardens, society, none have escaped the degrading influence.

“I did not go to the Protectory for stealing,” stated James Dale, at the meeting of the Mutual Welfare League in Carnegie Hall, on the evening of February 13th, 1916, “but in the Protectory I learned how to steal, and where to steal, and when I got out, I did steal.”

“I was not sixteen when, for stealing, I went to Elmira. I went three times before I got enough. Each time I came home feeling that the world owed me a living, and it was for me to collect it.”

“Say, Tom, I can tell you one thing,” a prisoner remarked to Thomas Mott Osborne shortly after the organisation of the Mutual Welfare League in Auburn prison, “the State of New York has never made anything out of me.”

“How did you manage it?” Mr. Osborne asked.

“Well,” he said, “I soldiered all I could, and then I destroyed all the work I could get hold of.”—(“Prison Efficiency,” an address by Thomas Mott Osborne, reprinted from the Efficiency Society Journal, November, 1915.)

Charlie was first convicted and sent to Elmira Reformatory as the result of an accident. He felt “not guilty,” was hard and rebellious, always in trouble and subjected to every punishment inflicted in Elmira. He grew to hate the man who punished him, and determined to kill him when he got out. He got out, and killed his man. The evidence being weak, he was induced to plead guilty to third degree manslaughter, and was sentenced to ten years in Sing Sing.

In prison he became an expert burglar, and soon after his release from Sing Sing served another term for burglary. While serving this sentence, he was talking over his life with a fellow-prisoner one day, and told how and why he killed the man.

“Say, Charlie, are you sorry you did it?”

“No,” snapped Charlie, “you bet I’m not. I used to be, but when you’ve been in jail as long as I have, you’ll find you’re not sorry for anything.”

THE NEW PRISON SYSTEM

In many States benevolent wardens are extending privileges, and finding the men worthy of the trust placed in them. So far this has developed law-abiding slaves. This so-called “honour system” is a step between the old prison system and the new. The strength of the new system lies in developing men for freedom by placing them in a position of mutual responsibility where they can prepare for liberty.

The Mutual Welfare League, which is the basis of the new system, is an organisation among the prisoners through which they assume responsibility for much of the discipline of the prison. Branches of the League have been organised in Auburn and Sing Sing Prisons, New York State, and the Connecticut State Reformatory. Since the organisation of the League in Sing Sing, the physical appearance of the men is better; their mental condition is better; the output of the industries has increased 21 per cent; dope has been practically eliminated; discipline is better, the number of wounds dressed in the hospital during 1914 having decreased 64 per cent from previous years.

The test of any prison system lies in the men who come out. That the new system stands the test is best exemplified by the statement made by Judge William H. Wadhame, of the Court of General Sessions of New York City, at a meeting in Carnegie Hall, New York, January 17th, 1916:

“I had been examining the men who came before me as old offenders, for a number of months, looking for the man who had come from under the influence of the new system. I thought I had one a month ago, and called him up and said:

‘You have just come out of State Prison?’

‘Yes,’ he said.

‘How long have you been out?’

‘Four months.’

‘Where did you come from?’

‘Dannemora’ (a prison in New York State where the old system still exists).

I had another shortly afterwards who had been out two weeks and returned to crime. He also came from Dannemora.

Last week I had a third man. I called him up, but he too had not come from Sing Sing (which is under the new system). I have not had one single man come before me for sentence who has come out of Sing Sing since the League was organised.

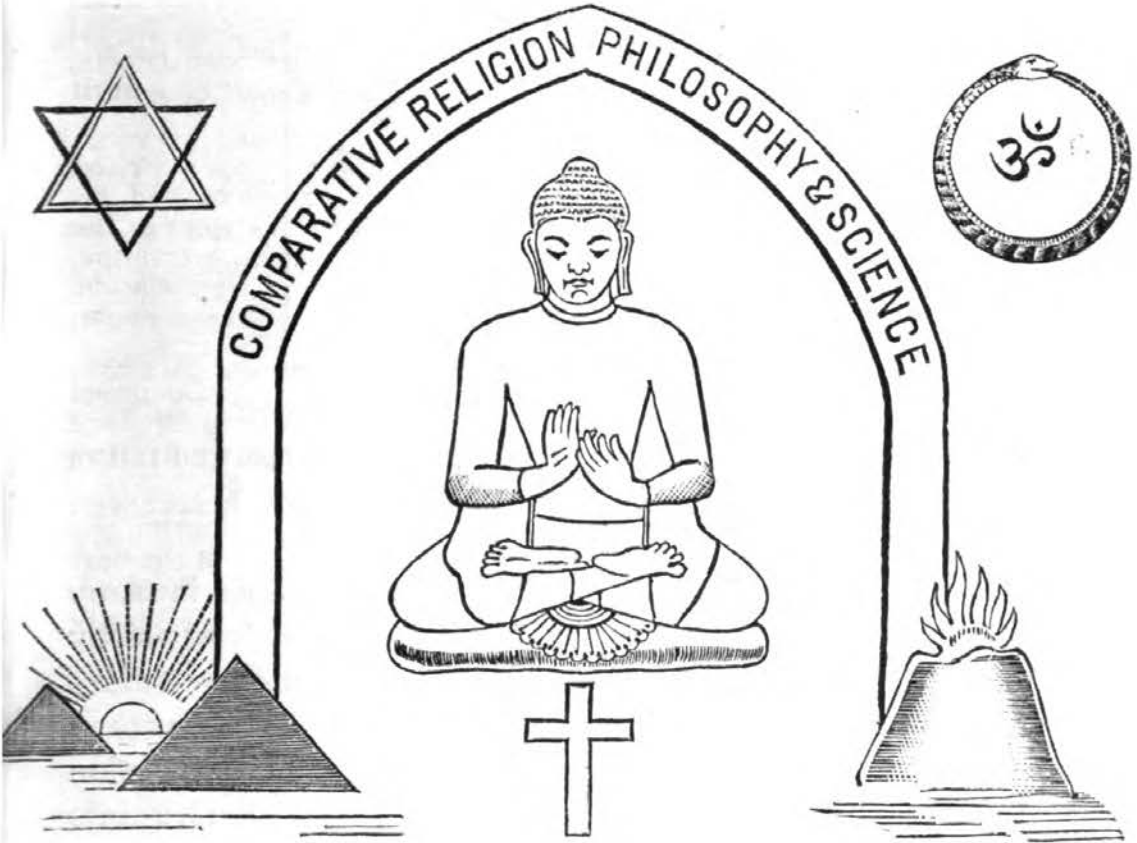
The Osborne or New System is the best insurance against the re-commission of crime.”

The causes of crime are many and even to-day are not fully understood. The mental and physical condition of the individual, environment, training and inherited tendencies, are known factors. Further scientific research will disclose many disharmonies in our frail human mechanism which lead to anti-social acts. Scientific methods should be employed to alleviate or, if possible, effect the cure of these defects, and the birth of the unfit prevented by the segregation of those unfit for parenthood.

Prison reform must come from the prisoners. The New Prison System gives the prisoner opportunity for self-expression and responsibility. His efforts must be supplemented by the work of the scientist, by industrial training with wage and academic training, correlated with the industrial. Religious opportunity must also be afforded in the prison, and above all, the ex-prisoner who comes out, determined to make good, needs the friendly aid of the Churches.

The spirit of the new prison system is *brotherhood*. The creed of the underworld is "To be true to a pal". The Mutual Welfare Leagues are developed on this principle; the members are pals, true to one another.

The new system is not built on any one personality, but on the broad principle of overcoming evil with good, of drawing out the best in the man, and through his loyalty to others, his desire to make good, crushing the evil. The motto: "*Do good; make good,*" is surely acceptable to faithful men and women of every creed.



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.

(Continued from page 53)

II. THE RISE AND FALL OF CIVILISATIONS

IN Fig. 12 we have a picture of the world to-day. In the many lands—north and south, and east and west—live many peoples of diverse races and creeds, and a study of their race-characteristics and customs is one of great fascination. The

study of peoples, so far as their bodily characteristics are concerned, is called Ethnology. We shall be better able to

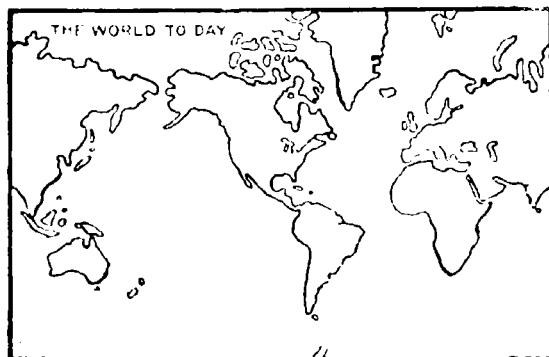


FIG. 12

understand what Theosophy teaches as to the rise and fall of civilisations, if we first study what modern scientific research tells us of the living races of mankind.

The peoples of the world to-day can be classified in many ways, and among them, two are recognised as trustworthy guides. It is found that the shape of the head and the texture of the hair are two fairly safe methods of classification, as they are characteristics that pass on from generation to generation with but little modification. Peoples are first divided into three groups according to their "cephalic index," as either dolichocephalous or long-headed, or brachycephalous or short-headed, or mesaticephalous or medium-headed. The "cephalic index" is that figure obtained when the maximum breadth of the head is stated as a percentage of its maximum length. The breadth in any units, multiplied by one hundred and divided by the length in similar units, gives the index. When the result in any given individual is below seventy-five, he is called dolichocephalous or long-headed; between seventy-five and eighty he is mesaticephalous or medium-headed; and above eighty he is said to be brachycephalous or short-headed.

The second method of classification, according to the texture of the hair, is due to the fact that hair may be woolly

and kinky, or curly and wavy, or straight and smooth. In woolly hair, each hair is flattened like a ribbon, and a transverse section under the microscope is seen to be a flat ellipse. Smooth and straight hair is not flattened out, and a microscopical section shows it to be circular. Wavy and curly hair is midway between the two peculiarities of oval and circular, tending more to the former than to the latter. It is these structural characteristics that make hair either woolly, or straight, or wavy.

These two methods of classification, according to the cephalic index and according to the hair, are summed up in Fig. 13. Broca's classification shows us three main types of

ETHNOLOGICAL CLASSIFICATION	
BROCA	<p>1 <i>Straight-haired</i> (a) <i>Long-headed: Eskimo</i> (b) <i>Short-headed: Red-Indian, Peruvian</i> <i>Mongol, Malay, etc</i></p> <p>2 <i>Wavy- or Curly-haired</i> (a) <i>Long-headed: Anglo-Saxons-Scandinavians</i> <i>Basque, Berber, Semite, Indo-Aryan, Nubian</i> (b) <i>Short-headed: Finn, Kelt, Slav, Iranian</i></p> <p>3 <i>Woolly-haired: Bushman, Kaffir, Negro</i></p>
FLOWER AND LYDEKKER	<p>1 <i>Ethiopian: Negroid, Melanesian, Negro, Bushmen</i> <i>Australian</i></p> <p>2 <i>Mongolian: Mongols, Malays, Polynesian</i></p> <p>3 <i>Caucasian:</i> (a) <i>Light-haired: Slav, Teuton, Fair Celts</i> (b) <i>Dark-haired: Of Southern Europe, Arabs</i> <i>Hindus, Afghans</i></p>

FIG. 13

peoples. No race in all its individuals follows one type only; in each may be found long-headed or medium-headed or short-headed individuals; but one of the three types will predominate, and according to that will be the classification of the race. Sometimes, however, even though the hair will be a sure indication of classification, a race may be so mixed that the ethnologist is uncertain whether it should be labelled medium-headed rather than long-headed or short-headed.

The classification of Flower and Lydekker is but little different, though it takes also into consideration the facial angle, the colour of the hair and skin, and other physical peculiarities.

It is noteworthy that both these systems of classification give us in the world to-day three principal types of races: (1) the Ethiopian type, dark-skinned, almost black, with thick lips, head tending to be dolichocephalic, and with black, woolly hair; (2) the Mongolian, with high cheek bones, yellow or reddish in complexion, black hair, straight and smooth, and, in the men, scanty on the face; (3) the Aryan or Caucasian, either white or brown, with hair curling or with tendency to curl, in colour flaxen, brown, black or "carroty".

We have excellent examples of the Ethiopian type in Figs. 14 and 15.¹ The woolly hair, the broad nose and thick lips, are prominent in these peoples. Though these two individuals, chosen as examples of their race-type, are not handsome according to our standards of beauty, nevertheless they are not repulsive. Fig. 14 shows strength and dignity of a kind, while Fig. 15 shows a rugged but artistic modelling that would have delighted the eye of Rodin.

Figs. 16, 17 and 18 give us examples of the second type. We have it in a crude form in Fig. 16, which is that of a Red Indian "squaw" from British Columbia, with her high cheek bones and long, lank hair; and the strong admixture with the earlier type, the Ethiopian, is seen in the peculiar shape of the head. More typical of the second type are Figs. 17 and 18; in the former we have a Red Indian chief of South Dakota, and in the latter a Chinese Mandarin of Peking; the high cheek bones and the smooth, hairless face show us at once to what type they belong.

When we come to the Caucasian races, we have a type nearer to our modern standards of the beautiful. We have two representatives in a Hindu (Fig. 19), and in a dark-haired Irishman of the northern Celts (Fig. 20). In the Aryan or Caucasian races we have probably the highest forms, not only in beauty of structure, but also for quick response to

¹ These two figures are reproduced from *Knowledge and Scientific News*, by courtesy.



FIG. 14



FIG. 15

LEMURIAN TYPES



FIG. 16



FIG. 17



FIG. 18

ATLANTEAN TYPES



FIG. 19



FIG. 20

ARYAN TYPES

external stimuli and high sensitiveness to the finer philosophical and artistic thoughts and emotions.

The peoples of the world to-day have their civilisations ; but no nation continues for ever, and the fate of Nineveh and Tyre, of Greece and Rome, will be the fate of all. Some will vanish utterly, leaving hardly a trace ; others, like Greece, will leave to mankind a mighty message of the art of life. Something of the rise and fall of civilisations we may know by the study of history, but in historical studies we see the past through a refracting medium of time and tradition, and we can never be fully certain that our conclusions are not limited or erroneous. Yet without the study of the past of humanity, we cannot judge of the present or construct the future, and our philosophy of life cannot be true to fact.

Theosophy opens a new way to study the civilisations that have been, a method in which, for the time, the past is annihilated, and in which written records or traditions need have no part. Difficult as is this subject to expound, yet an attempt must be made, for it is one of the fundamental truths of existence, to which we shall have to refer again and again in the course of this exposition of Theosophy.

In Section I it was mentioned that behind all life and form, as their heart and soul, is a great Consciousness. It is HIS manifestation that is the evolutionary process, and "in Him we live and move and have our being". Of HIM, Theosophists to-day speak as the LOGOS. To that Consciousness there is no past, and what to us has been, is with HIM an event that is happening even now. To the LOGOS, the past is as the present, and the event of each moment of past time is still happening in HIM, is still a part of HIS present Self. Mortal mind can little understand the "Eternal Now"; and yet it is one of the greatest of truths, which, when grasped, shows new values to all things.

Mysterious and incredible as is this "Eternal Now," yet man too may know something of it. Man, the individual, evolving soul, is in truth in the image of his Maker, and what HE is in HIS fullness now, that man will be some day. Hence it is that, by a certain development of faculties latent in the human consciousness, men can touch even now the fringe, as it were, of the Consciousness of the LOGOS, and so, with HIM, see the past as happening even now. It is no picture that passes before the vision of the investigator, no panorama that unveils itself before him, as on a stage; it is an actual living in the so-called past. He has but to select that part of the "past" he desires to investigate, and he is of it, and in it. Does he desire to see the earth before its crust has solidified? Then he lives millions of years ago, and round him is the earth with its seething molten metals, and he can watch what is happening, hear the explosions, and feel the heat and the pressure. And this in no dream condition, but just exactly as he may go into a busy thoroughfare to-day, hear the roar of the traffic, watch the people as they go to and fro, or look up at the sun and the clouds, and note whatsoever thing interests him. Does he desire to hear an oration of Pericles or see a triumph of Cæsar? Then he is in Athens or in Rome; the life of that day is all around him; he hears the musical Greek or the sonorous Latin; he watches the actors in life's drama of those days. The Book of Time is spread out before him, and it is for him to select an event that, to us, has been a thousand years since; and, as he puts himself in touch with the memory of the LOGOS, the past is the present for him, and he may study it with such faculties as he has to-day.

Theosophical investigators, of present and past generations, have thus investigated the past of the earth, by watching the Record in the memory of the LOGOS; and much information, gathered in this way, forms a part of Theosophical

teaching. What they have found in their researches into past civilisations is as follows.

Long, long ago—over one million years ago—the distribution of land and water was as shown in Fig. 21, the dark, shaded parts representing land. We know that the surface of the earth is changing all the time, with here a coast-line slowly sinking, and there new land rising out of the waves ; but how

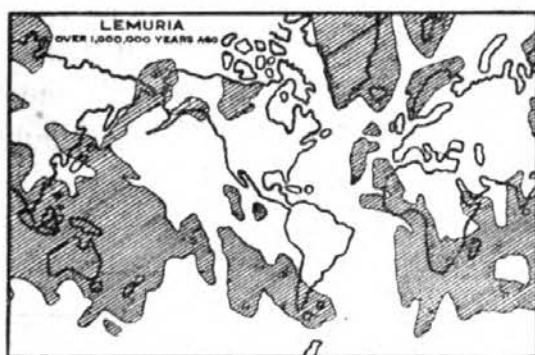


FIG. 21

may anyone know exactly what was the distribution of land and water a million years ago? It is this that is possible ; first, by watching the Record, and secondly, by study in the museum of the Adept Brotherhood. The Hierarchy, or the Great Brotherhood, mentioned in the Introduction, has preserved, from the day man began his habitation of the earth, fossils and skeletons, maps, models and manuscripts, illustrative of the development of the earth and its inhabitants, animal and human. To those who, through utter renunciation of self and service of man, earn the privilege, the study of past forms and civilisations in this wonderful museum is of never-failing delight. There, the Theosophical investigator finds models in clay of the appearance of the earth long ago, before this or that cataclysm, patiently constructed for the guidance of later generations of students by the Adept investigators of past civilisations. The maps of Figs. 21-24 have been drawn after survey of the land and water by

watching the Record, and after checking such survey with the globes in the museum of the Brotherhood.

As we look at the map of Fig. 21, we see that most of the land to-day was under the waves then, while most of the land of those days has sunk below the sea, leaving here and there remnants, as in Australasia, and in parts of other continents. The great continent that is seen to extend along the equator, covering much of the present Pacific Ocean, is called Lemuria by the students of Theosophy, the term being taken from the naturalist Sclater, who held to the existence of some such continent, because of the unusual distribution over wide territories of the Lemur monkeys. Even in the days of Lemuria, men peopled the earth, and the Lemurian peoples were of our first type, in Figs. 14 and 15. The Ethiopians and the woolly-haired races to-day are remnants of the ancient Lemurians, with little change of type, except a diminution of stature.

Slowly, as years passed, the configuration became as in Fig. 22. Where the Atlantic Ocean is to-day, there existed once upon a time a continent, which Theosophists, following

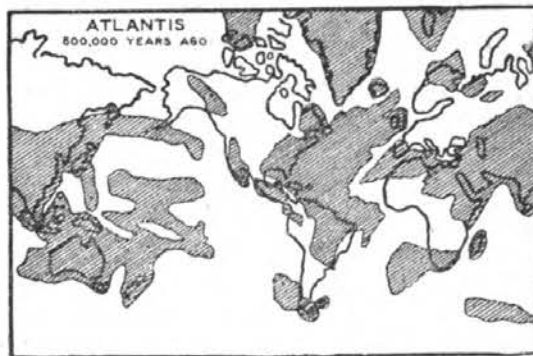


FIG. 22

Plato, call Atlantis. It was on this continent that there arose the second type of the peoples whom Flower and Lydekker have called Mongolians—those with smooth hair and high cheek bones. From their original home in Atlantis they migrated in

all directions, and give us to-day the millions of China and kindred peoples, and the fast-disappearing Red Indians of North and South America.

By the time of the map in Fig. 23, Atlantis and the remnants of Lemuria have changed in outline, and as we come



FIG. 23

to the days of Fig. 24, there remains of the once vast continent of Atlantis but a large island in the Atlantic Ocean. In 9564 B.C. mighty convulsions destroyed this last remnant of Atlantis, and the island went down under the sea, creating a huge tidal wave that swept the lowlands of the earth, and left in men's minds the tradition of a vast, devastating "flood". As Atlantis



FIG. 24

sank under the waves, other parts of the earth, such as the desert of Sahara, rose up; and what was once an inland sea of Central Asia, became what is now the Gobi desert, and the earth took on more or less its appearance of to-day.

That Atlantis is not a mere myth, is easily seen when we look at Fig. 25. It gives us in outline the bed of the Atlantic Ocean, as mapped out according to deep sea soundings. Round

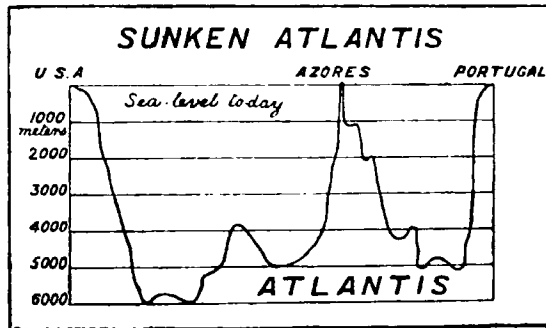


FIG. 25

the Azores, the land does not slope gently down, as in the ordinary coast lands, but descends precipitously; when Atlantis was above the level of the ocean, the present Azores were the inaccessible, snowclad tops of the highest mountain-range of the sunken continent.

Long before the destruction of Atlantis, however, round the southern shores of the Central Asian sea, a new race of men had sprung up, the Aryans or the Caucasians, our third type, of Figs. 19 and 20. Southwards and westwards they spread, becoming Hindus and Persians, Greeks and Romans, Celts and Teutons.

Thus in Lemuria, Atlantis and Asia arose the three races whose descendants people the earth to-day.

Theosophy teaches that the rise and fall of civilisations is not a mechanical development, "a Chequer-board of Nights and Days where Destiny with Men for Pieces plays". Nations come, and nations go, according to a Plan. The LOGOS, from the beginning of human existence, has planned what races, and what religions and sciences appropriate to them, shall appear one after the other, and HIS agents on earth, the Great Brotherhood, carry out HIS plan. It is the Adept Brothers who, using all nature's forces, visible and invisible, direct the evolutionary process throughout the millions of years. In the Brotherhood, for each great Root-race with its definite type, there are

two Adepts whose work is its destiny. One is called the *Manu*, who directs the physical development of the race, forming the new race-type by modification from that already existing, according to the plan of the *LOGOS* set before him. The *Manu* it is who guides the migrations of the race, gives each people its polity, and directs each to do its appointed work. The other guardian of the race is its *Bodhisattva*, or *Spiritual Teacher*, who watches over its intellectual and emotional development, and arranges for each people such religions, arts and sciences as shall enable it to play its rôle in the drama written by the *LOGOS*.

Following the plan of the *LOGOS*, during that period of time in which humanity evolves on earth, seven great race-types are made to appear, called "Root-races". So far in the evolution of men, only five of the seven have appeared, and of them the first and the second appeared so long ago that they have left no direct descendants.

Each Root-race has seven modifications, called "sub-races". A sub-race has the fundamental characteristics of the Root-race, but it has also some tendency or modification peculiar to itself. In Fig. 26 we have the names of the three

ROOT RACES & SUB RACES						
III LEMURIAN	II ATLANTEAN	V ARYAN	VI	VII		
4)						
5) Negro-Negrit						
6) Negrito						
7)	1. Rimaahel					
	2. Tlavatl					
	3. Taltic ^{Melanes} _{Polynes}					
	4. III Turanian Chinese					
	5. Original Semite	1. Hindu-Egyptian				
	6. Akkadian	2. Aryan Semite				
	7. Mongolian	3. Iranian				
	Japanese-Malay	4. Celtic				
		5. Teutonic				
		6. Future American	1			
		7.		2		

FIG. 26

Root-races and their sub-races, whose representatives we have seen in the three race-types already studied. The

Third Root-race is the Lemurian, and its earlier sub-races, the first, second and third, have left no trace at all. Negroes, Negritoes, Negrilloes, and other woolly-haired peoples, represent the later sub-races of the Lemurian Root-race. Hardly ever is a Root-race to be found now quite pure, but though it may have intermingled with other races, usually it still shows its peculiar characteristics.

From the seventh sub-race of the Lemurian, the *Manu* of the Fourth Root-race developed the new Root-race, the Fourth or the Atlantean. It too has its seven sub-races. Of the first and second sub-races no pure descendants are living, but the skeleton of the "Furfooz man" is a fair specimen of the first, and that of the "Cro-Magnon man" of the second. The Toltec sub-race still remains in the pure Peruvians and in the Aztecs and in the Red Indians. The fourth migrated from Atlantis, and went eastwards, past Babylonia, along the Yellow River into the plains of China. They are represented in certain parts of China to-day by a tall, yellow Chinese race, quite distinct from the seventh sub-race Chinese. The original Semites, the fifth sub-race, have left their descendants for us in the pure Jews, and in the Kabyles of North Africa. The sixth, or Akkadian, were the Phœnicians, who traded in the Mediterranean seas; and the seventh, or Mongolian, was developed out of the fourth or Turanian on the plains of China, and spread, to become the modern Chinese. Two races, the Japanese and the Malays, belong hardly to any special one of its sub-races, having in them the mixture of two or more. With the Japanese especially, it is as though they were a last ebullition of the whole Root-race, as a final effort, before the energies of the race began to subside; and hence they possess many qualities that differentiate them from the seventh sub-race, the Chinese.

From the fifth or original Semite sub-race of the Atlantean, the *Manu* of the Fifth Root-race evolved his new type. The Fifth or Aryan Root-race also has its seven subdivisions,

but so far only five of them have appeared. Of the first are the Aryan Hindus, as also are one type among the Ancient Egyptians—that to which belonged the upper ruling classes. The second is the Aryan Semite, distinct from the original Semite, and it has its Aryan representatives to-day in the Arabs and the Moors. The third is the Iranian, to which belonged the Ancient Persians, and whose descendants are the Parsis to-day. Of the fourth sub-race, or the Celts, were the ancient Greeks and Romans ; and to it belong their modern descendants in Italy, Greece, France, Spain and elsewhere, as do also the Irish, the Scots, the Welsh, the Manx and the Bretons.

To the Teutonic sub-race belong the Scandinavians, the Dutch, the Germans, the English, and their descendants all over the world. By an intermingling of several sub-races, the Manu of the Race is developing the sixth sub-race, which is called in the diagram the “ Future American ”. It is now in process of formation in the United States and in Australia. The seventh sub-race is also yet to come, and will in course of time be developed in South America.

The Manu of the Sixth Root-race will develop his future type later on from the sixth sub-race of the Aryan, and thousands of years hence the Manu of the Seventh Root-race will develop his new type from the seventh sub-race of the Sixth Root-race.

Root-races and sub-races play their rôles in the drama of the LOGOS, in order to give experiences to us, HIS children, whom HE sends to be born in them. For that it is, that the Manu brings about differences in his sub-races of colour and other physical peculiarities, places them among mountains or by the sea ; for that it is, that the Bodhisattva of the race sends to the sub-races different aspects of the one Truth, in the many religions and philosophies which appear in them under his guidance.

In Fig. 27 we have something of the characteristics of the races, and to understand the significance of the table let us

RACE CHARACTERISTICS	
ATLANTEAN	ARYAN
1 Rmoahal-Giants-Mahogany-red	1 Hindu-Philosophic
2 Davatti-Mountaineers-Red-brown	2 Egyptian-Practical
3 Toltec-Administrators-Copper-red	3 Aryan Semite-Tribal
4 Turanian-Colonists-Yellow	4 Iranian-Poetical
5 Original Semite-Fighters-White	4 Celtic-Emotional-Idealistic
6 Akkadian-Sea-faring-Traders-White	5 Teutonic-Commercial-Scientific-Individualistic
7 Mongolian-Farmers-Yellow	6 Future American-Intuitive-Coöperative-Fraternal

FIG. 27

imagine a soul as he is born in sub-race after sub-race, in them all. Starting with a birth in the first sub-race of the Atlantean, what strange experiences he would have as a primitive, giant-like man; and then how different those as a mountaineer, taciturn and hardy, sensitive to changes of sun and cloud. In a birth as a Toltec, in Atlantis or Peru, his life would be as an administrator of some kind in the wonderful patriarchal government that was the glory of the Toltecs; he would have thrust upon his shoulders the welfare of a village or province, would be trained to sink his individuality in some life-work for his fellow men. As a Turanian colonist, he would know of wanderings in search of new lands, of the struggle to tame nature in a new settlement. As an original Semite, he would be first and foremost a fighter, who developed quickness of decision and was taught that his life was not his, but belonged to his tribe. As an Akkad, he would know something of the magic of the sea, the need to sense the psychological moment in the disposal of his wares, and would develop much mental strength in business competition. And then as a Chinaman, a farmer, hardly leaving for a day his ancestral farm, how intimately he would know a few of his village, might share

their griefs and sorrows, and learn much of the inner meaning of life away from the turmoil of war or trade.

Imagine how different, too, would be the soul's experiences in those same sub-races, should he then be born in each in a woman's form, with a woman's duties; new standpoints and sensibilities would be developed, for the lack of which surely a soul would be all the poorer.

Following the soul's journeyings in rebirths, let us watch his entrance among the Aryans. Surely a life in India would leave an indelible mark on him, giving him something of the Hindu philosophical and detached view of life. Later, in Egypt of old, among its practical and happy people, not given to dreams, he would develop another phase of his nature. As an Arab, born in the bosom of the desert, would not that desert leave an impress upon the soul, in a quick sensitiveness and in the sense of the peopled solitude and the vastness of nature?

As an Iranian, he could not speak but his thought would take poetical form, and even if he had nothing of poetry in him, a life as an Iranian would put him into touch with another phase of life. Then as a Celt—as a Greek of Athens perhaps—what a new conception of life he would have, believing that the gods are everywhere on sea and on land, that he was descended from them, born to make an art of life, to have as his ideal to know something of everything, and so develop a rounded nature and a health of heart; or as a Roman, firm in the conviction that religion and the family and the State are one, with his deep sense of law and reverence for it, and a readiness to obey, in order that he might learn how to rule; or as a Frenchman or an Italian, sensitive and quick to respond to emotions, dazzled by ideas *because* they are ideas, irrespective of material considerations; or as an Irishman, perhaps a descendant of the Tuatha de Danaan, with his dreams and intuitions, with his exaltations and depressions.

And then born a Teuton, in Scandinavia or England or America—what new qualities would not the soul add to those already acquired? A practical outlook, impersonality through scientific research, conscientiousness through business, and individualism, would he gain; and would not Beethoven, too, and Wagner, and Shakespeare, give him a new message of life?

Of the future sub-race, the sixth, we can already forecast some qualities: fraternal, as in the American conception of the relation of parent and child; co-operative, in combining and merging in business and in the work of material development; intuitive, with an ability to approach anew the world problem, untrammelled by the traditions of the old world, and a delight in sunshine and open air and in all things which bring men together in congregations.

Thus civilisations rise and fall, and develop this or that quality; but the meaning of it all is Reincarnation. They come and go, only to give us training-grounds for the experiences we need life after life. Our Father in Heaven makes them out of the dust, lets them play their part, and sinks them under the waves or destroys them in a fiery cataclysm; but they are all only scenes in the drama which HE has written for us, HIS children, so that by playing well and truly our rôles in them, we may some day be like HIM.

C. Jinarājadāsa

(To be continued)

HINDŪISM: A POLITY BASED ON PHILOSOPHY

By SRI PRAKASA, B.A., LL.B. (CANTAB.), BARR.-AT-LAW

IN ordinary parlance, what is known as Hindūism is classed in the same category as the various Faiths of the world; it too, like Christianity or Islām, is regarded as a religion, a set of beliefs which its adherents profess, and a set of rites and ceremonies and sacraments which its followers carry out in the course of their daily domestic or social life. Unsympathetic students of Hindūism see in it, from the aspect it assumes in certain classes of Indian society, an amalgam of gross and even immoral practices, and of fantastic notions of right and wrong, accompanied by beliefs in all sorts of beings said to be possessed of powers, both good and evil. Sympathetic students and observers, on the other hand, see in the teachings of Hindūism some of the finest expositions of subjective thought, and examples of the most profound and incisive penetration into the deepest depths of philosophical speculation. Between these two sets of critics come various grades of observers, ranging from travelling sightseers to comparatively careful students, who judge of Hindūism from the Hindūs, and see in India the existence of society in a peculiarly primitive condition, relieved here and there, mainly in the large towns, by the presence of all the amenities of "civilised" life, with Indian ladies and gentlemen in the imitated habiliments and the self-imposed trammels of life as lived in the modern West, from breakfast to supper. As Lord Morley has put it, we see in India a society in all stages from the fifth to the twentieth century.

So much for how others see us. As to how we see ourselves, it is difficult to say. Few of the followers of Hindūism seem to have any clear idea of what they are following. It means different things to different individuals, and no one can point out any particular book, as a Christian or a Mussalmān can do, giving all his beliefs and practices.

In this conflict of opinion and consequent confusion, it would be ambitiously venturesome for anyone to attempt to give an interpretation of Hindūism. Still, it may be worth while that such attempts should be made from time to time. As one such interpretation, it may be permissible, while recognising that every one of the opinions summarised above has a substratum of truth, to think that Hindūism is not simply a set of foolish beliefs and meaningless rituals, nor a system of merely speculative thought, but an attempt at the organising and ordering of human society on the basis of a philosophic conception of the nature of man, of the relationship of man and man, and of the position of man amidst the surroundings of this world and of the next; and to hold that Hindū society of to-day is either a survival, in a degraded form, of an ideal system, or an expression of largely unsuccessful or wholly fruitless, though persistent, efforts to reach an ideal all too high, and far beyond the grasp of the average man.

To this view, Hindūism is neither a religion nor a philosophy, neither animism nor pantheism, but a system of life which recognises that every human being born on earth comes as a child of the ages with countless births and deaths credited to the account of his experience, and is here as a result of what he has done in the past, and for the purpose of doing things which may work off the evil effects of the undesirable in his past and lead him on from life to life, on the endless ladder of spiritual evolution, to the desired goal. To this end every man must fulfil his duty to himself, to society, and to

all those forces that make him what he is. According to this doctrine, man is not a newly-created soul, but is placed time after time, in accordance with his own inmost nature, by the laws of Karma, in circumstances that are most suitable for his self-development and self-realisation. The performance of his duties—however humble—properly and honestly, will ensure better and better opportunities at every stage for an ever-nearing attainment to that condition which the human heart has longed for, in all ages, as the more or less vaguely conceived *summum bonum*, the condition of perfection and final emancipation from all limitations.

In this scheme of things there is no room for the belief in the so-called equality of man, a patently false and artificial belief, evolved by the modern West despite the most obvious fact that no two beings are actually equal in any of Nature's manifold endowments: shape, size or sex; health, strength or intelligence; and that no artificial "equality of opportunity" can undo Nature's indelibly stamped mandate. Hindūism, therefore, starts with the basic principle of the inequality of man; and while in no way desiring to put artificial checks in the path of any individual towards his self-improvement, it exhorts every one, as far as possible, to adhere to his own duties and functions, *assigned in accordance with a scientific scheme of communal organisation*—and organisation necessarily means division of duties—to perform these well, and to await the arrival of other occasions with confidence—for they are bound to come—wherein there will be every possibility for the taking up of other duties and functions and for wider and fuller self-improvement and self-development.

Thus Hindūism has psychologically divided society into four classes, to fulfil the four great functions of life: of the priest and teacher; of the warrior and protector; of the merchant and industrialist; of the manual worker and general

helper or servant. Briefly, this division ensures all departments of the world's work being done without that rancour, that ferocity of blind competition, the excess of which makes life an unmitigated curse. As Hindūism does not recognise that the individual is for the world, but holds that the world is for the individual, wherein he is to find scope for his work and his self-manifestation, it has divided the individual's life into four natural stages, paying every possible regard to both physiological and psychological demands: the stages, namely, of the student and the learner; of the householder and the man of affairs; of the public worker, retired from self-benefiting competition, and in a position to keep on other-benefiting co-operation; and of the recluse and ascetic, thinking mostly of his and of humanity's spiritual welfare. Just as Hindūism prescribes different duties to different castes (with appropriate livelihoods and rewards for each), so it prescribes different duties for the different stages in the individual's life. Unlike Buddhism or Christianity, Hindūism does not content itself with enunciating a few standing precepts and injunctions in the nature of universal rules of conduct holding good at all times and in all circumstances, but says, in detail, that the duty, the conduct, varies with variations of time, place and circumstance. This may be regarded, by the hasty, as a compromise with conscience; but it is really the only rational thing to do, if one's Faith is not to remain a mere faith, without any application to practical life, a set of beliefs professed for the mere purpose of professing them, a solemn farce or a pious fraud so far as the affairs of daily worldly life are concerned. Hindūism is not only for the unworldly life and the unworldly-minded: it recognises that the duties of this life are as important as those that conduce to the happiness of the next; rather, indeed, it holds that the two are inseparably connected, and that the right performance of the former leads to the latter; and Hindūism demands,

above everything, that man must fulfil his duties, however humble, however disagreeable and painful even. Thus it has really not one set code of "morality" for all, but different sets of "moralities" or, better to say, "duties" for different persons and different conditions. This is the strength of Hindūism. It will not preach to the soldier on his way to battle: "Turn thy right cheek when thy left is smitten"; but it will say to him instead: "Therefore fight, and turn not back from the field, but strike strongly for every righteous cause." It will not say to the householder: "Give away thy last coat to the beggar and come and follow Me"; but it will say instead: "Earn wealth in the lawful ways, and minister to the needs of wife and children, parents and guests, and all dependents." It teaches only to the recluse what Christianity or Buddhism, as commonly explained and understood, seeks to teach to all and in all circumstances, and because of which a Christian's or a Buddhist's precept and practice can never go together, however noble-minded and conscientious he may be.

Hindūism thus seeks to ensure a full life to all, desires every man to go through all appropriate experiences in this life, and to reserve to the next birth and the next, all such experiences as he could not have in this. It seeks that all individuals should live in an organised and ordered society, in harmony, and with as little mutual friction and competition as possible. Now this is feasible only if, for the majority, birth itself ensures a profession and society recognises his status for and in such profession; while, at the same time, due provision is made for exceptions and changes from one to another "caste" or "class" and profession—in which respect there has undoubtedly been great loss and degeneration in the entire fold of Hindūism.

Hindūism, it is obvious, cannot flourish on the basis of one life only: recurring births and deaths, and the inexorable demands of the law of karma, *i.e.*, physical causation—the obtaining of the fruits of one's deeds—these, together with the

fact of a few main kinds of different temperaments and aptitudes, form the fundamentals of Hindū life and polity. These, indeed, are philosophical and psychological conceptions—not merely ethical and idealistic—and on these is raised the fabric of Hindū society, and the Hindū Faith and practices. Its main purpose is to ensure to every individual his place in the scheme of things; to ensure that the work of society will proceed with as much harmony as possible; that all shall fulfil the duties assigned to them and look to the fruition of their efforts in the other, if not in *this* life; that, for all, the ultimate goal is the same, and that all shall reach it sooner or later. In its real, fundamental principles, it makes no false pretensions: it prescribes no impossible duties; it knows the limitations of human nature and fits its teachings to these; it sees that life's complicated work requires men for all departments, and so looks down on no work, though it does not pretend to bolster up any false notions of the equality of man, and does not insist that persons with very different habits of living must sit together at table—though, it must be confessed freely, the practice of Hindūs in this respect, at the present day, as also in respect of intermarriage, has passed far beyond the bounds of reason. Its conception is truly socialistic and not crudely democratic: it wants all to do their work and get their wages—in various and varying forms—and, if its fundamental principles were duly observed, it would obviate, and indeed make impossible, the present great excitement about depressed and non-depressed classes. Above all, it preaches that none shall abuse his position; that none shall look down upon another; that all shall regard one another as elder or younger brothers and kinsfolk, for all are working for the same goal on different rungs of the ladder, all helping to keep the wheel of life going steadily; that none shall arrogantly show off his wealth or strength or wisdom; that all shall use whatever special gifts they possess, primarily for the rest of

human kind and secondarily for themselves, "eating only the remains of the sacrifice," as the *Giṭā* says; that the learned shall give his learning to all, himself living in poverty, and not misuse it by bartering it for money, or employing it for the deception or the overpowering of less subtle intellects; that the soldier shall defend the State and the hearth and home, not only of his own family but of all within reach, against internal and external aggression, and shall not use his strength to bully the weak and amass fortunes by violence; that the wealthy shall live simple lives themselves and use their wealth for the public good; and that the worker in the field and on the wayside shall do his work with honesty, and not employ his undoubted individual physical strength and the strength of numbers to overawe society and plunge it from time to time into social anarchy.

Look whichever way we may, Hindūism is, above everything, a scheme of social life, a polity, based on certain fundamental philosophic conceptions of the nature and the duties of man, in this and in the after-life; on the desirability of, as far as possible, eliminating unregulated competition and introducing organised co-operation into life; on the indispensability of the fulfilment of all the functions of life; on the urgent necessity for various persons to do their various tasks, at various stages and in varying circumstances, according to varying standards of duty and morality. Hindūism, in short, is not a mere belief, not a mere faith, not a fixed ritual, not a religion in the ordinary sense, but fundamentally—firstly and lastly—a polity, a social organisation based on philosophy and subjective science; and its proper name, as such, is not Hindūism, but "Vaidika Dharma," "Scientific Religion," or "Mānava Dharma," the Duty of Mān.

Sri Prakasa

LEO TOLSTOY

By F. HADLAND DAVIS

THE Kaiser's dentist, in a series of articles in *The Times*, described his impressions of the German Emperor, while Sir J. M. Barrie in *The Daily Mail* has playfully satirised those rather absurd effusions. Leo Tolstoy has had many biographers, but a dentist is not among them, for Tolstoy never went to a dentist. And this is fortunate, for the ideal biographer is not the man who can extract teeth but the man who can write with keen insight and critical discernment. Such a biographer is Mr. Aylmer Maude, who has recently written *Leo Tolstoy*.

To-day we realise only too clearly that Russia has failed Great Britain and her Allies. We have discovered that the "Russian steam-roller," that was going to thunder from Petrograd to Berlin, was not a powerful engine of war, but a toy in the hands of political schemers, many of whom were receiving German pay. The Tsardom has fallen, never to rise again, but in its place a greater terror reigns—the terror of the Bolsheviks. It has been said that Tolstoy was the Rousseau of the Russian Revolution. Thousands have followed Lenin and Trotsky because, holding fast to the teachings of Tolstoy, they desired peace at any price, and despised patriotism and Government institutions. Instead of forming a brotherhood of men, they brought bloodshed. As a religious reformer Tolstoy was a failure. He preached the Sermon on the Mount, and

¹ Methuen & Co. Price : 8s. 6d.

in Russia that Sermon was drowned in the turmoil of Revolution. Tolstoy failed. Russia failed; but the end is not yet. Out of the mud of chaos the flower of peace and true liberty may yet spring.

W. D. Howells wrote :

If Tolstoy is the greatest imaginative writer who ever lived, it is because, beyond all others, he has written in the spirit of kindness, and not denied his own personal complicity with his art . . . He comes nearer unriddling life for us than any other writer.

As a matter of fact Tolstoy was a long way from solving the riddle of life. He made an honest attempt to do so, but he who cannot find the way of peace himself cannot bring peace to others. His turbulent egotism was a stumbling-block. He had followed Christ, but he had not found Christ within him. On his deathbed he cried: "This is the end . . . I give you only this advice . . . besides Leo Tolstoy there are many other people in the world, and you attend only to this Leo . . ." Those words sealed his splendid failure. He had given up much—his wife, his property, his social obligations, but he had not renounced his ego. "Attend only to this Leo" is the cry of an egoist. How widely it differed from the last cry of Pope Leo XIII: "Rest all in Christ." Anna Seuron, a governess in the house of the Tolstoys, has made many shrewd observations. She tells us: "Like a ruminant, he (Tolstoy) swallowed and threw up and re-swallowed his ideas, and those around him—especially those who came his way—suffered from this cud-chewing process." They did, and the whole of Russia is suffering from what may be described as a meal of indigestible ideals.

Leo Tolstoy was born on August 28th, 1828, and lived at Yasnaya Polyana, the family estate where he spent most of his life. His eldest and favourite brother, Nicholas, claimed to possess a secret by which all men would become happy, all would become what he described as "Ant-Brothers". The

children organised a game of Ant-Brothers, which, Tolstoy tells us,

consisted in sitting under chairs, sheltering ourselves with boxes, screening ourselves with shawls and cuddling against one another while thus crouching in the dark . . . The ideal of Ant-Brothers lovingly clinging to one another, though not under two arm-chairs curtained by shawls, but of all mankind under the wide dome of heaven, has remained the same for me. As I then believed there existed a little green stick whereon was written the message which could destroy all evil in men and give them universal welfare, so I now believe that such truth exists and will be revealed to men and will give them all its promises.

Tolstoy's childhood was a happy one, notwithstanding "his sensitive, introspective nature". He tells us that "the impressions of early childhood, preserved in one's memory, grow in some unfathomable depth of the soul like seeds thrown on good ground, till after many years they thrust their bright green shoots into God's world". He was conscious of his unattractive appearance. He writes in *Childhood*:

I imagined that there could be no happiness on earth for a man with so broad a nose, such thick lips and such small grey eyes as mine. I asked God to perform a miracle and change me into a handsome boy, and all I then had and all I could ever possess in the future, I would have given for a handsome face.

For a short time Tolstoy joined the army, and it was well that he did so. It resulted in his tremendous indictment of war and all pertaining to it. A fellow-officer has thus described him:

How Tolstoy woke us all up in those hard times of war, with his stories and his rapidly composed couplets! He was really the soul of the battery . . . When the Count was away, when he trotted off to Simferopol, we all hung our heads. He would vanish for one, two, or three days . . . At last he would return—the very picture of a prodigal son! Sombre, worn out, and dissatisfied with himself . . . Then he would take me aside, quite apart, and would begin his confessions. He would tell me all: how he had caroused, gambled, and where he had spent his days and nights . . . He was so distressed that it was pitiful to see him. That's the sort of man he was. In a word a queer fellow, and to tell the truth one I could not quite understand. He was, however, a rare comrade, a most honourable fellow, and a man one can never forget.

Tolstoy's animal passions were strong, and his desire for women was his greatest temptation. Unlike James Hinton he never glorified sexual intercourse. He despised his weakness, and wrestled with it bravely. In Tolstoy's Diary we find that failing repeatedly described. The lines burn with a struggle between carnal desire and the aspiration of the spirit. We read:

How dreadful it was to me to see the trivial and vicious side of life! I could not understand its having any attraction for me. With a pure heart I asked God to receive me into His bosom! I did not feel the flesh . . . But no, the carnal, trivial side again asserted itself, and before an hour had passed I almost consciously heard the call of vice, vanity, and the empty side of life. I knew wherein that voice came, knew it had ruined my bliss! I struggled against it and yielded to it. I fell asleep thinking of fame and of women; but it was not my fault, I could not help it.

We read in the Diary that Tolstoy desired "to merge into the Universal Being," and on another occasion we find him thinking about Cossack girls and lamenting the fact that his left moustache was thinner than his right one. How little Rousseau had to confess; how much Tolstoy! The one was merely emotional and timid whenever he thought of women; the other, more warm-blooded, governed by fiercer fires, plunged into the vortex of lust. With satiety came repentance and scourgings and cries to God. We see this spirit-tortured man laid bare in his Diary, while in Rousseau's *Confessions* we marvel more over his timidity than over his pale and faded follies. Tolstoy's love for Aunt Tatiana was strong. She knew his weakness, but never rebuked him. After a night spent with women he would return to her. "By old habit," he writes, "we would kiss each other's hand; I her dear, energetic hand, and she my dirty, vicious hand."

Tolstoy was devoted to children. He played with them and told them stories. He carried on his shoulder one child whose lungs were delicate, and continued his fairy-tale as he walked along. Had Shakespeare been familiar with one of

Tolstoy's schools, he would never have written about the schoolboy in the way he did. Thus Tolstoy describes one of his schools :

No one brings anything with him, neither books nor copy-books. No homework is set them. Not only do they carry nothing in their hands ; they have nothing to carry even in their heads. They are not obliged to remember any lesson, nor any of yesterday's work. They are not tormented by the thought of the impending lesson. They bring only themselves, their receptive nature, and an assurance that it will be as jolly in school to-day as it was yesterday.

Tolstoy believed that *freedom* is indispensable in successful education. "No child," he writes, "should be forced to learn what it does not want to, or when it does not wish to." He was of the opinion that schools based on compulsion supply "not a shepherd for the flock but a flock for the shepherd".

When Tolstoy was thirty-four he jotted down in his Diary: "Ugly mug! Do you think of marriage? Your calling is of another kind." It undoubtedly was, but at the time he made this entry he was in love with Sophia Andreyerna Behrs. In September, 1862, he proposed to her and was accepted. Before the marriage took place Tolstoy showed his future wife the Diary where his follies and prayers and denunciations were recorded. "To the girl," writes Mr. Maude, "this revelation came as a great shock ; but after a night passed in weeping bitterly, she returned the book and forgave the past." Like Hardy's Tess she possessed a noble and generous heart.

The married life of the Tolstoys seems to me to contain far more tragedy than the married life of the Carlyles. Tolstoy's wife has been bitterly attacked, especially by Tchertkof ; but if we examine the evidence carefully, we find that the attack is based upon spite and prejudice. No genius should marry, for no genius appears to be capable of conforming to a rational mode of living. The outside world is staggered by his brilliance and his wisdom ; his family circle is no less staggered by his childish petulance and by his many irritating foibles.

Considering that the Countess married an exceptionally wayward genius, I think that no woman under the circumstances could have been a more devoted wife and mother. Tolstoy made a good start, for at the commencement of his married life he was like any other rational husband. He writes: "The new conditions of happy family life completely diverted me from all search for the general meaning of life." We have an amusing description of Tolstoy playing duets with his sister.

He used to find it hard to keep up with her in playing long pieces with which he was not quite familiar, but when in difficulties he would say something to make her laugh and so cause her to play slower. If he did not succeed by this ruse, he would sometimes stop and solemnly take off his boots, as though that must infallibly help him out of the difficulty; and he would then recommence with the remark: "Now it will go all right!" We hear, too, of his playing the guitar and singing passionate love-songs; and he was always strongly moved by vocal or instrumental music well performed.

Could anything have been more domestic? Unfortunately a good husband seldom makes a great man, as the world values greatness. Tolstoy was not born to play duets to his family, but to play music that all the world could hear.

The Russians regard Tolstoy as their greatest author, and his *War and Peace* his greatest work. He was a worthy successor to Pushkin and Gogol, a more brilliant genius than his contemporaries—Turgenev, who paid so generous a tribute to Tolstoy's work, and the morbid but clever Dostoyevsky. This masterpiece contains some 600,000 words, and he received about £75 per printed sheet of 16 pages. The Countess not only nursed her own children, with two unavoidable exceptions, but she also taught them Russian and music, up to the age of ten. In addition she made their clothes. "Besides all this," writes Mr. Maude, "she copied out the whole of *War and Peace* by hand, some seven times over, as her husband revised it again and again during its composition." In his forty-fifth year he began *Anna Karenina*, and it was not until 1898 that he wrote *Resurrection*.

In Tolstoy's *Confessions* we read :

There are strong-winged ones who, drawn by carnal desires, descend among the crowd and break their wings. Such am I. Then they struggle with broken wings, flutter strongly, and fall. If my wings heal, I will fly high. God grant it.

Tolstoy was not content to be a great writer. He saw, as Buddha saw, the futility of life as most people live it. He sought a way of escape for himself and others. He plunged into the sacred literature of the East. I do not picture him reading it quietly in an armchair, but feverishly hunting among the pages for the treasure of wisdom that should bring peace to the world and peace to his own turbulent soul. Everything, including his literary work, was forgotten in his search for spiritual happiness. The Countess was a warm admirer of her husband's genius, and because she appreciated Tolstoy as a great creative artist she could hardly be expected to approve of what seemed to her a wanton disregard of the gifts the Gods had so lavishly showered upon him. It seemed to her that her husband was wasting his time in studying religious matters and in posing as a religious reformer. She writes :

Lyovochka (Tolstoy) is always at work, as he expresses it; but alas! he is writing some sort of religious discussion. He reads and thinks till his head aches, and all to show how incompatible the Church is with the teaching of the Gospel. Hardly ten people in Russia will be interested in it, but there is nothing to be done. I only wish he would get it done quicker, and that it would pass like an illness! No one on earth can control him or impose this or that mental work upon him; it is not even in his power to do so.

Turgenev was of a similar opinion, and though he never ceased to praise Tolstoy as a novelist, he strongly disapproved of Tolstoy's new interests, and frequently expressed his disapproval. Turgenev wrote to a friend :

I, for instance, am considered an artist, but what am I worth compared with him (Tolstoy)? In contemporary European literature he has no equal . . . But what is one to do with him? He has plunged headlong into another sphere: has surrounded himself with Bibles and Gospels in nearly all languages, and has written a whole heap of papers.

Unfortunately for the Countess and those who admired his work as an artist, these religious interests continued to absorb Tolstoy's attention to the end of his life. There was not a little irony in Tolstoy's religious work. He set out to find peace, to found a brotherhood of men; and in attempting to do so brought discord into his own home and perhaps paved the way for the state of chaos in Russia to-day.

It was at this time that Tolstoy became what the worldly-wise would describe as a "crank". He wore the garments of a peasant. He tilled the soil, became an ardent vegetarian, renounced smoking, and wrestled with the difficulties of bootmaking. Mr. Maude writes: "I knew a man to whom Tolstoy from charity gave a pair of the boots he made, and who had worn them, and I asked him what he thought of the boots. 'Could not be worse!' was his emphatic reply." The Countess regarded these exertions of her husband as playing at being Robinson Crusoe. It seemed to her, as it would have seemed to any other sane person, almost a crime that Russia's greatest writer should employ his precious time in log-splitting, lighting samovars, and making atrocious boots--"excellent," writes the Countess, "as a rest or change of occupation, but not as a special employment". Happily she possessed a sense of humour. Occasionally the Russian Robinson Crusoe amused her, and she writes, recalling a Russian proverb and having expressed her disapproval: "Let the child amuse itself as it likes, so long as it doesn't cry." Tolstoy, like so many men of genius, was often a child, and he cried a good deal, not for the moon but for ideals he could never reach, and in his attempt to gain them he made others cry too. The Countess had good reason to be displeased with her husband at this time, but she rose above his petty weaknesses. She writes to him:

All at once I pictured you vividly to myself, and a sudden flood of tenderness rose in me. There is something in you so wise, kind, naive, and obstinate, and it is lit up by that tender interest for

every one, natural to you alone, and by your look that reaches straight to people's souls.

One evening, after Tolstoy had been manuring a peasant woman's land, he entered the dining-room without having changed his clothes. The ladies found the smell so unpleasant that they resorted to the perfumed smoke of burning pastilles. Tolstoy laughed at this performance, and said: "Smoking out the unclean spirits with incense! You would do better to come and work with us; then there would be no need of this smoking-out!"

Tolstoy's opinion of women seems to have been little better than that of the average German, as described with such destructive humour in *The Pastor*. He regarded Woman's Rights as "astonishing nonsense". Her real work, he thought, was to bear children. "Within my memory," says Tolstoy, "woman's fall—her evasion of duty—has begun, and within my memory this evasion has been, and is being more and more practised." I wonder what Tolstoy would have thought of our "Waac's" and "Wren's" and lady land-workers. He writes:

Every woman, however she may dress herself and whatever she may call herself and however refined she may be, who refrains from childbirth without refraining from sexual relations, is a whore. And however fallen a woman may be, if she intentionally devotes herself to bearing children, she performs the best and highest service in life—fulfils the will of God—and no one ranks above her.

Of a woman wearing a ball-dress he writes: "It simply terrifies me, and I want to call a policeman and demand protection against the danger, and have it removed!" Tolstoy was constantly changing his views, and these rapid changes must have been a sore trial to his puzzled disciples who ran panting behind him. In 1886 he extolled prolific mothers. In 1890 he wrote: "No aim that we count worthy of a man . . . can be attained by means of connection with the object of one's love (either with or without a marriage rite). On the contrary, falling in love and connection never facilitates, but always

impedes, the attainment of any worthy aim . . . Again : " Instead of getting married and producing fresh children, it would be much simpler to save and rear those millions of children who are now perishing around us for lack of food for their bodies, not to mention food for their souls . . ." It is just as well to bear in mind that Tolstoy had thirteen children, and that the propagation of his later views, as expressed in *The Kreutzer Sonata*, mock the law of Nature and are insults to his wife and to women generally.

W. T. Stead, who was interested in sex questions, visited Yasnaya when Tolstoy was beginning *The Kreutzer Sonata*. Mr. Maude writes :

On the last evening of Stead's stay there was a romp in the large upstairs room which served the Tolstoys both as dining-room and chief living-room, and after a while Stead, who happened to be chasing the eldest daughter, Tatiana, managed to catch her and, feeling tired, thought to finish the romp by going on his knee and kissing her hand ; which he believed to be an accepted Russian practice. It was soon evident that something was amiss. The family departed bedward without bidding him " good-night " and, after Stead himself was in bed, Tolstoy, having followed him to his room, entered with a Bible in his hand, looking very grave, and showed him the passage : " If thy brother sin against thee, go shew him his fault between thee and him alone : if he hear thee, thou hast gained thy brother." He intimated that Stead had committed a serious offence. The latter assured Tolstoy that he had meant no harm, had not dreamed of making love to the girl, and had merely intended the salute playfully. After a while Tolstoy accepted this explanation, gave Stead a brotherly kiss, and went away.

Poor Stead ! Had he not been familiar with the eccentricities of genius, it is probable that the world would have missed at least one issue of the *Review of Reviews* !

When Tolstoy promulgated his theories in regard to non-resistance, renounced his obligations as husband and father, tried to distribute his property, and refused to accept remuneration for his literary work, it is not to be wondered at that the Countess found the situation almost intolerable. Behrs writes of the Countess at this time :

She has been the closest witness of all his spiritual sufferings, and in general of the gradual development of his thoughts, and in

consequence has again and again had to suffer on her husband's account. She has involuntarily developed a dread and abhorrence of his teaching and its consequences. . . . The saying—"Between two fires"—fails to describe her position between her husband's spiritual sufferings and demands on the one side, and the impossibility, with her views and for the sake of the children, of submitting to those demands on the other. . . . On one occasion she said to me, with tears in her eyes: "It is hard for me now; I have to do everything, whereas formerly I was only his assistant. The property and the education of the children are all in my hands. Am I blamed for attending to them and not going about as a beggar? . . . He has forgotten everything for the sake of his teaching!"

In 1901 the Holy Synod launched against Tolstoy a decree of excommunication, and the decree produced a tremendous sensation. It brought, as well as much anger, fresh demonstrations of love and sympathy. At about this time Tolstoy's health failed him. He was so near death that he said to his daughter: "The sledge was at the door, and I had only to get in and go; but suddenly the horses turned round and the vehicle was sent away. It's a pity, for it was a good sledge-road, and when I am ready to start again it may be rough."

The next time Death came for Tolstoy the sledge-road was rough indeed. He was worried with the making of a will. Tchertkof detested the Countess and lost no opportunity of sowing seeds of dissension between husband and wife. It was Tchertkof who was largely responsible for the making of a will that was arranged with almost criminal secrecy. Tolstoy left all to his daughter the Countess Alexandra, and apparently withdrew the royalties on his early literary work which his wife had previously enjoyed. The whole affair was a miserable business, and I believe at the last, Tolstoy was ashamed of the part he had taken in it—the mean thrust at his wife who had served him so well. Conscience goaded him. He was restless, bitter, angry. He suddenly left home with a doctor and one of his daughters. He went away to find peace. His wife only saw him when he was unconscious. He—or was it Tchertkof?—kept her out of the sick-room, she who had most right to be there. He

passed away in a station-master's house. In death he caused more trouble, more labour to his fellow men, than when he lived in town or village. The country station at Astapovo was thronged with Government officials, while many people were accommodated in railway carriages that had been side-tracked for the purpose. Local telegraphic arrangements had broken down. Tolstoy was dead—that was the message that raced across the wires and cables of the world, while thousands of journalists were busy writing about Russia's greatest literary genius.

Tolstoy says: "There are strong-winged ones who, drawn by carnal desires, descend among the crowd and break their wings. Such am I. Then they struggle with broken wings, flutter strongly, and fall. If my wings heal, I will fly high. God grant it." Tolstoy did fly high. He rushed toward Heaven with a song as joyous as the lark's, but like the lark he fluttered back to earth again. Tolstoy was buried where he and his brothers had played together, where Nicholas had hidden the green stick upon which was written the secret of happiness. Tolstoy did not discover that secret, but he searched for it during the long years with unceasing zeal. His failure, because it was so brave, so disinterested, is precious after all. Tolstoy failed because he had not grasped the secret of happiness. But he had the wings of courage, the wings that lead to spiritual adventure. He remains for all time a great writer and a great man.

F. Hadland Davis

AN ADYAR MONOCHROME

WITHOUT, the rain.
The grey and shadowy sands
Merge faint into a sea
Grey with the dimness of invisibility,
Where, from the nearest swirling heave of surf,
From smoke-brown waves, the misty foam breaks white.
A fisherwoman hurries on the beach,
Belated from the daily tale of fish,
Basket on head, one steadying hand upraised,
Her sari flying like the wind-swept robes of some
Greek and unwinged Victory,
Scudding, half flying and half blown
Out of the smoky mist into the mist again,
Like some strayed, half-forgotten spirit of
The wind and rain.

Above, the sky—
Grey, shading into black.
Against that cloudy blackness
The palm tree tops glow green,
Wet, vivid gems above the shining slate-black stems.
And over all, a far-flung silver veil
Of wind-blown drift of rain.
In all the unburnished greyness of the air
One lone white bird flashing on shining wings
A white flame in the sky,
Free, swift, and pure,
Foam-white,
Flies, flashes, gleams, is gone,
Merged in the universal heart of heaven—
A gladness in the silent heart of God.

BERNICE THORNTON BANNING



THE ISĀ UPANISHAD

IN THE LIGHT OF THE UNPUBLISHED COMMENTARY OF GOBHILA

By DR. S. SUBRAMANIAM

IN the course of the articles which appeared in *THE THEOSOPHIST* during 1915, regarding the ancient religious organisation called Suddha Dharma Mandala, allusion was made to a work named *Khanda Rahasya*. This work consists of commentaries on some of the most important Hindu sacred books. The name itself is a generic one intended to cover a series of commentaries explaining esoteric teachings contained in exoteric books. Not long ago, my attention was

drawn to certain of such commentaries on the *Īsa-vāsya Upanishad*, which Pandit K. T. Sreenivasachariar, editor of the Suddha Dharma Mandala series, will endeavour to publish at no distant date, if sufficient encouragement is forthcoming. Those commentaries are four in number, *viz.*, three *Kārikas* and a *Bhāshya*. They will together make a volume of about three hundred pages (double-crown). Considering that the Upanishad on which the authors of the said works comment, is one of the smallest, containing, as it does, only 18 mantras, a volume of the size mentioned would seem to be comparatively bulky. The reason, however, for such extensive exegesis is of course to be found in the peculiar character of this and other ancient Upanishads. As their very name, "*Sruti*," implies, they are what was heard from teachers possessed of superhuman knowledge and wisdom, recorded, as it were, in short-hand and requiring to be rendered into long-hand by those who possess the necessary keys for deciphering the same, before the teachings can be mastered by students not possessing those facilities. Judging from the contents of the commentaries referred to, there is every ground for thinking that the authors thereof are among the interpreters of Hindu Sacred books who have had access to keys of the description mentioned. The Upanishad in question, which has hitherto been a sort of sealed book to most students, will, it is expected, be much easier to understand in the light of the explanations abundantly furnished by these hitherto little-known commentaries. This view is likely to find support even by the perusal of a *Sangraha* or summary, consisting of forty-five verses only (printed at the end of this paper), by Gobhila, a truly remarkable and prolific writer. His greatest work is a *Kārika* on the *Mahabharatha* of ten thousand slokas, which stupendous treatise, if published, will prove a mine of invaluable learning on the whole domain of Hindu philosophy and religion. Readers of the Suddha

Dharma Mandala series have already before them, in the fairly large number of slokas quoted in the editor's Forewords to *Bhagavad-Gita* and *Anushtāna Chandrika* (forming the third and fourth of that series), sufficient evidence of Gobhila's terse and profoundly lucid way of explaining points dealt with by him. The summary in question forms the opening part of Gobhila's commentary on the Upanishad. It is to be observed that the order¹ of the mantras of the Upanishad, followed by Gobhila, is not the same as that which is usually found in current publications. There can be no doubt that the arrangement of the mantras he follows is the right one, having regard to the perfect manner in which the subject-matter of each mantra logically follows from that of the preceding mantra.

The Upanishad belongs to what is called the *Sukla Sāka* or the light branch, as opposed to the *Krishna Sāka* or the dark branch, of the *Yajur Veda*. This division into light and dark branches applies to all the Vedas, though, at the present time, such division seems to be unknown with reference to three of them—*R̥k*, *Sama* and *Atharvāna*.

In Rishi Gārgyāyana's *Pranavavāda*, it is pointed out that the division had reference to the duality observable in all manifested existence, and that *Shukla Sāka* covers so much of the Vedic literature as bore upon things spiritual; while *Krishna Sāka* deals with things material. The circumstances which account for the survival of the knowledge of such division in the *Yajur Veda* alone deserve notice, especially as they have an intimate connection with the author of the Upanishad under reference—the mighty sage Yājñavalkya, than whom none has shed greater lustre on the Vedic age. It appears that, among the followers of the *Yajur Veda*, one section consisted of people who were strong

¹ The figures in the following first line show the order of the mantras of the Upanishad according to Gobhila and other Suddha Dharma writers; the figures in the second line show the respective numbers of the corresponding mantras in the current publications:

1,2,3,4,5,6,7,8,9,10,11,12,13,14,15,16,17,18
1,2,4,5,8,9,10,11,12,13,14,3,6,7,15,16,17,18

adherents of the *Karma-Kānda* and of the interpretations of the sacred texts by writers of the Mīmamsa school, with its principle of *Apūrva* as accounting for the fruits enjoyed by performers of sacrifices, etc. As this principle in effect ignored the truth that the ultimate dispenser of the fruition of all actions was Paramātman, the members of this section were looked upon as virtually atheists. They were the followers of the dark branch. The followers of the other branch recognised the overriding authority of the *Ṛnāna-Kānda* of the Vedic literature and were liberal in their views, beliefs and practices. As might be expected, the relations between the two sections had perhaps never been very cordial, and they undoubtedly became very acute during the time of the said sage. In the feud which then ensued, the dark section must have behaved with much fanaticism towards their opponents. For, even to-day, some of the members of the dark branch hold that the members of the white branch are untouchable during certain hours of the day, by reason of the defilement brought on it in consequence of the supposed culpable conduct of the sage at the time. Be this as it may, it is certain that the feud ended in a decisive victory for the white branch under the leadership of the sage. This is clear from the very legend about the origin of the two branches, which ascribes a very prominent part to him in the matter. According to it, the sage had to renounce everything he had learnt previously as a punishment for his undutiful behaviour to his preceptors ; further, what he thus renounced was miraculously preserved and became the extant fragmentary portions of the dark *Yajur Veda*, and what he subsequently laboriously acquired through no less a source than "*Sūrya*" the Sun Himself, constitutes the extant light branch literature of the Veda. Reading this legend so as to make sense, even in the eyes of those whose faith in miracles is small, it shows beyond question that the sage, having dissented from the doctrines of

some authorities of note at the time, and having taught his own, suffered much persecution; and ultimately through his learning, wisdom and power won for himself and his party a victory and succeeded in establishing *Brahma Vidya* once more on its true foundations. If not to all this, at any rate as to the signal service he thus rendered to the sacred science, there is conclusive evidence furnished by the sage's immortal discourses in the *Brhadhāraṇyaka Upanishad*. Suffice it to say that the memorable passage occurring in one of them—"ātmā vāre drishtavyō srōtavyō mantavyō nidhi dhyāsata vyahā"—became ever afterwards the watchword of all spiritual teachers and the triumphant declaration of the supreme truth that the Self was present in all things as the one unchanging reality in them. As the mantras of the *Īsā Vāsya Upanishad* come from the same high source, no wonder that, as Gobhila says, the Upanishad is recognised as "*Sukla Yajusho Ratnam*"—a veritable gem of the *Sukla* branch of the *Yajur Veda*. The high reputation thus enjoyed by the Upanishad depends not solely on the greatness of its author, but also on the intrinsic value of the teachings themselves, and this will doubtless appear even from the following cursory examination of them in the light of Gobhila's clear explanations.

Let me begin with what will serve the purpose of marginal notes to the mantras, according to Gobhila's order.

First mantra: The whole Jagat controlled by Brahma Shakti;

Second mantra: Action done, fully alive to that control, binds not;

Third, fourth and fifth mantras: Nature of Brahman according to the symbolism of the Pranava A. U. M. respectively;

Sixth, seventh and eighth mantras: Higher and lower Brahma vidya or knowledge and the synthesis respectively;

Ninth, tenth and eleventh mantras : Fruition consequent upon higher knowledge, lower knowledge and the synthesis ;

Twelfth, thirteenth and fourteenth mantras : Followers of the wrong path and their world, followers of the right path and their liberation ;

Fifteenth, sixteenth, seventeenth and eighteenth mantras : Prayers appropriate to aspirants who are respectively a Gnāni, a Bhaktha, a Karmata and a Yōgi.

There is an idea, not confined to unlearned persons, that this *Īsāvāsya* has more to do with Gnāna than with Karma. There can be little doubt that such an idea is the very reverse of the truth. There are a priori grounds against such a wrong notion. For, it is the well-established rule that an Upanishad or a Brāhmana belonging to any particular Veda should harmonise with the mantra or the Samhita portion of the Veda in so far as the main subject, treated of and expounded in them, is concerned, and it is scarcely necessary to add that, in point of fact, the rule is adhered to invariably. Such being the case, the presumption is that the *Īsāvāsya* is not an exception. The question, however, with reference to this Sruti is not involved in any doubt or obscurity. Almost every sentence in it proves that the conformity in the subject-matter exists. In other words, Kriya and Karma being the subject-matter of the *Yajur Veda*, the *Īsāvāsya*, which belongs to that Veda, also emphatically, and one may say almost exclusively, devotes itself to the explanation of this identical matter. In doing so, it confines the exposition to the one point regarding which the most grave misconception existed at the time the teaching contained in the Upanishad was given by the mighty sage Yājñavalkya—a misconception not less prevalent even to-day.

Let me now proceed with the proofs afforded by the mantras of the Upanishads themselves.

The first and second mantras alone suffice to show that the great intent and purpose of the Upanishad is to draw attention to the one point on which those who followed the path of Karma had gone astray, and to give them the necessary directions required to correct their error in order to make the path they were treading easily lead them to their goal. Now, what do these two mantras say? By them, the student is plainly reminded of the fact that all the Jagat, or the manifested worlds, is controlled by Īsā or the Supreme Shakti of Brahman; that if he is truly to enjoy his existence, he should not ignore that divine control, but make that circumstance the guiding star of his whole life. He is then recommended to apply himself to the performance of karma with the central fact of the divine control steadily in view, and fulfil his allotted term of a hundred years of righteous life.

In other words, the student is told: "If your Karma Marga be properly directed and co-ordinated, and your acts are ever a sacrifice, then only can you reach your goal." Next, the nature of the goal is described as the Kaivalya state. The description of this state, which is very definite and precise, shows that it consists of the aspirant consciously functioning on the Bindumandala¹ and as a consequence acquiring ability to unite his own consciousness with the particular aspect of divine consciousness manifesting itself on that plane. This aspect of divine consciousness is called the Akshara, the imperishable, the full explanation of which cannot be attempted here. It may, however, be taken that the divine consciousness manifested on the Bindu plane, with reference to its own ineffable nature, corresponds to the fully developed jāgrath consciousness of a Jīva with reference to his own nature on the physical plane.

¹ In the *Anushtana Chandrika*, the description of worlds is to the following effect. The seven worlds, *Bhu* to *Satyam*, are spoken of under the name of *Bhadra loka*. Beyond them are seven *lokas* in the following order: (1) *Suddha loka*, (2) *Mahāsuddha loka*, (3) *Nirmala loka*, (4) *Bindu loka*, (5) *Nāda loka*, (6) *Ākāsa loka*, (7) *Ānanda loka*. The worlds beyond the last find no description in the book, except the negative one of *Neti Neti*.

Having thus cleared the ground and made the great purpose of the teaching unmistakably plain, the Sruti enters into certain details in order to ensure a full comprehension of the teaching. It strongly points out the futility of trying to attain *Kaivalya* by the pursuit of Karma Marga or Gnāna Marga severally, and shows that the combination of the two, lighted by the knowledge of Brahman and intended for the sole purpose of the unfoldment of the Self in the aspirant, will alone secure him his *summum bonum*. The Sruti next points out that the pursuit of Karma-Marga for mere materialistic purposes yields no lasting fruition. After this, attention is drawn to the grievous error of those who pursue the Nivrithi Marga solely for its own sake and not as a step to the attainment of *Kaivalya*, which is the inevitable goal of all Jīvas, ordained by the supreme Law; and it characterises their conduct as that of the slayers of Brahman, because it involves a violation of the eternal Law of endless growth in the perfection of the human soul and not its extinction. The Sruti finally lays stress upon the fact that the state of *Kaivalya*, carrying with it in due course the highest fruition of *Samīpya Mukthi* or proximity to Brahman, is possible only through *Yōga* which, it is to be added, is best expounded by the *Suddhas*. Then the Sruti concludes with four verses seeming to contain prayers by the four classes of aspirants respectively; in one view they refer to certain psychological circumstances, the knowledge of which is essential to the aspirants understandingly treading the path of Karma; they are spoken of as *Angachathushtayam*, or the four limbs, because they serve towards the attainment of the desired goal of the aspirant as our own limbs help us in our daily work. The number four here rests on a basis fundamental to Hindu philosophy and religion. The well known examples of the fourfold division are: *Sthula*, *Sukshma*, *Kāraṇa* and *Turiya*, from the point of view of the states of matter: *Jagrat*, *Svapna*, *Sushupti* and *Turiya*, from the point of view of consciousness; and *Para*,

Pasyanti, Madhyama and Vaikharī, from the point of view of Vāk or speech. As regards the aspirants too, the number is four, having regard to the circumstance that though all of them are treading the same path of Karma, yet they may differ temperamentally. In one of them the dominant note may be that of Gnana, in another that of Ichcha, in the third that of Kriya, and in the fourth that of Yoga or the synthesis. Accordingly we find the fifteenth mantra refers to the first: the aspirant prays for the removal of the veil cast over his sight by the three gunas, that he may see the real. This he does in the presence of Bhagavan Nārāyana, the representative on our globe of the Īsvara of our Solar System, to both of whom Gobhila offers salutation in the opening lines of his Sangraha. It is from the Bhagavān that the light that shines beyond the darkness must come to every aspirant, as pointed out in the *Chāndogya Upanishad* text—Thamasappāram darsayathi, etc. The sixteenth verse gives the prayer of a Bhaktha, who must necessarily have some definite object for his emotion to flow forth to. Here he uses the symbology of the Pranava for his purposes. The seventeenth verse contains the death-bed prayer of one who has all his life performed actions as sacrifice. At the last moment he surrenders all the fruition of his karma and seeks the highest path, uttering the sacred Syllable in accordance with the *Gita* sloka—Omityekaksharam, etc.—he is thus in the presence of the Ātman. The eighteenth mantra gives the prayer of the Yōgi who seeks the highest moksha of Samipyā or proximity to Brahman, and is therefore said to be in the presence of Purusha.

In closing these remarks I ought to draw attention to the very significant name by which the Upanishad has come to be known. Now the term Īsā connotes the Brahma Shakti which pervades and controls all the Jagat. Īsā and āvāsya together, as one word, connotes therefore in one view the Jagat thus pervaded. Again, Īsā is ever in the embrace of Brahman, Her Lord,

and so the term Īsāvāsya connotes Brahman itself in another view of the term. Thus the very first word in the Upanishad gives a clue to the supreme truth which every aspirant has steadily to hold in his mind in order that his whole life may be inspired by it. The natural result of the use of such a happy phrase at the commencement of the teaching is to make it a watchword for the aspirant and in due course enable him to grasp the whole substance of the teaching by the recollection of the one word. In short, to him the mere recollection of the name Īsāvāsya is tantamount to a study of the whole Sruti.

It will be seen from what I have stated, that the Sruti, in the light of the comments of Gobhila and those of his school, is a veritable guide to every aspirant, without exception, desirous of quickening his spiritual evolution; for, the vast majority of us have not transcended the necessity of working on the physical plane, of which the *sine qua non* characteristic is Karma or Action co-ordinate with Gnāna or knowledge of Brahman. The merit of the Sruti lies in impressing the fact that any other course than the treading of such a co-ordinated path of Karma is futile and vain with reference to the attainment of liberation. This Sruti may verily be said to contain the Magna Charta of the *Karma Mārga* enforced and illustrated by the examples of two of the noblest lives known to Indian scripture, remarkably enough, lives contemporaneous with the origin of the Sruti itself, namely those of its author and of his friend and King. It is to be remembered that the sage Himself, whilst occupying the highest position as a spiritual Teacher of His time, whilst busy uplifting humanity by imparting knowledge of priceless value to such illustrious pupils as His own King, His beloved wife, Maitreyi, and Gargi, the fearless questioner on themes sublime, was all the time diligently fulfilling the duties of a householder, including the acquisition of wealth by righteous means for those legitimate purposes incident to such *Āshrama*.

As regards the King, Janaka of undying fame, who knows not that, with a mind ever-abiding in the Eternal, he bore the heaviest of all burdens—that of ruling a kingdom—and won the honour of being extolled in the *Gita* by the Lord Himself as the great witness to the superiority and efficacy of the path of Karma, by which he reached the highest goal—*Karmanairivahi Samsiddhimāsthithā janakā dayahā*?

I trust that the literature which enables us to realise the true value of this and other equally great Srutis, now reaching us from the hitherto inaccessible and ancient libraries of the Suddhas, will come to be appreciated before long.

In conclusion it is necessary to observe that the terms Suddha and Asuddha, as used by Gobhila and those of his school, carry no invidious meaning. They are used only in a conventional sense. Suddha signifies the teaching which centres round Para Brahman the Absolute, while Asuddha refers to those whose teachings have no such central idea for their foundation. This is very clearly shown in the *Yoga-deepika* at the commencement; for purposes of meditation and worship the classification of the Godhead is threefold: (1) Saguna, (2) Nirguna, (3) Suddha. In explanation of the last, the Vedic text—Sathyam Gnānam Anantham Brahma—is cited and relied on, and it thus connotes the transcendent aspect of Brahman, while Nirguna imports the immanent aspect.

S. Subramaniam

ईशावास्योपनिषदः

गोभिलकारिकाः

शुद्धसङ्कल्पनाथाय नारायणमहात्मने ।
 शुद्धपीठाधिनाथेभ्यो गुरुभ्यश्च नमोऽस्तु नः ॥ १ ॥
 योगदेवीपतिं शान्तं तेजोमण्डलसंस्थितम् ।
 सूर्यनारायणं नौमि सर्वलोकेश्वरं गुरुम् ॥ २ ॥
 ईशावास्योपनिषदः परमार्थं यथामति ।
 व्याख्यास्यामो यथातत्त्वं श्रुण्वन्तु मुनिपुङ्गवाः ॥ ३ ॥
 बाजिनां संहितान्ते तु श्रुतिरेषास्ति दर्शिता ।
 योगिनां प्रवरेणैव याज्ञवल्क्येन धीमता ॥ ४ ॥
 मन्त्रैश्चाष्टादशभिर्हि गुंभितेयं महीयसी ।
 शुक्लस्य यजुषो रत्नमिति शुद्धैरधीयते ॥ ५ ॥
 विना ब्रह्मपरिज्ञानं नित्यं वै कर्म कुर्वताम् ।
 अशाश्वतविभूतीनां भोक्तृणामधिकारिणाम् ॥ ६ ॥
 कर्माङ्गब्रह्मविज्ञानसिद्धये चेयमीरिता ।
 इयं ह्युपनिषच्चास्या विनियोगश्च कर्मसु ॥ ७ ॥
 तत्र हि प्रथमेनैव मन्त्रेण तु महर्षयः ।
 जगतः कर्मतन्त्रस्य ब्रह्मरूपत्वमुच्यते ॥ ८ ॥
 एवमेतज्जगद्धीने तस्मिन्ब्रह्मणि कर्मिभिः ।
 मुमुक्षुभिर्नैव भोगः कार्यः स्यादेवमेव हि ॥ ९ ॥

विना ब्रह्मविभूतिं च न किञ्चिदपि काङ्क्षयेत् ।
 इत्येतदुपनिषदः संग्रहार्थस्तु वर्णितः ॥ १० ॥
 ततो द्वितीयमन्त्रेण ब्रह्मविज्ञानपूर्वकम् ।
 शुद्धं च कुर्वतां कर्म फलमुक्तं हि शाश्वतम् ॥ ११ ॥
 ततस्तृतीयमन्त्रेण सर्वत्र व्याप्तं च यत् ।
 अतीतं सर्वभावेभ्यो ब्रह्म तच्चाभिर्वर्णितम् ॥ १२ ॥
 ततस्तुरीयमन्त्रेण तदेव ब्रह्म संस्तुतम् ।
 नानास्वभावयुक्तं च विचित्रं सर्वशक्तिमत् ॥ १३ ॥
 पञ्चमेनैव मन्त्रेण शुद्धोपास्यं पराक्षरम् ।
 परप्रकृतिगुप्तं च विन्दुमण्डलसंस्थितम् ॥ १४ ॥
 शुद्धयोगसमुद्भूतविग्रहं ध्यानगोचरम् ।
 शुद्धतेजस्वरूपं च शुद्धज्ञानतपोमयम् ॥ १५ ॥
 कारणं सर्वभूतानां भूतभव्यभवद्वपुः ।
 वस्तु शुद्धं च यत्तस्य स्वरूपमभिर्वर्णितम् ॥ १६ ॥
 तथा विभूतिः शुद्धानां कथिता च विशेषतः ।
 श्रीमतां योगिनां चैव श्रेष्ठ्यं च समुदाहृतम् ॥ १७ ॥
 ततः षष्ठेन मन्त्रेण ह्यशुद्धानां विशेषतः ।
 ज्ञानिनां कर्मठानां च फलमुक्तं विविच्य हि ॥ १८ ॥
 अथैवं सप्तमेनैव मन्त्रेण ज्ञानकर्मणोः ।
 प्रत्येकं साधनत्वं च परप्राप्तेर्निराकृतम् ॥ १९ ॥
 अथैवं चाष्टमेनैव मन्त्रेण ज्ञानकर्मणोः ।
 समन्वयमतेरुक्तं साधनत्वं परस्थितेः ॥ २० ॥

किञ्चात्र विद्ययोश्चैवं तत्पराऽपरयोरपि ।
 समन्वयेन विज्ञानं मुख्यमस्तीति चोदितम् ॥ २१ ॥
 ततश्च नवमेनैव मन्त्रेण ह्यधिकारिणाम् ।
 या प्रवृत्तिपरा चास्ति या निवृत्तिपरा तथा ॥ २२ ॥
 सोपासना दूषितास्ति विभूतिश्च तयोरपि ।
 भवन्त्येते शुद्धधर्मविमुखा ब्रह्मघातिनः ॥ २३ ॥
 ततश्च दशमेनैव मन्त्रेणास्ति च दूषिता ।
 अन्धा चैव श्रुतिर्या च प्रवृत्तिं शास्ति कामतः ॥ २४ ॥
 अकामतो निवृत्तिं च तदार्याश्चैव दूषिताः ।
 भवन्त्येते शुद्धशास्त्रविमुखाश्चेति निर्णयः ॥ २५ ॥
 ततश्चैकादशेनैव मन्त्रेण हि समन्वयः ।
 तदुपासनयोश्चैव शुद्धोपासनयोदितः ॥ २६ ॥
 ततो द्वादशमन्त्रेण चाशुद्धं कर्म कुर्वताम् ।
 अशाश्वतं फलं चैव प्रोक्तं स्यादधिकारिणाम् ॥ २७ ॥
 त्रयोदशेन मन्त्रेण निष्ठा कैवल्यलक्षणा ।
 वेद्याऽधिकारिभिश्चैव शुद्धाऽऽख्यातास्ति योगतः ॥ २८ ॥
 चतुर्दशेन तेनैव शुद्धकर्माधिकारिणाम् ।
 अर्थः कैवल्यनिष्ठायाः प्रोक्तः सत्साम्यलक्षणः ॥ २९ ॥
 ततः पञ्चदशेनैव मन्त्रेण ब्रह्मणस्तथा ।
 प्रार्थनापूर्वकं चैव प्रोक्तं ह्यङ्गचतुष्टयम् ॥ ३० ॥
 प्रकृतिः पूर्वरूपं स्यादात्मा चोत्तररूपवान् ।
 उपासने द्वे च सन्धिस्तेजः सन्धानमुच्यते ॥ ३१ ॥

सर्वधर्मपरित्यागपूर्वको यः सनातनः ।
 सन्निधौ प्रार्थितो योगो नारायणमहात्मनः ॥ ३२ ॥
 एवं स्वरूपानुरूपा प्रार्थना शुद्धयोगिनाम् ।
 ज्ञानिनां कर्मिणां चोक्ता ह्यर्थतः शब्दतश्च हि ॥ ३३ ॥
 षोडशेनैव मन्त्रेण ब्रह्म यच्चाधिकारिभिः ।
 तत्समष्टिव्यष्टिरूपप्रणवार्थविशारदैः ॥ ३४ ॥
 यथा स्थूलाद्यवस्थं च यथारूपं यथाफलम् ।
 तथा यथाधिकारं च संबोधनगिरा स्तुतम् ॥ ३५ ॥
 सोऽहमस्मीति भावेन तच्चैवमभिवर्णितम् ।
 योगगर्भा भक्तिपरा प्रार्थनैषेति गीयते ॥ ३६ ॥
 ततः सप्तदशेनैव मन्त्रेण ह्यात्मसन्निधौ ।
 अक्षरोपासकैः शुद्धब्रह्मसामीप्यमीप्सुभिः ॥ ३७ ॥
 सत्यन्तकाले कर्तव्या प्रार्थना परविद्यया ।
 योगगर्भा कर्मपरा कीर्तिताऽस्ति यथाविधि ॥ ३८ ॥
 ततश्चाष्टादशेनैव मन्त्रेण हि महर्षयः ।
 शुद्धतेजस्वरूपं च शुद्धज्ञानतपोमयम् ॥ ३९ ॥
 शरणं सर्वभूतानां नयच्च परमां गतिम् ।
 हार्दं यच्च परं वस्तु पुरुषाख्यं सनातनम् ॥ ४० ॥
 सन्निधौ तस्य शुद्धैस्तु योगिभिर्नियतात्मभिः ।
 योगलिङ्गेन नमसा कर्तव्या प्रार्थना तु या ॥ ४१ ॥
 सा चाभिवर्णिता चास्ति विज्ञेयत्वेन सादरम् ।
 इत्यष्टादशमन्त्राणां संक्षिप्तार्थस्तु वर्णितः ॥ ४२ ॥

विना च प्रथमं मन्त्रं ये च सप्तदश श्रुताः ।
 मन्त्राश्च सन्ति ते सर्वे ह्यग्र्यमन्तार्थवादिनः ॥ ४३ ॥
 यदीशावास्यमिति तद्ब्रह्मेति हि निगद्यते ।
 ईशाहि ब्रह्मशक्तिः स्यात्तदावास्यं च तद्भवेत् ॥ ४४ ॥
 योगशक्त्याऽऽवास्यपदाज्जगत्कारणमव्ययम् ।
 त्रिविक्रमं त्रिपाचैव कथ्यते ब्रह्म शाश्वतम् ॥ ४५ ॥

MUSIC IN THE SIXTH ROOT-RACE

By V. R. S.

WHEN we consider the plan of evolution on our planet, the Seven Races through which humanity evolves, and the point in that evolutionary journey at which we stand to-day—the forming of the new Root-Race, the Sixth, which will succeed our present or Āryan Race, and in which we shall go forward to a greater perfection than humanity has yet attained—can we see what connection will exist in that future between *Music* and the evolution or attainment of man's ideals?

First, music will play a significant part in the development of the people of the Sixth Race as one of the factors in their education; and secondly, music always has been and always will be one of the truest mediums of man's expression of his divine nature and qualities; through music he has been able to feel his immortality and, in turn, to express the eternal verities directly, without the veils which other arts demand, "for music is the soul of Art and talks to us with the language of God".

Sorrow is hard to bear, and doubt is slow to clear,
Each sufferer says his say, his scheme of the weal or
 woe;
But God has a few of us whom He whispers in the ear;
The rest may reason and welcome; 'tis we musicians
 know.

All nature is one vast Musician—we hear the music of the waters, the voices of the air and growing things, the song of the woods and trees.

These woods are never silent. In the hush
Of the high places, solemnly there goes
In endless undertone the stately rush
Of music—windy melody that grows
And ebbs and changes in uncertain time ;
As if some pensive God tried here apart
Vague snatches of the harmonies divine
Before he played them on the human heart.

The artist transmits these harmonies of divine life into form, for our uplifting and joy. His soul mingles with the Universal Soul, he sees as in a vision, his soul-senses are fully developed. These senses are latent in all men, and are capable of infinite development. When we can use these fully awakened powers of vision for the benefit of our fellow men, ministering to the needs of all, then indeed the Golden Age, the age of spiritual achievement, will have been ushered in.

The arts of sculpture, painting and poetry are mature, but Music is a child, the splendour of whose future is but dimly guessed by those who glance down the aisles of their dreams, searching for some hint of that future. Occidental music, the art of music in the present, is but 400 years old—who can say what transcendent heights it may yet climb, or what treasures it may unfold to those who seek ?

We cannot express our little earth moods and happenings through music—they have nothing in common with the music which pervades the universe. Only moods of the soul can be portrayed through the medium of true music.

The art of music is especially interesting to the Theosophist, because through it he can gain a glimpse of the Divine Nature of God, that Nature which cannot be expressed in words, or limited to brush and canvas. Music is a thing of air and rainbows—its feet do not touch the earth. It knows no law of gravitation. Its material is transparent. It is sonorous air. It is almost Nature herself. It is free !

The whole world of ideas and archetypes exists on the formless levels of the universe, and the aim of true music is

to comprehend these divine archetypes and bring them down into the lower worlds for all to see. The artist interprets these Divine Truths for the listening heart of man.

Man learns to grow through experience, but the path which he follows along this line of progress is long and the climbing arduous. Through the development of the intuition, which manifests as love and beauty, the journey may be shortened and the path made beautiful, for intuition realises Truth and grows from within. It anticipates experience, realises archetypes—the true Ideals—and thus hastens evolution. “As the man grows to his fuller life through Art, he grows from within, as the flower grows, and there is a harmonious development of all the faculties of the soul, not losing in breadth what he gains in intensity.” He grows to be a harmonious and “musical” soul. He treads swiftly and surely
 “the Middle Road, whose course

Bright Reason traces and soft Quiet smooths.”

When man comes at last to the “Path of Return,” if he has followed the beautiful, the transition from the worldly to the higher life will not be difficult. He will simply transfer his love of the beautiful in regard to earthly things, to that of the higher—the love of Divine Things. He sees the Divine Plan, and becomes the knower of the inner nature of things, thus attaining the lofty state of God’s Messenger on earth, to tell of Heaven. Thus we see the place of music and its interpreter in the evolutionary plan, and can judge of its adaptation to the present.

“We are now in one of the great transition periods of the world’s history; the race that is dominant and imperial is slowly reaching its zenith, and after the zenith comes the slow descent, inevitable, sure.” We are standing at this transition period, and the signs of the changing age are all about us. Do we not see, in looking over the world of religion, of science and of art, that the old methods have carried us as

far as we can go—that on every side there is a feeling of uncertainty, of questioning, of unrest? We must realise that we are in the midst of a closing age, so that out of that knowledge we may prepare for the race which is to come. For, unless we understand, we cannot guide our steps in the way in which we should go; unless we glimpse the future, we cannot make the preparation which is necessary for its fulfilment.

The doors leading to new knowledge can be glimpsed far off on the horizon; and as man evolves, these doors will open wider and wider, until the race can pass through them to a happier and more useful future. To quote from Mrs. Besant's book, *The Changing World*:

You will see the same condition of change coming over us in art; for art is becoming quite a new thing, quite a different thing. In the old days we were content to admire the old masters and those who followed in their footsteps; but now you know that all kinds of new art are arising. We meet the Futurists and the Cubists, and their productions are weird to the last degree; they are like nothing in heaven or earth now, but I believe they *will* be; I believe that all these strange unnatural-looking things are efforts to express something more than has been expressed before. You will find the same thing in music; the newer music differs widely from the old. But I believe all these discords, which sound strange to the ears of old-fashioned people, are really efforts to express something higher; I believe that it is a stage on the way to the music of the future. They are not successful expressions of it yet, but they *will* be; and because of what they suggest, far more than what they actually are, they have a fascination for some people; they make us see more than the ordinary physical eye can see; they are intended to suggest the things of the higher worlds. Presently we shall get through this stage, and instead of ineffectually attempting to indicate these things, we shall find a way in which we *can* indicate them.

The music of the past lived in a world of but two dimensions—rhythm and melody—but the Greeks, later, certainly came to rise from this “flatland” to the solid world of sound—rhythm, melody, and harmony. The first two are obviously as ancient as human consciousness itself, but with harmony, music assumes the existence of a kind of space in three dimensions, none of which can subsist without at least implying

the others, and this is the world in which Palestrina, Bach, Beethoven and Wagner live. Who can say whether perhaps the music of the future will not include a fourth dimension, nearer the inner heart of things and thus more truly able to express the qualities and thought of God ?

There are at the present day a few musicians in the very van of progress in their art, men belonging to the pioneers of the coming race, who, aspiring toward the Unknown in the illimitable sphere of music, and obeying the irresistible urge of evolution, yet pause a moment to glance backward over the history of their art and, realising that progress is cyclic, endeavour to trace the links and correspondences between the music of the present and the future, and that of the civilisations of the past.

Humanity has evolved on this planet through one race after another, until now we stand at the point of the supremacy of the Fifth Root-Race, the Āryan, with the development of the Sixth just ahead of us. Through the past, humanity has developed a sense with each succeeding Race, the sense of smell being the last to be developed—in our present Āryan Race ; so that now all members of this Fifth Race possess five senses which link them with the outer world. With the growth of the Sixth Race, a sixth sense will be developed—that which we call to-day the sense of clairvoyance, “clear-seeing”. This new avenue of sensitiveness will open up new vistas of knowledge, and will be the builder of a new art, the herald of new ideals.

Already we see the signs of the coming art—subtler harmonies, minuter distances between notes, tendencies to quarter-notes as well as half-notes, quarter-tones ; and already there are one or two musicians who are beginning in their melodies to play with these subtler kinds of tones, making strange new music—music which the public ear is not yet accustomed to, which it challenges when it hears it, but which is the Music of the Future, when a vaster range of sound shall appeal to ears more finely organised than ours, and when the ears of a new race shall demand from its musicians greater delicacies of musical sound than have yet been mastered amongst us ; and there is a new possibility there. That has been seized in India, although little put at present into music that the West would love. If you go to India you will find some strange rules of music there ; there is music for the sun-rising, and music for the high noon, and music for the evening hours, and music for the stillness of the night. Nature has

her sounds in all the different times of her unfolding, from dawn to sunset, and sunset to dawn, and these finer notes are attuned to these mysteries of Nature, so that unheard melodies may be mirrored in the music of human instruments. The Indian musician would not play to you a melody of the dawn when the sun was setting; he would say it was against his religion to do it, for to him all things are religious. It is a subtler harmony between man and Nature. So will Art go forward here, with these keener, subtler organs, further even in one way than Science along the line of observation, for Art reaches out by emotion where Science is only observing, and so the poet is very easily the prophet, and the artist very easily the seer; and as these powers increase and multiply, a new race arises in which the powers are inborn. Can you not dream of some of the new possibilities in Religion, in Science, in Art?

Other evolutions beside our own will play a mighty part in this unfolding drama of the future. We can see, if we will but scan the records of history, legend and myth, the parts which they played in the childhood of the race. In the far past, we read that angels walked with men. We find records of these angelic beings, and their connection with man, in all the sacred scriptures of the world and in the ancient stories of all peoples. The pages of our Christian Bible teem with interesting accounts of them. We are also told by the Teachers of Humanity that in the future, when the Sixth Race is fully established on earth, Gods and angels will again walk with men, guiding and teaching them.

The music of the future will be linked very closely with these angels, or *devas*, as they are called in the East; for in that future they will definitely take in charge the guidance of man's evolution along special lines, and will constantly aid and instruct him, not only in the development of music, but of intellect, devotion and activity as well.

Is it difficult for us to believe in this divine order of spiritual beings? Do we think our humanity the only actors on this stage of life? Indeed, this is not so, for other evolutions exist beside us, although unseen by most of us. All life is evolving, and some of the lower forms of life—the grasses, insects and birds, do not come forward into our human

kingdom, but ascend to Divinity through the kingdoms of the fairies, the creatures of the elements, and later, the angelic hosts or devas. Does it seem strange that the Omnipotent Ruler of our Universe has been able to extend His unlimited powers of creative activity to include other forces of life than our own? How vast the scheme of His evolution, few of us can comprehend. Let us give Him our reverence and try to understand.

These angelic Beings extend from the lowest to the highest, forming, in truth, the mighty ladder of Jacob, extending from earth to Heaven, and linking man to God.

The existence, the presence, and the working of these intelligences in the administration of Nature, in the carrying out of the will of God, are recognised in every great Faith that the world has known. The Hindū speaks of them as Suras, sometimes as Devas; the Hebrew, the Christian, the Mussalmān, speak of them as Angels and Archangels, making the distinction between the higher and the lower; the Zoroastrian also recognises their work, speaking of them as Feristhas; and so, in each of the great Religions, we find the presence of these workers in the Kosmos recognised, and we see their functions defined.

In the past, this working of the Gods was recognised, and the sacred books are full of it. They showed themselves continually among men, they carried on their work, as it were, in the full blaze of day. But now no longer do they show themselves to men at large, and many have forgotten their existence. The unbelief makes no difference, save to those who disbelieve. The working of the Gods remains ever the same. They are ever busy in carrying out the Supreme Will; only they do not show themselves, and to those alone who recognise their existence and their work will they manifest themselves.

Men and devas differ in the appearance of their finer bodies. The subtle matter of the deva bodies is more fluidic—capable of far greater expansion and contraction. They have also a certain fiery quality, which is clearly distinguishable from that of any ordinary being. They might be compared, to some slight degree, with the causal body of a highly developed man—an Arhaṭ, perhaps—although the causal body has a definite size which increases but gradually, while the body of a deva changes size, shape and colour with every passing emotion.

They are, as may readily be imagined, beings of vast knowledge, of great power, and most splendid in appearance, radiant, flashing creatures, myriad-hued, like rainbows of changing supernal colours, of stateliest imperial mien, calm energy incarnate, embodiments of resistless strength. The description of the great Christian Seer leaps to the mind, when he wrote of a mighty angel: "A rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." "As the sound of many waters" are their voices, as echoes from the music of the spheres.

We are reminded of other passages in the Christian Bible, those in *Ezekiel 1*, in which Ezekiel was given a vision of four of the great cherubim, and of the four wheels and the glory of God. Speaking of the four great creatures, the prophet has said:

Out the midst of the fiery cloud came four creatures of the likeness of living men. And every one had four faces, and every one had four wings, and they sparkled like the colour of burnished brass. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down among the living creatures and the fire was bright, and out of the fire went forth lightning.

Also we are reminded of many passages in the book of *Revelation*, but these would be far too numerous to quote, for every chapter is teeming with descriptions of these mighty angelic hosts.

Many weeks could be given to the study of this Deva evolution, for it is a vast and intensely interesting subject, and I would refer those who are interested to Mr. Leadbeater's book *The Hidden Side of Things*, in which many interesting details are given; but for the present we must confine our attention to the particular work which they will perform in connection with the Sixth Root-Race, that Race which is now entering upon its course, and in which we may embark if we prepare ourselves.

There are different types of devas, just as there are different types of men; some of them are working along lines of healing, government, teaching, and the distribution of spiritual forces; then there are those concerned with the administration

of Justice—called the Lords of Karma—and those who are the manifested expression of the elements and the laws of the universe; then there are also the devas concerned with the building up of the different arts. There are many sub-types in all these lines of work, and in the line of Art we find—in charge of music—the Music-Devas, or Gandharvas as they are called. These form the celestial choir, ever seeking to express their divine harmonies through the artist-souls of men.

Little does the ordinary man of to-day think of the hidden side of music or realise the varied influence which it exerts upon us, for the melodies and harmonies which we hear are but the outer expression of the vast possibilities of sound. All music—religious, secular and military—produces unseen effects that are little dreamed of by the unthinking majority of mankind, but which nevertheless make powerful impressions upon the finer bodies—the etheric, emotional and mental. Mr. Leadbeater explains these effects and their causes very clearly in his book on *Thought-Forms*.

Having glimpsed the hidden side of music, and so better understanding and appreciating the value of its influence on our spiritual evolution, we can see how important will be its function in the future, if man will but allow the sunlight of its radiance to ray out upon his divine faculties, bringing them to their full expression of beauty and power. Great Devas will habitually come among the people of the future and bring to them many new possibilities of development, each person drawing to himself that which is most needed by him. In the coming Race, the Gandharvas, the great Music-Devas, will find the opportunities for the full expression of their powers in connection with the evolution of humanity. Some of the chapters in the book, *Man: Whence, How and Whither*, describe such scenes in the Colony which will exist for the special purpose of the foundation of the new Root-Race.

Do we think this radiant future is but a dream, a fancy? We who thrill now in response to the harmonies of music, can we not glimpse all that lies ahead in this realm of beauty and art? Can we not feel *certain* that the compassion and love which are man's birthright will be brought to full blossoming under the rays of divine music? The powers of the Spirit are not exhausted, their inspiration will carry us on to greater and greater heights. We have Mrs. Besant's inspiring words to spur us on to greater achievement:

As we have climbed, so we shall climb; as we have come upwards from the dust, so shall we ascend to the stars; for the Spirit of God within us knows no limitation either in time or space, and the evolution of the future shall be a millionfold more splendid than the evolution which has made us what we are.

Let us then go forward through the harmony of pure living and service to our fellow men, to build the "Music of the Sixth Root-Race".

V. R. S.



PAYA DAYS

By MARIE MUSÆUS-HIGGINS

I. WESAK DAY

IN Buddhist countries the four phases of the moon are religious holidays. Of these Paya Days, as they are called, the full-moon day is the greatest. It is said that on full-moon days the four Waram-Mahā-Rājāhs (the Deva-Guardians of the four Quarters of the Earth) are journeying over the Earth, searching for people who are practising merits or demerits, and that they are writing these merits and demerits into their "Golden Book" or their "Black Book" respectively. They bring these books on full-moon days to Sakra, the Deva-king, when in Sakra-Bhāvana the Deva-Sabhawa (Meeting of the Devas) is held. Here the four Deva-Guardians read from their Golden and Black Books the merits and demerits of the people of the Earth, and the Devas rejoice at the merits that the people of the Earth have gained, knowing that some, when they die on Earth, will be reborn in the Deva Kingdom and become Devas. But they shake their heads sadly when the demerits are read, as they know that the demerits will bring a sad rebirth to the people of the Earth when they have died.

What is the meaning of the word "Paya"? "Pa" is the original form; "ya" is a mark for the case. The original noun for it is "Poho," and, with the case "ya," is "Pohoya". This Sinhalese word "Poho" is derived from the Pāli word "Uposatha". "Upa" is a prefix, the vowel "a" of which was omitted. "Wasa" is the root; "wa" of it is

changed into "o"; "tha" is an affix. So the word "Uposatha" is framed, meaning—fast, fasting, abstinence from sensual enjoyments; "Uposatha-Dina" means fast-day or Buddhist Sabbath day.¹

I shall try to describe the religious events that took place in India and Ceylon on Paya Days, as I have found them stated in the *Mahā-Wansa* and other Sinhalese literature, and as the Buddhist Monks teach them here in Ceylon. And I shall begin with Wesak (Wesakha) full-moon day (full-moon day of May), which is considered the most important of all the Paya Days and the beginning of the Buddhist Religious Year.

THE FULL-MOON DAY OF WESAK (MAY)

At the time of writing, we are in the year 2462 of the Buddhist Era (A.D. 1917), and so the events which took place on Wesak Day happened more than two thousand years ago. Five events took place on full-moon days of Wesak, and four of them are the greatest events in the life of the Great Teacher of the Law, the Tathāgathā, the Illuminated One, Gauṭama, the Buddha of Justice and Wisdom. What are these four events that took place on full-moon days of Wesak?

- (a) The Birthday of Prince Siddhārtha.
- (b) His Renunciation of the World.²
- (c) His Obtaining of Buddhahood.
- (d) The Lord Buddha enters Pari-Nirvāṇa.

(a) *The Birth of Prince Siddhārtha*

In Kapilavastu, in Jambudwīpa (India), there were great rejoicings, for King Sudḍhoḍana's Queen, Mahā-Māyā, who had gone to Sumbini Gardens, had become the mother of a little son, who was prophesied to become the great Teacher of the

¹ This explanation of the word "Paya" has been kindly given to me by the Reverend High Priest Nanissara of Colombo, Ceylon.—M. M. H.

² This is the popular belief. According to the *Jataka-Attakatha-Nidānakatha* the Renunciation took place on the full-moon day of Usalki (July).

World, the Buddha. The Prince was born under a Sala tree, and the tree had shed thousands of blossoms over the couch of the Mother of the Lord. The Heavens rejoiced! Harmonies sounded all around, and the babe himself announced his coming Buddhahood. The Mother and Child were carried in triumph to the Capital, Kapilawaṣṭu, and the whole of the country listened to the prophecies of the Sages about the wonderful child which had been born.'

(b) *Prince Siddhārṭha's Renunciation of the World*

The Child Siddhārṭha had grown up to manhood. He had become the first in all learning and the first in all physical accomplishments. He had married the beautiful Princess Yaśoḍhara, his cousin, and he lived among luxuries and in happiness in his magnificent palace. Then the inner voice awakened in him and he saw that the world needed a helper, a teacher. After going out into the city, he met with four sights which convinced him of the necessity of leaving the world and trying to find the cause of the misery of the world. So he left his beautiful palace, his beloved wife Yaśoḍhara, and his son Rahula, mounted his horse Kantaka, and rode, only accompanied by his faithful friend Chanda, away to the jungle. *This is called the Great Renunciation*¹.

(c) *The Bodhisattva attains Buddhahood.*

Prince Siddhārṭha, cutting off his hair and discarding his princely clothes, went to the jungle; the Prince had become an ascetic, and He was the Bodhisattva, who had striven for long, long centuries to become a Buddha.

¹ King Asoka, about three hundred years after the birth of Prince Siddhārṭha, had erected to His memory a column in Sumbini Gardens. This column fell down and was forgotten, overgrown with jungle in the course of time. Lately it has been rediscovered and stands again at the same spot, showing where the Sumbini Gardens used to be. It is now called Nepāl-Terei and is about one hundred miles north-east of Benares.

² For a further account see Sir Edwin Arnold's *The Light of Asia*, and *Jātakamāla*, Part II, by M. Musæus-Higgins.

After more than six years of torturing his body, after fasting and meditating, he found out that emaciating the body and fasting would not make the mind clear to find out the Truth. So he left the forest and the four ascetics, his companions, and he came to the Bodhior Aswatha tree in Buddha-Gaya. He sat down on Kusa-Grass, and after having been sorely tried in vain by Māra, the Tempter, and his hosts, He became *Enlightened*, the *Ṭathāgatā*, the *All-Wise*. He was the *Buddha*, and this was on the full-moon night of Wesak.

(d) *The Lord Buddha enters Pari-Nirvāṇa*

After the Lord Buddha had fulfilled His Mission, preaching forty-five years the Dharma, the Lord Buddha's body was weary. He went with a great number of his disciples to the Upavartana of Kusinagara (on the further side of the river Hiraṇyavati), and under the sala-grove of the Mallas he bade his faithful Ānanda spread his couch with its head to the north. Here He passed from deep meditation through the four Dhyānas into Pari-Nirvāṇa. The Lord Buddha left the earth on a full-moon day of Wesak.

When the cremation was over, Dēvapuṭra said to the multitude assembled: "The earthly remains of the Blessed One have been cremated, but the Truth He taught will live for ever. Let us go out into the world and preach to all mankind the Four Noble Truths and the Noble Eightfold Path, so that all may attain to a final salvation, taking refuge in the Buddha, the Dharma and the Saṅgha."

HOW WE OUGHT TO CELEBRATE THE FULL-MOON DAY
OF WESAK

Worship the High One, the Exalted One,
Worship Him on your knees,
Worship Him in holy gladness!
On the full-moon day of Wesak
He was born.

Worship the High One, the Exalted One,
 Worship Him with uplifted hands,
 Worship Him in solemn gratitude!
 For on the full-moon night of Wesak
 The High One renounced the world.
 The world slept when the Great Renunciation was fulfilled,
 But the bright moon saw it and the stars twinkled their
 approval.

Worship the High One, the Exalted One,
 In prostrated form,
 Worship Him in great reverence!
 For on the full-moon night of Wesak,
 After the great Tempter had assailed Him,
 He became the Buddha, the greatest of all mankind,
 The Redeemer of the World.

Worship the High One, the Exalted One!
 Worship Him with *Service*,
 Worship Him in great awe!
 For the Great One, the Exalted One,
 Had fulfilled His Mission;
 His last birth on earth was finished!
 On a full-moon day of Wesak
 He attained *Pari-Nirvāna*.¹

(e) *The Lord Buddha's Third Visit to Lañka (Ceylon)*

There is a fifth event which is supposed to have happened on the full-moon day of Wesak, and that is the third visit of the Lord Buddha to Lañka. It is told in the *Mahā-Vansa*² that it was in the eighth year of his Buddhahood that the Lord resolved to pay the promised visit to the Naga King Maniakkhika, who had requested the Lord Buddha, on his second visit to Lañka, to return there once more.

The Lord Buddha was then at the Jetavanarama, in the Kosala country in India, living there with His disciples for

¹ According to Theosophical teachings, the Lord Buddha has not quite left the World-Plane, and it is said that His shadow is seen on the full-moon day of Wesak. But as I am giving only the popular version, I shall not say anything here about this.—M. M-H.

² Whether this visit was paid in the physical body or not, I do not know. Some persons think that it was an astral visit. I give the popular account as told in the *Mahā-Vansa* and as related by the Monks to the people of Ceylon.

the time being. Here He loved to live, especially during the rainy season.

On the full-moon day of Wesak, the Blessed One donned His robes, took His alms-bowl under His arm, and with a number of His Bhikkhus He appeared at Kelanie (in Lañka) just at the time of the one meal before the middle of the day, which all Buddhist Monks take.

The jewel-throne, which the Naga Kings had presented to the Lord Buḍḍha at His second visit, was ready for Him; and sitting down on it, He and His disciples were served with deva food by the happy King Maniakkhika and his subjects. The jewel-throne stood under a canopy decked with jewels of all kinds, and it is said that later on, a dagaba was erected over it. The present dagaba in Kelanie (near Colombo) is supposed to have been built over this old dagaba, and it is said that the jewel-throne is in it yet.

After the meal was over, the Lord Buḍḍha preached to the Nagas and Devas. Maniakkhika, who had listened to the preaching of the Lord Buḍḍha on His two former visits also,¹ became an Arhaṭ, and many of his subjects became his followers; and thus Lañka was prepared for the Buddhist influence and for Buddhism, which was introduced later on by the son of King Asoka of India, the Thera Mahinda. After the sermon was over, the Lord Buḍḍha and His Bhikkhus visited several places, which were to be consecrated later on by sacred buildings in honour of Lord Gauṭama the Buḍḍha. It is said the Ṭathāgathā lifted Himself into the air and meditated on the Samanta-Kuta mountain (Adam's Peak), where the Deva-Puṭra Saman-Deviya is yet the guardian. This Deva-Puṭra implored the Lord Buḍḍha to leave a token on the summit of Samanta-Kuta, and lo! a deep indentation was left on the mountain-top, where the Lord Buḍḍha had meditated. It is

¹ The two former visits of the Lord Buḍḍha took place on the full-moon day of January and the full-moon day of April.

said that the Deva-Puṭra has placed a rock over this holy Footprint, in order that it should not be desecrated ; so that the so-called footprint, which is visited even now by thousands of pilgrims, is the indentation made by Saman-Deviya on the slab of rock which he laid *over* the *real* Footprint. From Samanta-Kuta the Lord Buḍḍha visited several other places in Laṅka, as, for instance, the future Mahā-Megha gardens, where later on the Ruanveli dagaba and Thupa-Rama were built, and where the Bodhi tree was planted. After blessing the different places, the Lord Buḍḍha and His disciples left Laṅka for India, and He did not visit Laṅka again before His Pari-Nirvāṇa. This is the account of the Lord Buḍḍha's third visit to Laṅka, which occurred on a full-moon day of Wesak.

Marie Musæus-Higgins

CORRESPONDENCE

DOES THEOSOPHY MAKE US SELF-SATISFIED ?

AT a recent discussion among some Theosophical friends, the opinion was expressed that as a rule Theosophists do not take the same trouble over their work as is taken by those who are actuated chiefly by motives of ambition or family responsibility. It was admitted that two causes may easily contribute to this result: (1) the "other-worldly" tendency of the religious temperament takes the form of a general indifference to worldly success and family ties, but the driving force of the higher ideal is not as strong as that of the ambition which it has displaced; (2) the "chosen people" idea takes the form of a general indifference to the experience gained by workers outside the T.S. Certainly the airs of superior knowledge assumed by some people, whose reading is often almost entirely limited to reprints of Theosophical lectures, are nothing short of ludicrous to specialists who have perhaps made a life study of the subject pronounced upon, and who have had to rely on their own efforts and those of their fellow-workers.

Of course both these tendencies are weaknesses on the part of human nature and not of Theosophy; but the question to be faced is—does an acquaintance with Theosophy tend on the whole to accentuate these weaknesses, and if so, how can this tendency be counteracted? I shall be glad to hear what your readers have to say on this point.

MAN OF THE WORLD

BOOK-LORE

Theosophy and Reconstruction, by C. Jinarājadāsa. (Theosophical Publishing House, Adyar, Madras, India. Price Re. 1-8 or 2s.)

Under the above title are collected eight lectures delivered by Mr. Jinarājadāsa at various times and in various places during the years 1916—1918. The main thought which underlies them all and binds them together as a whole, is the one now occupying the minds of all thinking people—the coming Reconstruction. Studied in the light of Theosophy, this Reconstruction must be guided and measured by the principles and ideals suggested by, and, as it were, summed up in, the phrase “God our Brother Man”. How to all things in life may be applied this new conception—new at least as appealing to the majority—of a God to be worshipped in our neighbour, is the idea that is developed in this book. “The whole strength of spirituality to-day,” says the author, “is being swung away from God to Man,” and it is our business as Theosophists studiously to discover the signs of this change of attitude and heedfully to observe them, so that we may learn from them how we may help in their development along the lines indicated by the teachings of the Ancient Wisdom.

The first lecture deals with the question of Reconstruction in general. Mr. Jinarājadāsa traces the various causes of the great unrest everywhere—very briefly, of course, and in broad outline. Then, before attempting to suggest the lines along which we may help in the rebuilding, he says :

It is because obstacles have come in the way of the unfoldment of the Divine Plan that those obstacles are being hurled asunder now by what is taking place in the world to-day. For when God builds, no human will (not even of all humanity combined) can stand in the way. The process of reconstruction is taking place, but the process can be *hastened*. That is the message which Theosophy always gives to men when Theosophy tells of a Divine Plan. The *results* are obtained, but not the results *in time*. You can hasten the results *in time*, and it is your privilege and mine to hasten them and thereby gain much joy and inspiration.

The next question is: How may we help in this hastening? Mr. Jinarājadāsa points out what are the great principles underlying human life in accordance with which the Theosophist must plan his work.

These same principles—the message of Theosophy—are applied a little more in detail to various questions of importance in the subsequent lectures. First comes education, then the religions, the modern search for truth, war, civics, art, and finally personal religion.

It is interesting to note in connection with the ideal of the service of others, on which such great emphasis is laid throughout the book, that every now and then we are reminded that the only acquirements of any real value are those which the individual gains for himself. We are to recognise God in our brother man in order that we may clear away the obstacles from his path and our own, so that he and we may allow God full self-expression. The individual is unique and must work out his own destiny, his true life “a flight of the alone to the Alone”; and yet at this particular stage of the world’s evolution his path lies along the road which leads him to seek inspiration in the effort to serve and love and understand his brothers. The whole thing is very beautifully summed up at the end of the lecture on Art :

But who will bring the new Evangel of Man, which will create the great art which will purify our coming civilisation? It may be a “World-Teacher,” as some hold. If so, then He must reveal to us new beauties in the mystery of man; out of man, and out of man’s relation to his fellow men, must such a Teacher build up a new mysticism. For mysticism we must have; it is the bread by which mankind lives. Its almoner is Art in its many forms of music and architecture, poetry, sculpture, painting and literature. Each is only great as it mirrors a Divine Idea. But henceforth the Divine Idea must flash to us not the beauties of God, but the beauties of Man.

Mr. Jinarājadāsa points out how in all sorts of ways this new Evangel is already finding expression in the world. There are many indications—small and insignificant in themselves sometimes—which show the trend of things, and in this book may be found many suggestions which show how, by understanding their significance, the Theosophist may teach himself to become a helper of God the Builder.

A. DE L.

Looking Forward, by Clara M. Codd. (Orpheus Publishing House, Edinburgh. Price 2s. 6d.)

In the present time of sore trouble for this Earth of ours, if any comfort exists, it exists only in the “looking forward”. Life would be a sad and very weary burden indeed, were it not for the hope of the future; and the overwhelming confusion which reigns in the world to-day would fill it with despair. But hope seems never to be stronger in the human heart than when the thing it hopes for is farthest away; and never before has the Brotherhood of Man been talked of as earnestly as now, when the recent war has apparently proclaimed so complete a negation of it. It is well that there should exist this

interaction between Evil and Good. How awful, otherwise, would Evil be, if it were not realised that it is the inevitable condition for bringing forth the latent Good!

While every one feels the importance of the present moment, and is vaguely beginning to understand that the war was but the precursor of a vast change, to all those who believe in the Coming of the great Teacher the events of the day are of still greater significance; and it is this significance which the author of the book, *Looking Forward*, has endeavoured, very shortly but very simply and clearly, to reveal. Broadly speaking, the change that is rapidly working at the present time can be classified, according to the author, into the change in man's conception of Religion and of Society. The "Coming Faith" and the "Coming Social Order" are dealt with here. The terrible suffering involved in the war has thrown man more completely on God than ever before—yet on a God far different to any which humanity had yet known of. It is no longer a God distant from and outside His creation, but one very near and existing *in* himself, to which man has turned; for suffering has somehow lifted a little of the veil and revealed to each his inner Self, and he has recognised the Divinity of that Self.

The war, by accentuating industrial and economic questions, has drawn the classes together, and the advance achieved in science, coupled with a wide sympathy evolved through common suffering, has laid the foundations of internationalism, a basis for the Brotherhood of Man. All parts of our Earth being knit together into one complete whole with sympathy and love, not between men only, but towards the lower kingdoms too; and science having annihilated time and space, till "foreign parts" should connote nothing less than other planets: such is the future that the author is "looking forward" to—a future which has the hope of the most momentous and holiest event in store—the Coming of the Lord. With this hope, no misgiving can exist with regard to the ultimate consequences, and the little book breathes only of hope and confidence.

But will this dream of entire peace and happiness in the world be realised in our own time? Or will it not rather be the future, distant generations that will see that fulfilment for which we shall have been only the strenuous workers?

B. K. H.

My Father, by Estelle W. Stead. (Thomas Nelson & Sons, London. Price 2s.)

This volume, containing extracts from his own writings, skilfully augmented by personal touches of her own by the authoress, is of quite exceptional interest, dealing as it does with the life of a remarkable man, William Stead, Journalist, Reformer, Spiritualist—the friend of Cecil Rhodes, of Gordon, of Annie Besant : and Editor—first of *The Pall Mall Gazette*, in succession to Mr. Morley, and then of *The Review of Reviews*.

He is portrayed first in his aspect as the loved son of an almost worshipped father ; then follows an account of his entry into journalism, his connection with Gladstone and his rapid rise to first rank as Editor of an important paper. The gradual unfoldment of his sense of responsibility to the world at large leads us to him in his second aspect, as a Reformer—the champion of the oppressed Balkan States, the denouncer of the scandal of the White Slave traffic, the man who went gladly and proudly to prison for the sake of his principles, in connection with those terrible, soul-searing revelations in *The Pall Mall Gazette*, known as “The Maiden Tribute of Modern Babylon”.

Later in the book we read of his gradual attraction to, and study of, psychic phenomena, with interesting personal anecdotes on the subject, and he stands before us as an earnest Spiritualist, his one great desire the bridging of the gulf which yawns between the physical and higher planes of nature. An account follows of the inception and work of “Julia’s Bureau,” that attempt under guarded conditions to facilitate communication between those still on earth and their loved ones who had gone before ; and this brings the reader up to the final tragedy—the loss of the great *Titanic*, with its hundreds of victims—among whom was Stead—then on his way to carry out work in America. Lastly we learn how the promise given to his friends was fulfilled, how he stood once more among them, showing himself—though not in his physical body—to many who had known and loved him, while his voice from “the other side” proclaimed : “All that I have told you is true !”

A book well worth reading of one of the careers which count.

U.

The Silken Tassel, by Ardeshir F. Khabardar. (Published for the author by the Theosophical Publishing House, Adyar, Madras. Price Rs. 2-8.)

Mr. Khabardar is a well known poet in his mother-tongue (Gujerāṭi) and the volume under review is his first book in English. We congratulate the author on his mastery of the language, for there is remarkably little of a foreign element in his work, but necessarily there are sometimes un-English phrases, and archaic words are used here and there which an English poet would have avoided. Inevitable also, perhaps, is a too strict adherence to his English models, both in thought and diction. In the "Ode to the Kokil (Indian Cuckoo)" the influence of Keats is too obvious to be justified.

What dreams are thine I know not, happy Bird !
 Come down to me, that I may half conceive
 Thy mellow dreams and songs unseen, unheard
 On earth, where heavily our bosoms heave :
 We know not how to laugh a rosy flood
 Or play to pallid cheeks our joy-stringed lyre
 To break to dimples deep . . .

It is fairly well done of course, and the poet has a happy turn for simile as well as a faculty for melody—but what is so perilously near imitation flatters neither the poet nor his model.

It is with pleasure we turn to some poems which have Indian thought and Indian feeling. They are too few: from "Radhika's Perplexity" we extract one verse.

I carry my pots to the village well,
 When the dawn has lifted her veil ;
 Slowly and slyly he comes behind
 Like a *chittah*, and suddenly there I find
 His shadow before me trail ;
 I fill my water-pots on the well
 When stealthily he comes nigh,
 He lays them on my head uncalled,
 " Oh Radhika ! 'tis too high."
 I turn my face, but he looks in my eyes
 And laughs and passes by !

There are several sonnets included in the volume, many devoted to the theme of love, which, as to all poets, is attractive to Mr. Khabardar. Mr. Cousins has written a very appreciative Foreword to the volume, but the reviewer feels, despite such authoritative recommendation, that the author's full genius is sadly hampered in his English verse. Ignorance of Gujerāṭi, alas! prevents a just comparison, however.

S. A.

Reincarnations, by James Stephens. (Macmillan & Co., Ltd., London. Price 3s. 6d.)

Many a Theosophist, attracted by its title, will pick up this book, hoping thereby to learn more of that problem of progressive incarnations which fascinates alike scientific and romantic temperaments. He will find, however, no mineral, vegetable, animal or human incarnations in this volume, for the incarnations are not those of any human spirits but of certain spirits of poetry, lately incarnated in Irish bodily forms and now before us in English ones. The author, in his endeavour to play the part, not of a mere translator but of incarnator, found his task so difficult that it became necessary to seek his disembodied spirits in that devachanic region where they dwelt in the house of a Muse of Poetry (She whom we may call the Celtic Muse), and to provide them with new bodies, mental and astral as well as physical. Being himself merely human, he now doubts whether the same spirits will after all be found within the new forms, for here, as in the case of humans, the interest lies in the persistence of *individual* characteristics in successive personalities.

To the present writer, his success lies in that he has not only conveyed a sense of that elusive, plaintive yearning after "old, unhappy, far-off things," that "infinite passion and the pain of finite hearts that yearn," which seems *the* characteristic of the Celtic Muse, but also the quaintest humour, which surely never could belong to more than one individual! To others, however, who know in their Irish bodies the poems of Keating, Kaftery, O'Kahilly and O'Bruadair, this book may yield even greater pleasure, for they may retrace in these later embodiments the beloved features of the Celtic Muse, whose infinite variety "age does not wither nor custom stale". We may add that the "variety" includes a mental and moral shillelagh for those who please Her not—a shillelagh wielded by O'Bruadair with his lines: "May she marry a ghost and bear him a kitten, and may the King of Glory permit her to get the mange!"

A. L. H.