THE SCIENCE OF SOCIAL ORGANISATION

OR

THE LAWS OF MANU

IN THE

LIGHT OF THEOSOPHY

BY

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INTRODUCTION

It is with very great pleasure that I introduce this book, for I believe that it deserves the thoughtful attention of the Indian and English public, and contains ideas and suggestions of the greatest value for all who are interested in the vexed questions of the day. Society, at the present time, is at a deadlock, unable to go forward into the future without finding solutions for the problems of our time, and yet impelled forward by the imperious law of evolution, which demands progress or sentences to death. It stands at the edge of a precipice, and sees no way to safety. Over the edge it must go—as previous civilisations have gone, carrying their treasures of refinement and culture with them—unless it can find some Ark of safety to carry it from the old to the new.

Such an Ark may be found in the Wisdom of our great Progenitor Manu, the Father of the whole Aryan Race. His precepts cannot be followed blindly in an age so far removed from that in which He spoke; but His ideas contain all the needed solutions, and to apply the essential ideas
to modern conditions is the work which needs to be done and which will receive His blessing in the doing. The present volume is an attempt to suggest a few adaptations by one who is full of reverence for the ancient Ideals of his people, and who believes that these are living powers, not dead shells, full of reforming and reshaping strength.

The book has far outgrown the original lectures, but has in it, I think, nothing superfluous or irrelevant. For the sake of the learned, both Asiatic and European, the authorities have been quoted in their original Samskr̥t; for the sake of the unlearned, these quotations have all been thrown into foot-notes, so that the English may run smoothly and unbrokenly. Technical terms have been translated, but the originals have been added within brackets.

One explanatory statement should be made as to the method of conveying to the modern reader the thought of the ancient writer. The European Orientalist, with admirable scrupulosity and tireless patience, works away laboriously with dictionary and grammar to give an "accurate and scholarly translation" of the foreign language which he is striving to interpret. What else can he do? But the result, as compared with the original, is like the dead pressed 'specimen' of the botanist beside the breathing living flower of the garden. Even I, with my poor knowledge of
Samśkr̥t, know the joy of contacting the pulsing virile Scriptures in their own tongue, and the inexpressible dulness and dreariness of their scholarly renderings into English. But our lecturer is a Hindū, who from childhood upwards has lived in the atmosphere of the elder days; he heard the old stories before he could read, sung by grandmother, aunt, and paṇḍīṭ; when he is tired now, he finds his recreation in chanting over the well-loved stanzas of an Ancient (Purāṇa), crooning them softly as a lullaby to a wearied mind; to him the ‘well-constructed language’ (Samśkr̥t) is the mother-tongue, not a foreign language; he knows its shades of meaning, its wide connotations, its traditional glosses clustering round words and sentences, its content as drawn out by great commentators. Hence when he wishes to share its treasures with those whose birthright they are not, he pours out these meanings in their richness of content, gives them as they speak to the heart of the Hindū, not to the brain of the European. His close and accurate knowledge of Samśkr̥t would make it child’s play for him to give “an accurate and scholarly translation” of every quotation; he has preferred to give the living flowers rather the dried specimens. Orientalists, in the pride of their mastery of a ‘dead’ language, will very likely scoff at the rendering of one to whom it
is a living and familiar tongue, who has not mastered Samskrț as a man but has lived in it from an infant. For these, the originals are given. But for those who want to touch the throbbing body—rather than learn the names of the bones of the skeleton—of India’s Ancient Wisdom, for those these free and full renderings are given. And I believe that they will be welcomed and enjoyed.

ANNIE BESANT
O Pure of Soul! The angels raise their song,
And Truth's light blazeth over East and West!
Alas! the heedless world lies fast asleep,
And the Dawn's glory wasteth in the skies!
O Pure of Soul! do Ye awake, arise,
And open wide the windows of your hearts,
And fill them with the shining of Day's Star,
And with the heavenly music of that song,
So, when the laggards wake, they may not lack
Some message from Ye for the next morn's hope,
Some sign and token that their kith have seen
And stood before the Glory face to face,
And that they also may if they but will.
Be this your Sun-dawn work, Ye Pure of Soul!
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FOREWORD

Somewhere in the published writings of H. P. Blavatsky it is said that all earnest Theosophists should be advised to study Manu. I had therefore been looking from time to time into the scripture which goes by the name of Manu-Smṛti or Manu-Samhitā. Coming to know of this, our beloved President desired me to lay before our brothers and sisters, on the present occasion, in a brief form, in modern ways of thinking and of speaking, as far as possible, the ideas I might have gathered from the reading of that ancient ordinance. I should say at the outset, that the study—indeed it should be called only reading—has been very cursory, and the student has been lacking in almost every needed qualification. But if faith abundant be a qualification, then that has not been lacking. I have read, not in the spirit of the critical and learned scholar and antiquarian, superior to his subject, but with the reverence of the humble learner who wishes to understand, for practical instruction and for guidance, so far as may be, in present day life, ever mindful of his own inability, and ever holding his judgment in suspense where he cannot understand.

“Read the things of the flesh with the eyes of the spirit, not the things of the spirit with the eyes of the flesh”—said a Master. To interpret the words of
Manu, as of all the real scriptures of all the nations, mere grammar and dictionary, however laboriously used, are not enough—unless perhaps they be Samskr̥t grammar and dictionary. But Samskr̥t Shabda-Shāstra is not mere grammar and dictionary, but the whole Science of Language, which is inseparable from the Science of Thought and of Exegesis, Nyāya and Mīmāṃsā.

This is said, to obviate hasty objections that the renderings of the Samskr̥t texts, in the following lectures, put new ideas into the old words. In the matter of all subjective knowledge, there are not new ideas enough, yet, to exhaust the richness of content of the old words of the ‘well-constructed’ and ‘consecrated’ language. Those who have done the work of translation with open mind, and with, what is even more needed, open heart—as ready, at least, to see the good points of the work under translation as the weak ones—they know that the many shades of meaning, which have become attached by varied and long continued associations to the important words of any language, cannot be adequately rendered by single words from another language. Every race, inspired by its own distinctive ‘ruling passion’ constructs its own language, as all its other appliances of life, in order to suit the particular aspect of divine manifestation which it represents. Therefore exact equivalents in any two languages are very difficult to find. Hence, the frequent need to express the many shades of
meaning of an older and a fuller word by many words of a newer language, not yet so full in subjective knowledge. Those who are best circumstanced to live in, and to live themselves into, the modern as well as the ancient types and phases of civilisation, may be most safely trusted to interpret truly the latter to the former.

With this brief foreword I proceed to my duty.
LECTURE I

THE FOUNDATION OF MANU'S CODE OF LIFE

स ब्रह्मविद्या सर्वविद्या प्रतिष्ठानथर्याय ज्ञेत्युपन्याय प्राह।
Mundaka Upanishat, I. i. 1.

ध्यानेन सर्वसाक्षरत्वं यस्ततस्मिन्निविविधतम।
न हन्नध्यात्मित्वं काशिकंविशालसुपार्द्वत॥ Manu, vi. 82.

Brahma declared unto His eldest son, Atharva, the Science of Brahman, which verily is the foundation of all other sciences.

All this whatsoever, that is designated by the word 'This,' all this is made of the substance of and is held together by thought and thought alone. He who knoweth not the subjective science, the Science of the Self, he can make no action truly fruitful.

The forest-chants of that part of the Rg-veda which is known as the Aitareya Aranyaka, sing how minerals exist, plants feel, and animals know, but know not that they exist and feel and know; while man exists, feels, knows, and also knows that he exists, feels, knows. Because of this appearance of
self-consciousness in him for the first time in the course of evolution of our world-system, is it possible for him to know the Greater Self and understand the method and the reason of the World-process. Because of this and this alone, is he truly the man, the thinker, son of Manu, the all-thinker. The others cannot think thus comprehensively, with this self-reference of all that is before and after, distinguishing between the Self and what is not the Self, and so grasping the whole essence of the World-process. In them all the manifestation of the Self is but partial, though in ever-increasing degree: first of only the existence (s a t) aspect of the Supreme, then of that and bliss (a n a n d a), then of these and a little of consciousness (c h i t). In man the manifestation finds comparative completeness, and he therefore fulfils the purpose and is the turning-point of the world-system. At the stage of man alone the separated self, termed the j i v a, becomes capable of salvation, in the words of Christian seers; of beatitude, in the language of the mystics; of n i r v ā n a and the extinction of the sense of separate individuality, for the followers of the Budḍha; of m o k ṣ h a and freedom from the bonds of doubt and error and matter, for the student of Vedaṇṭa; of k a i v a l y a m, realisation of oneness, the Unity of the Universal and the only Consciousness, in the phrase of the Yoga. In man, that principle which is variously called the mind (m a n a s), the means and instrument of think-
ing, or the inner organ (aṁṭahkaraṇa), or the conscious individual atom (cittiṣṭa-nu), attains that degree of development whereby it can become the bridge between the finite and the infinite, between the endless past and future on the one hand and the eternal present on the other; whereby it can become the means of a conscious individual immortality, such as is referred to in the verse of the Vāyu Purāṇa, which tells us that consciousness extending over the whole of any given world-system and cycle, lasting and persisting unbroken from the birth to the re-absorption of that system in the primal cosmic elements—that this is known technically as immortality of the individual consciousness. 

This potentiality of the human stage of evolution is the element of truth in the otherwise boastful belief that man is the crown of creation, whom all things else therein subserve. Because of this potentiality of salvation (mokṣa) and all that it signifies, even the lower nature-spirits (devas) crave instinctively for birth amongst the sons of Manu, and all the denizens of all the lower kingdoms strive incessantly in their sub-conscious being to reach his high estate. In no other way can they attain to that self-consciousness whereby and wherein alone Emancipation from the bonds of matter may be won, the long and weary exile cease, and the joyous homeward return begin towards that Self of Bliss,

1 आभूतसस्मावं स्थानमस्तत्वं हि भाष्यते।
whence all this show of pain and toil has issued, in order that the glory of that bliss may shine the brighter for the contrast.

The Science of this ever-living Self, Self-consciousness, deep-seated in the heart of every living being, is that Science of the Self (Aḍhyāṭma-Vidyā) of which Kṛṣṇa said:

I am the beginning, the middle and the end of all manifestation; of all the ways of mutual converse amongst men, I am that guiding clue, which ever seeks and ever points to the One Truth; of all the sciences, I am the Science of the Self.¹

The other sciences and arts and learnings all exist, and also feel and partly know the objects that they deal with. But they do not know themselves. And, knowing not themselves, they do not know the relationships existing betwixt themselves of each one to the others, and betwixt the various objects that they deal with respectively. And, thus, they do not know even their special objects wholly. Because all sciences and arts and crafts exist but for the sake of the Self, for the use and service of life, therefore the Science of the Self alone, knowing itself, knows also all the others in their very essence, and can set to each its due proportion to the rest, and so make all harmoni-

¹ सर्पणामातिलास्त्रथ रत्नं चैवाहमज्जन।
अध्यात्मविद्या विधानां वाह: प्रवेशतामहम्॥

_Bhagavat-Gitā, x._ 32.
ous and fruitful. It is now being recognised, even quite generally, that the roots of all the most concretely physical sciences are lost in metaphysic, and to be found only by diligent searching there. The force of the physicist, the atom of the chemist, the vital functioning of the physiologist, the tendencies to multiplication and spontaneous variation and natural selection of the evolutionist, even the impossible point and line of the mathematician, are all meaningless until translated into terms of the Science of the Self. Hence is this Science verily the King of Sciences, to which all others minister and owe allegiance, and which protects and nourishes all others lovingly, justly and righteously:

It is the royal science, the royal secret, sacred surpassingly. It supplies the only sanction and support to righteousness, and its benefits thus may be seen even with the eyes of flesh as bringing peace and permanence of happiness to men.¹

Because it is the King of Sciences, therefore it is the holy Science that all true Kings should know, and all men ruling over other men should learn assiduously, if they would govern well and win the love of men and gods here and hereafter, and happiness on earth and in high heaven. Manu says:

¹ साधारण राज्यभाषा पवित्रनिविष्ततम्।
प्रयक्षाचार्यं परम्पर्यं गुरुर्मां कर्तुमन्यथम्॥

Bhagavad Gītā, ix. 2.
Only he who knows the science of the true and all-embracing knowledge, only he deserves to be the leader of armies, the wielder of the Rod of Justice, the King of men, the Suzerain and Overlord of Kings.¹

The Manu of the Human Race is the great prototype of all such patriarchal Kings. Thinking (mananaṁ), looking before and after, joining cause and effect deliberately in memory and expectation—the pre-eminent and specific character of man—is perfectly embodied in the Manu’s mind, omniscient of whole past ages (kalpaś), world cycles of activity and sleep, that only serve as ever-repeated, ever-passing illustrations of the truths and principles of the Science of the Self.

Because He has this vast experience, extending breaklessly over whole æons, of all possible situations in all possible kinds of life, in lowest and in highest kingdoms; and because His omniscience of infinite details is pervaded by the principles of Self-knowledge, therefore is He fit to guide new hosts of selves (jīvaś), in new cycles, from their birth in the atoms of those primal substances and times, ever so long ago, of which at present we can call up but the faintest memories or conceptions, up to their remergence in the Common Self, at the nirvāṇa of the system; therefore is He fit to make laws for guiding them from age

¹ सेनापत्यं च राज्यं च शनांनामेव च
सर्वनाकाधिपत्यं च वेदशास्त्रविश्वस्ति II

Manu, xii. 100
to age, laws varying in details with the variations of the circumstances of life. And in this work of guiding human evolution and making laws for it, the Manu is helped by Sages (Ṛṣhīs), who also have remained over with Him from previous ages (kalpas), and therefore are called śiśhtas, literally remains, remnants or residua. The Matsya Purāṇa says (chapter 145):

The verb-root śiś means to remain behind, to be distinguished from others (and the root śhās means to instruct and be instructed), and all these senses are included in the word śiśhtta. The knowers and doers of dharma,¹ well-instructed and distinguished beyond others, who remained behind at the end of previous ages (manvantaras)² and now stay on throughout this world-cycle in order to maintain unbroken the chain of worlds and kingdoms and races, and to preserve the ancient dharma from falling into decay and ruin, by constantly instructing the new jīvas in their duties—these are the Manu and the seven Rṣhis. Out of His memory of the past age our Manu declared the dharma suited for the present cycle, and therefore is that dharma known as remembered (Smṛti or

¹ A well nigh untranslatable word, including religion, rites, piety, specific property, function, etc., but, above all, the Duty incumbent on a man at the stage of evolution he has reached and in the situation he may be in.

² 'Rounds' in Theosophical parlance.
SMĀRTA). And because it is observed and practised by those that remained behind, and will be established again and again in succeeding cycles, after the expiration of this, and has been taught by the Elders and their Elders always (with the needed modifications from time to time), therefore is it known as SHĪṢṬĀCHĀRA, i.e., the conduct, precept and example, of the well-instructed remnant of high teachers worthy of all reverence. ¹

The MĀRKĀṇDEYA PURĀNA² tells the story of the next or eighth Manu, SĀVARṇI by name, who began His preparation for His future work so long ago as the second Round (named in the Purānas as the Svārochiśa Manvantara), when He was born as the KṢAṬṬRIYA King Suraṭha, and had for companion in his austerity the VAIṢHYA SAMAḤDI, both receiving instruction from the Sage Meḍhās.

None indeed who does not possess this comprehensive wisdom is fit to rule in the fullest sense of that high word. But, even on a smaller scale, he who does not know the essentials, the broad outlines and general

¹ विषेषतः निष्ठान्त्वाच निष्ठान्त्वचिंद्रएङ्ग प्रमणकते॥
मन्नवतेरु ये सिद्धा इह निष्ठान्त्वचिंद्रएङ्गकारिणः॥
मनु: सम्पर्ख्यिणश्वेव लेकसन्त्वानकारिणः॥
तिछन्तिह च धर्मार्थ ताविन्द्रान्य सम्प्रवर्त्तः॥
मन्नवत्सत्तात्तस्वयम्य स्त्रुला तान् मुसाद्वबीवः॥
तस्मात्स्वाचर्थम् स्त्रुलो धर्म: शिष्ठाचार: स उच्यते॥
शिप्राघचर्थयत यस्मातु पुनःश्रेयं युगकश्चे॥
पूर्वः पूर्वमेवत्तवच शिष्ठाचार: स सत्यत:॥

² In the Chapters which form the Durgā-sapta-shaṭi.
principles of the Science of the Self, Theosophy proper; who does not know the source, the means, the ends of life; has not studied the workings of the mind, nor learnt how to create good-will in his own heart and in the hearts of others round him; does not know, in brief, what are the origin and what the purpose and what the way of ruling his own life—how shall he fitly rule the lives of others, be it in a household, or be it in a kingdom? How can he be of real and undoubted help and service to his fellow-men? How will he enable them to bring together means and end? By what ways may he lead them on to the great goal?—not knowing what the end and goal is, and unaware of any ways but those revealed to him by the chance of the physical senses, themselves the products of causes to him wholly unknown.

Of the rule of such, in the smaller household of the family and the larger household of the nation, was the Upanishat verse spoken by the Seer in sadness and in sorrow:

Sunk in the very depths of ignorance and error, wise in their own conceit, great in their own imagination, they go on, the unhappy ones, stumbling at every step upon the path, blind leaders of the blind.  

1 अविद्यायामन्तरे वर्नमानाः स्वयंधीरा: पण्डितम्मन्यमानाः: ।
   जगत्मानाः परियतिगूढः अन्येऽत्व नीयमाना यथान्या: ॥
   Mundaka, I. ii. 8.
And such verily is the condition of mankind at large to-day. Sovereign and subject, statesman and private man, scientist and priest, aristocrat and bureaucrat and democrat, capitalist and laborer, rich and poor, conservative and liberal, loyalist, socialist and anarchist—all having, as a rule, no knowledge and no thought of the 'why' of life and but a very partial one of the 'how'; busying themselves more or less frenziedly with the immediate gain to the senses; thinking only of staving off the trouble of the moment; condemning, as beyond the pale of practical politics, all attempts to formulate and teach and reach ideals in the administration of affairs, even when acknowledging, in argument, that conduct is instinctively governed by the ideal, the practice by the theory—how shall such guide the human race to happiness?

The Manu and His assistants and subordinates are not so near-sighted. They look very far, before and after. Their practical politics are always dominated and governed by high ideals, by a complete theory of life, its origin, its end, its purpose. To their view, all activity not organically and consistently related to the well-ascertained and clearly-defined objects of life is not practical but supremely unpractical.

In order, therefore, to understand and appreciate, at their true value, the rules that they have laid down for the guiding of human affairs, it is indispensable that the view of the World-process, on which the rules are
based, should be clearly understood. Whether we agree in it and accept it, or not, is another matter. But to understand the practice we must understand the theory, we must put ourselves at the point of view of those who framed and followed the practice.

Many modern students, especially of the West, say that the ancient East is unintelligible to them; that they cannot understand the Hindū's introduction of what they call 'religion' into the most commonplace affairs of life; his constant reference to heaven and to liberation, even in the text-books of grammar and mathematics. They fail to understand Hindū life, because they look only at the surface; and because, they, in their own life, occupy a standpoint and follow an ideal very different from that of those who profess to be guided by the Institutes of the Manu. It is a common statement in the ancient books, that the child cannot understand and sympathise with the romances and the sentiments, the elations and the depressions, of the young man. No more can the young man, with his restless ambitions and outrushing energies and ever-renewed hopes and enthusiasms, understand the graver demeanor, and the sobering cares and anxieties of the middle-aged, who have to bear the burdens of the family and the manifold pressure of the social organisation in which they live. No more, again, can the middle-aged, engaged in the strenuous struggles of life, wholly understand the peace and quietness of the aged, and their retirement from the
competitive struggle. But the older can generally understand the younger, by means of memory. Now, as the difference is between two individuals at two different stages of life, such is the difference between two peoples and two forms of civilisation, occupying different stages of evolution. An older race, even though feeble, can generally understand the younger and more vigorous, though the latter does not understand the former. There are few complaints that the East cannot understand the West; many that the West cannot understand the East. There is no difficulty for the old man in understanding that the younger one should be energetic, pushful, eager to make his way in the world and secure its good things for his own use. He has himself passed through that experience, and retains the memory of it, unless indeed he has become too far removed in age. But it is difficult for the young man, every fibre of whose organism is impelling him towards pursuit of the outer world's experiences, to understand what quiet reflection over these or voluntary abandonment of them can be, and how it is possible.

He who has not passed through the physical crisis of dispassion (vairāgya) can never understand and sympathise with the mood and conduct of one who has. This is the essential difference between the psychology of the East and of the West, modern and ancient, young and old.¹

¹ Pūrva and Pashchima; pūrva means both
Manu's scheme of life contains provision for both the younger and the older; those who have passed through dispassion and been born a second time thereby, and those who have not. Modern schemes make provision only for one, and failing, therefore, to meet all requirements, need continual revision. The whole course of nature ordains that the older, who know more, shall make provision for the bringing up of the younger, who know less. Where, for any special cause, this ordinance of nature is violated, catastrophe must result before very long. And there is much reason to fear that modern systems of administering human society will prove a commentary on and a justification of Mann's ideas—but by contrast. They are the product of minds which are confined as yet to the Path of Pursuit (the Pravṛtṭi-mārga), and know little or nothing of, and care less for, the other half of life, the Path of Renunciation (the Nivṛtṭi-mārga); without knowledge of which, the fundamental facts of the universe, the foundations of all existence, remain unknown. As the Bhagavad-Gītā says (xvi. 7):

The men who are still on the Path of Pursuit, pursuit of the pleasures of the senses, they know not the difference between that Path and

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1 See on this Prof. James' interesting chapter on the "twice-born," in his Varieties of Religious Experience.
the Path of Renunciation, renunciation of the things of physical sense and striving after the superphysical and spiritual life. And because they know not these two in their contradistinction, the two which make up the whole of life, therefore the whole of the Truth abides not with them, nor real inner purity from selfish desire, nor the conduct of reason-governed self-sacrifice.\(^1\)

Such is all the supposed, and much spoken of, and much exaggerated, difference between ancient and modern, East and West. There is indeed no other deeper-seated, inherent, insuperable and ineradicable difference. They are both Spirit of the same Spirit and flesh of the same flesh—all most truly Manu’s children. The ancient has been modern in its day. The modern will be ancient in its time. Indeed, it, in the sense of the fifth sub-race, is fast aging now, maturing psychically and passing through experience at a more rapid rate than the ancient, in the sense of the Indian first sub-race, seems to have done. And all attempts at interpretation of the ancient to the modern, in the passing on to the younger and more powerful generation of whatever special knowledge the older and now feeblener generation may have gathered, in order that the younger may mount to a higher height of experience—all such attempts are but parts of the

\(^1\) प्रेमान्तम् च निवृत्तिः च जना न बिदुराद्यतः।
न श्रीचं नापि जात्वारो न सतं तेषु विद्यते॥
natural ways and means of the younger's maturation.

It should be remembered that, strictly speaking, what we call the ancient should be called only the remnants of the ancient, for the bulk of it, so far as the actual living population is concerned, is in reality very modern and young. For it is made up of younger souls, and is roughly classed with the ancient only because upgrown on the soil of the ancient, where the 'forms' of the older type of civilisation still persist; where also are older souls, here and there, to keep the old ideals alive till the truly modern of both East and West shall take them up, to carry them to a fuller realisation in the future. So, on the other hand, many older and more advanced souls are being born now in the bodies of the newer race, to provide the necessary leaven of the older knowledge for them and direct their attention towards superphysical sciences. As cells and tissues, embodying germs of nascent faculties are in the individual, so are individuals and families, embodying special knowledge and ideals, in the body of the nation. The bringing together of eastern and western nations in bonds of political, economical and educational interdependence is an act of Providence also tending towards the same end. If we seek for a reason why younger and less advanced souls (jīvas) should be born into the weakening physical moulds left by the more advanced, we may find that this is only in accordance with the laws of economy of force, which run through and counter-
balance the lavish extravagance in details of ever-paradoxical nature, the Everlasting Duality (Dvanda). Aging grand-father and budding infant fit in with each other appropriately; the knee of the former is the natural play-ground of the latter; his perfected wisdom (sātvā) of soul and decaying activity (rajas) and growing inertia (tamas) of body help on to their natural development the imperfect wisdom of the soul and growing activity and lessening inertia of the body of the child.

What then is this Theory of Life which is the foundation of Manu’s Laws, one portion of which, suited for one epoch, has come down to us, with modifications made, from time to time, by various Sages and minor Manus, in order to suit the needs of sub-cycles within the larger epoch? With regard to these modifications and explanations, we have to remember that in trying to present to our minds the outlines of Manu’s views intelligibly, it is not possible to confine ourselves to the words of the work known as the Manu-Samhitā or Manu-Smṛti. In order to understand that work, cognate literature in the shape of the ‘histories of world-evolution’ (Iṭihāsas and Purāṇas), and especially those parts of them which describe past Indian life as governed by the laws of Manu, is indispensable. Manu-Samhitā is said to be the quintessence of the Veda; the study of it is compulsory on the twice-born on pain of losing status; and like the Veda, it should be interpreted with the help of the ‘histories’
Whatever hath been declared by Manu to be the duty of any one, that is declared in entirety and detail, in the Veda; for Manu knoweth all. And the Veda should be expanded and expounded with the help of the Purāṇas and the Iṣṭihāsas. For indeed the Veda feareth him whose knowledge is not very wide, who has not heard much: “Such a one will defraud me of my true value and significance,” so thinketh the Veda of the narrow-minded and the ill-instructed.¹

This method, it is true, does not recommend itself to the modern oriental scholar. He expresses his opinion of it in the single word ‘uncritical’. To him the date of the work; the exact and particular name of the author; the details of his biography; the various readings of a particular piece of text although the sense of all be the same; and such other matters are of exceeding importance. And from a certain standpoint he is perfectly right. Where the subject-matter of the work is, not general laws and principles and also facts more or less certain, but the changing and passing products of such laws and principles, there the personality of the author and the conditions under which his work was written become useful objects of study, as also helping to illustrate the same general laws and principles, or at least as

¹ यः काभिलक्ष्यविचिन्तमौ मनुन परिकीर्तितः ।
स सवैःसमिष्ठति वेऽस सर्वत्रात्मकं हि सः ॥ Manu. ii. 7.
इतिहासपुराणाभ्या वेऽस समुपरुषब्रह्मृणृ ।
विभेक्तलपशुताद्वैशा मामयं प्रतरिष्यति ॥

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affording interesting pastime. But otherwise, they are not useful to study. Even in modern days, people do not spend very much time and energy on finding out particulars about the discoverers of geometry or arithmetic or algebra, or about the editors of successive text-books of these. The discoverers of real indubitable truths are generally only re-discoverers. Therefore no particular interest attaches to their personalities, except as part of general history. The inventors of passing things are far more ‘interesting,’ naturally, and great discussions arise as to how much ‘credit’ should or should not be given to them. Truth is common property and cannot be copyrighted. Individual peculiarities—not to call them aberrations—are special property, and therefore fit for copyrighting. The Scriptures of all the nations are nameless. Such other works as, by their surpassing excellence, approach the Scriptures in helpful instructiveness, are nearly nameless, too—the great epics of many nations, for instance. By their perfect descriptions of human nature, true in all times, they have risen above the level of passing lists of passing facts, and have become text-books of the science of psychology, sociology and history in one.

Manu, in reference to the Samhita known by the name, is thus but a representative name, representative of the Great Being who is the real, primal Progenitor and Chief of the human race and also of minor Manus and Rśhis and the subordinate hierarchs who
help in the work of carrying out His scheme, and who put forth the minor laws which are all already contained potentially in the great law. And therefore the free use of the Itiha\=sas and Pur\=a\=nas and other traditions is helpful in understanding the general scheme. This is so, to the older temperament of the mind which sees not separateness (abheda-buddhi); which tends physically as well as mentally to long-sightedness and sufferance and compromise; which likes better to attend to the common elements in the various views of truth; which is inclined to look at thoughts behind and through the words, even at the risk of being somewhat slovenly in the use of language; which believes that the World-process manifests from within without, and that forms develop out of the life and not in the reverse way; which looks at history as the result of philosophy, as the working out of an ideal plan, and not at philosophy as the bye-product of basketfuls of casual events called history; which believes that ideas and ideals, discoveries of science and unfoldings of knowledge, are all themselves the result of a great world-plan of human evolution, and make epochs and not the reverse. To the other, the younger temperament, of the mind which sees separateness (bheda-buddhi), with eyes keen for the sharp edges of all outlines, and impatient of all compromise; which delights to emphasise differences; which revels in drawing distinctions; dwells lovingly and lingeringly on the apparent inconsistencies of others; thinks that life
develops out of form and functions out of organs, instead of the opposite; which declares that history is made by chance trifles, by the accidental speakings, doings, intriguings of men and women often hidden in the background; which is not willing to see that such speakings and doings are themselves the results of wide-reaching causes and can occur and be of effect only in the setting of the general plan; which attaches more importance to minute details than to general principles, and to physical facts than to psychical—to such a temperament, this method of 'uncritical' study does not recommend itself. Perfection lies, of course, in the combination of both principles and details, of the two extremes in the golden mean. But such perfectly balanced combination is seldom found; perhaps is precluded by the very condition of all manifestation, viz., inequilibrium, the successive exaggeration of each part over the others, that in their totality make up the whole.

Hence the one view predominates at one time and place, and the other at another. To the temperament of the first, or Indian, sub-race, the view which looks more to principles than to details has, on the whole, been more attractive. And therefore the different Purāṇas and Smṛtis are accepted without much critical enquiry, somewhat in the same fashion as successive editions of a work on mathematics may be, to-day, in the West; and whatever additions and alterations appear from time to time, in work after
work, are taken as but developments of potentialities already contained in the fundamental rules and outlines.¹

It is extraordinary how the successive generations of the Indian people have, by a sort of hereditary instinct, implanted by the guiding Hierarchy in them for the special purpose of preserving the old tradition for the later use of all mankind, clung on to their reverence for these Vedas and Purāṇas, despite the most adverse circumstances. No longer able to understand them in the later days of degeneration; unable to defend them from attacks levelled against the surface-meaning of many parts; often most cruelly and heartlessly deceived and sacrificed to self-interest, with false and too literal interpretations, by vicious custodians; through internal dissensions and foreign invasions, when there was much worldly good to gain and almost nothing to lose by giving them up; they have yet clung on to their belief in the preciousness of these Scriptures. And it seems as if the purpose of Providence were now likely to be fulfilled and the preservative labor of the Indian instinct rewarded. For the lost commentaries, which would have made

¹ Almost everyone of the Purāṇas begins with the statement that it was delivered by Śūta to the Rṣhis for the good of the people, at one of the twelve-yearly meetings of the Rṣhis, out of which perhaps, the modern Kumbhafair has grown. The twelve-year period makes a minor cycle (yuga) in Hindū astronomy, and is, roughly, the time taken by one complete circulation of the solar vital fluid.
the unintelligible clear, made the absurd-seeming appear rational, and the impossible allegorically significant—these commentaries are now in course of restoration, though somewhat indirectly, by modern science itself, which not many years ago was the most energetic of iconoclasts, but is now beginning to turn its attention to superphysics and metaphysics.

Manu’s Theory of Life, as it may be gathered from the laws which bear His name, and from these Purāṇas, may be summed up in a score or so of words. Two of these have been already mentioned incidentally, viz., Pursuit (Pravṛtti) and Retirement (Nivṛtti). And these are, in a sense, the most important. The others depend on these. The variants of this pair are many; the underlying idea in all is the same. The Smṛtis, the Bhagavad-Gītā, the Purāṇas, speak of pursuit and retirement (pravṛtti and nivṛtti); or selfishness and unselfishness (sākāmya and naiṣhkāmya); or attachment and detachment (sakti and a sakti). The Philosophic Schools (Ḍarshanas) speak of them also. The Nyāya and Vaisēṣhika Schools as emanation and reabsorption (sarga and apavarga), or pain and highest bliss (duḥkha and nis-shreyas). The Mimāmsā School as the action that binds and the opposite of such (karma and naiṣh-karmya). The Sāṅkhya and Yoga Schools as striving and letting go (īhā and uparaṁa), or uprising and restraint (vyuṭṭhāna and nirodha). The names of the Vedānta School are the most familiar,
bondage and liberation (bandha and moksha). The Jainas speak of moving forth and moving back, action and reaction (sauchara and pratisauchara). The Buḍḍhists or Bauḍdhas, of the thirst for the individualised separate life and the extinction of that thirst (tṛṣṇa and nirvāṇa). The Christians, of sin and salvation. And finally, modern science accepts the same idea and calls it evolution and involution, integration and disintegration, formation and dissolution of worlds and world-systems. Each phrase, old or new, expresses a more or less different aspect of one and the same fact; each corresponds with a different standpoint of observation. Thus, current science has looked at the external, objective or material aspect of things predominantly and so spoken of the integration and dissolution of forms. The philosophic systems have looked more at the internal, subjective or spiritual side, and have therefore used terms indicative of the moods of the inner force guiding that integration and disintegration of material particles. And amongst the latter, again, those which dealt more prominently with the active element in the inspiring consciousness, e.g., the Mināmsā, have employed words significant of action and reaction; while those which looked more to the motive, have used terms of desire.

The common fact, running through all these pairs of names, is the fact of the rhythmic swing of the World-process. And on and around this fact, the Great Law-Giver and His followers have built their
whole Code of Life, life in the physical as well as the superphysical worlds.

If we seek deeper for the cause of this pulsing, we must come to the penultimate pair of facts, Self and Not-Self, variously called Ātman and Ānātman, Purusha and Prakṛti, Subject and Object, Spirit and Matter. These are recognised in some shape, under some name, in all systems of thought. Whatever their exact nature may be, they are recognised as facts. And when they have been named, and the Interplay between them mentioned, the whole content of thought and of the universe has been completely exhausted. Nothing more remains outside of these. It is just this Interplay between the Two which appears as the rhythmic swing spoken of under many names. The putting on by the Spirit of a body of matter, small as microbes or vast as suns; subtle as the most inconceivably tenuous ethers, or gross and hard as rocks and minerals; this is the coming outwards of the Spirit (pravṛti). The putting off of that body is its return within itself (nivṛti). This process is taking place endlessly, everywhere and always, on all possible scales of time and space and motion, in every possible degree of simplicity and complexity. And each complete life, small or great, with its two halves of birth into and growth in matter, and decay and death out of it, may be regarded as a complete cycle. It is true that, as nothing in the endless World-process is really and wholly disconnected with any-
thing and everything else, so no such life-cycle is wholly, truly and finally complete and independent. And it is therefore true that all life-cycles, i.e. all lives, small and great, are graded on to one another and form parts within parts, smaller wheels within larger wheels, epicycles within cycles, all in an endless and ever incomplete chain. But, at the same time there is an appearance of completed cycles. And one-half of each such cycle is, comparatively, the arc of the descent of Spirit into Matter, and the other half is the arc of its re-ascent out of that Matter. And, according as we please, we may call the one half, evolution, and the other, involution; or, we might reverse the names. Usage is not quite settled on this point. We may speak of Spirit becoming involved in Matter, in sheaths, bodies, or receivers (u pāḍ h is), and then becoming evolved out of it. Or, we may speak of Matter, i.e., material sheathing, being evolved out of the Spirit and then becoming involved or merged back into it again. The naming is a question of convenience for the purpose in hand. The general idea seems to be fairly unmistakeable. It should be observed however that the notion of growth and improvement and refinement, progress of all kinds in short, has become associated with the word Evolution. The reason is that the scientists who have rediscovered for the world one portion of the great law, have, naturally, observed only the outer forms. And, in the course of their researches, they have found that
as the former grew finer and more completely differentiated and delicately organised, the richer in variety of experience grew the manifestation of life in it. And because the existing ways of human life, accompanying the present complex organisation of the human body, appeared to them the best of all that they could observe, therefore they have identified evolution of complexity of form with progress and superiority of all kinds in life generally. If there should come a time when it was found that what was then regarded as a more glorious manifestation of life was compatible with a greater simplicity and homogeneity of form and material—as is suggested by passages here and there in the old books—then this notion would have to be somewhat revised and modified. In the meanwhile refinement in life being regarded as the invariable concomitant of progress in complexity of form, the progress of both is commonly spoken of as evolution; and the word involution does not appear often in scientific literature, yet, in contrast with evolution; and this for the reason mentioned before, namely, that the modern phase of civilisation does not definitely recognise retirement and the stages that have to be passed through by the soul on the Path of Renunciation.

This current notion of evolution is not unrecognised in Samskr̥t writings. The text of the Aitareya Aranyaka has been already referred to, which says that the Self manifests least in minerals, more in
vegetables, more in animals, more in men, and so on. And some verses occur in the *Bṛhad-Viṣṇu-Purāṇa* which give a few more details:

(Out of the eight millions and four hundred thousand types or forms through which the soul has to pass) two millions belong to the immovable, or minerals and vegetables; nine hundred thousand to aquatic varieties of animals; as many to the reptilia or turtles and the worms and insects; one million to birds; three millions to quadrupeds; and four hundred thousand to the anthropoid apes. After passing through these the soul arrives at the human form (which takes up the remainder of the total number, or two hundred thousand). In the human stage, the soul perfects itself by deeds of merit, gradually develops thereby the inward consciousness which marks the twice-born, and finally attains the birth wherein realisation of Brahman becomes possible.\(^2\)

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1 Quoted in the *Shabda-kalpa-drumpa* under योनि. The classification in these verses is from the standpoint of external form and habitat. From the deeper standpoint of method of reproduction, the classification is fourfold, जड़ज, लत्तज, अंडज, पिंडज. From the still deeper one, of vital currents and psychic tendencies and गुणास, it is threefold: अर्थक्षरोत्स, तिर्यक्षरोत्स, अर्थक्षरोत्स. And so on. But the idea of successive evolution runs through all.

2 स्थायरं विशेषतरंशं जलं नवलंशकम।
कृत्स्वं नवलंशं च इशलंशं च पक्षणः॥
But what is recognised in the Purāṇas in addition to this evolution of material form, and is not yet recognised in modern science, is that, side by side with this, there is an involution of the Spirit in these forms; and, further, that when a certain limit has been reached, the process is reversed and the form tends to become ever simpler and simpler again, without the gathered experience being lost, till, at the end of the appointed cycle, the individual merges into the Universal.

These two halves of evolution and involution, then, constitute the rhythmic pulse, the very heart-beat of all life. And in accordance with the law thereof, our selves, or souls, having successively identified themselves with and separated themselves from mineral, vegetable and animal forms in the course of long ages, have now arrived at the human stage, and become capable of retrospect and prospect. For it would seem that in our particular cycle and system, in the terrene chain, the man of this globe, the earth, stands at the turning-point, the junction between the two paths. And only he who stands at such midway-point is capable of looking both before and after fully. He only can take himself in hand, grasp

विश्लेषण प्रमाणं च चतुर्लक्षणं च वानरः।
ततो मुदुष्यतां प्राणं तत: कर्माणि साधवेन।
एतथेष भ्रमण कृत्या विज्ञातं कहायते।
सर्वशरीरिनि परित्युज्य ब्रह्मायोऽनि ततोस्यतान।

28 MANU IN THE LIGHT OF THEOSOPHY
his whole personality, and ask and answer what he should do with it and why and how he should do it.

What then should he place before himself as the aim of life, and how should he conduct himself, so as to secure it in the fullest degree? Taking the two halves together, Self-realisation or God-realisation, whichever we please to call it, becomes the *sumnum bonum*, the beginning and the end, the motive and the goal, of all this World-process. But taking them separately, it is obvious that the object of each half should be different from that of the other.

According to Manu, the object of the Pursuit-half of life is threefold: Duty, Profit, Pleasure (*Dharma*, *Artha*, *Kama*).

Some say that the performance of duty and the gathering of riches are 'the good'; some say wealth and sense-enjoyments; some duty only; some riches only. But the well-established truth is that the three together make the end of the life of Pursuit.¹

It might indeed be said that sense-pleasure alone, (*Kama*) is the *sumnum bonum* for the arc of descent. The word means the enjoyments of the senses and the wish for those enjoyments. These accompany the ever-deeper merging of the Spirit in the sheaths of matter, its ever-nearer identification with the clothes of flesh. Why then does the Manu hedge it in with two

¹ 'धर्मार्थार्थाद्वृत्तेः अः अत्यन्तं धर्मं एवं च।
अर्थ एवेकः वा अर्थसः विश्वर्गः इति तु स्थितिः।' *Manu*, ii. 224.
others which are not at all so obviously connected with the Path of Pursuit? Indeed he lays far more stress on Dharma than on the two others. Nay, more, he deprecates from time to time the yearning after sense-pleasures. Why does he do so? Because of this, apparently: Pleasure needs no recommendation to the human being at the stage to which the current portion of His laws applies. At an earlier day of creation, it may have needed recommendation. We read that Ṛakṣha, son of Brahmā the Creator, when ordered by his Father to go forth and multiply, created with much penance and ascetic practice, a band of ten thousand sons called Haryashvas, and passed on to them the divine command. And they went forth, obedient, but not knowing, nor very willing. Nāraṇa, taking pity on their innocence, wishing to save them from the dreadful turmoil of the life of matter, taught them the way of the Spirit, and Ṛakṣha lost the whole band. He then created another band of five thousand sons called Shabal-āshvas. They also were led astray by Nāraṇa in the same way. Then Ṛakṣha reproved Nāraṇa for his unwisdom and premature haste:

The soul realiseth not the sharpness of the objects of the senses, the sharpness of the pleasures that come from them at the first, and of the pains that follow afterwards without fail. None should therefore prematurely break the growth of another's intelligence, which grows only by exercise amidst sense-objects, but should enable
him to find dispassion and renunciation by himself.¹

And Daksha laid a doom on Nāraṇa that he should never cease from wandering through the worlds, taking births in even monkey-bodies himself—the meaning of which has been explained in *The Secret Doctrine*, that the physical bodies were defiled in the earlier races by the sin of the mindless, and so anthropoid forms were created, and those who had disobeyed the commands of the Lord of Progeny in the beginning were compelled to take birth in these degraded bodies, the most developed descendants of which helped King Rāma of the Āryan Race in his war with Rāvana, Ruler of the Atlantean Rākshasas.

At that early stage, then, desire for sense-pleasure had to be nursed and fostered and stimulated, as a sleepy child in the morning requires to be aroused again and again. To-day, it has run to overgrowth. So far indeed is it from needing recommendation, that indeed it needs constant restriction. One in a million human beings perhaps does not suffer from the tyranny of the senses. All our mind, all our body, instinctively runs in the direction of sense-objects. If, then, desire had been enunciated by the Manu as a thing to be honored and pursued as the prime object of life

¹ नानुभूय न जानाति जन्तुविषयतीव्रताम्।
निर्विचेत स्वयं तस्मात् तथा भिन्नत्रीः परि:॥

_Viṣṇu-Bhāgavata_, VI. v. 41.
by His progeny, then indeed that object would have defeated itself and perished in a riot of excess. Hence the mention of desire for pleasure, but with warnings.

The due realisation of sensuous happiness by a human being of the epoch for which the laws are intended is possible only in and by means of organised society. For the sense-pleasure of the human being is not like that of the animal, a simple and direct satisfaction of the physical appetites, but is exceedingly complex. While the basis is no doubt the material vehicle with its sensor and motor organs, the form has become intermixed and refined with infinite mental moods, thoughts and emotions, and also the influence of the nearing current of retirement and the gradual dawning of the Universal Self within the individual. The result of these conditions and influences is that sense-pleasure has taken on the form of a craving, not to be gainsaid, for the life of the family and the nation and the race, all meaning sympathy and love; and of a growing desire for the fine arts, capable of development only in a condition of social organisation which makes such a just division of labor that sufficient leisure and means to each, according to the full of his capacities, become possible. Without such leisure to each individual and without wealth in the race, accumulated primarily in national possessions and secondarily in private homes, the refinements of sense-pleasure—music, poetry, painting, sculpture, parks and gardens, architectural monuments, aesthetic
addresses and conveyances, beautiful domestic animals—all these would be impossible. Hence the stress laid on profit, riches (Artha), worldly means and possessions.

But yet again, the storing up of personal and national possessions, nay, the very forming and holding together of a social organisation at all, would be wholly impossible, if the inherent selfishness of the individual were not restricted and restrained by Dharma, if rights were not controlled by Duty, if the production and distribution of wealth were not governed by law and the liberty of each modified by the needs of all. This lesson of the law of give-and-take, humanity in general has not learnt at all well, even yet, though the epoch of the highest development of sensuous selfishness and enjoyment passed away with the Atlantean Race. The Law-giver, as law-giver, therefore confidently leaves sense-pleasure to take care of itself, knowing well that it will do so even more than is necessary, only laying down such rules for hygiene and sanitation as will maintain and enhance the efficacy of the physical body and its organs for subservience to the higher kinds of sense-pleasure. To wealth He gives more attention, laying down rules for the division of the social labor and the gathering of wealth in the hands of certain classes, under conditions which would secure the benefits of it to all the people according to their respective needs. To Dharma He addresses
Himself with all His might, interweaving it at every step with the other two, and insisting on it with detail of penal consequences for breach of each and any duty by each and every one.

Dharma is that which uplifts to heights of honor and greatness. Dharma is that scheme, that network, of the duty of each which holds together all the children of Manu in organic cohesion, and prevents them from falling apart in pieces, in ruin and destruction. Dharma, Artha and Kama, this trinity is the sweet fruit of the tree of life. It is the fulfilment of the object of the soul's taking birth in flesh. Without Duty, the other two, Profit and Pleasure, are verily impossible. Barren rock shall sooner yield rich harvest than lack of righteousness yield riches and their joys. From righteousness and steady observance of one's duty, both arise unfailingly; from Duty is born happiness here and hereafter.¹

On the eve of the Mahābhārata war, the Rishi Vyāsa cried and cried in vain:

I cry with lifted arm, and yet none heedeth.
From Righteousness flow forth abundantly both

¹ धर्मात्मा धारणे धातुमहत्वे चैववुच्यते।
आधारणे महस्थे वा धर्मः स तु निरत्यते॥
Maṭṣya Purāṇa, cxlv. 27.

धर्मार्थैत्तर्भिमित्याध्याध्यान्तद्धः धार्मिकति प्रजा:॥
Mahābhārata, Karna Parva, cxix. 59.

धर्मार्थ्यथः कामश् विलम्बो जनन: फलमु॥
धर्मार्थिनित्व कामार्था वल्न्यासुपस्मी धृवम्मु॥
धर्मार्थ्यस्तथा कामो धर्मार्थादेशितृयं तथा॥
Maṭṣya Purāṇa, ccxli. 3, 4.
Pleasure and Profit. Why do ye not then follow Righteousness?¹

But they heeded not the cry, and the result was that that which they fought for, the pleasure and the profit of all the combatants, were drowned in a sea of blood. A terrible lesson for all the ages that may follow. The glories of science and art and military trappings and bravery and all the splendors of the finest civilisation are mere dust, nay, more, they are so much explosive powder, so much the stronger agents for destruction, if the civilisation is not based on Dharma. In minute detail also we find that every administrative problem whatsoever, in the ultimate analysis, always traces down to character and ethics.

Hence then we have three ends ordained for the worldly half of life: virtue or duty, profit and pleasure. Virtue, for thence only stable profit; profit, for thence only the higher pleasure. Pleasure, for without it profit is a load and a burden intolerable; profit, for without it piety is meaningless.

Cast out the profit and the pleasure which are opposed to duty. And cast out that duty also, regard it not as duty, which is opposed to and hurts the feeling of the general public, and leads not to any joy, even in the distance.²

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¹ उद्देश्याविरोधेण न च काशिच्छणाति मे।
भूमि भाष्यम् कामश्र सुमम्यं न सैन्यः॥

² पूर्वद्युष्टकामो यो स्यातां धर्मवर्जितो।
धर्मे चाप्यसुखोदकः लोकविक्रियः च॥

Manu, iv. 176.
Having exhausted these three objects of the first half of life in due proportion and subservience to each other, the embodied self enters upon the second half of life. The object of this second half is stated by the Manu to be Liberation (Moksaha).

Having paid off the three debts, the human being should direct the mind to Liberation. Not without discharging them in full may he desire Liberation. If he does so aspire upwards before due time, he will fall the deeper into matter.¹

None may hope to go to the holy Sages, who breaks his human ties recklessly.

As the three ends of the Path of Pursuit are interdependent, so also all these, taken together, on the one side, and the end of the Path of Renunciation on the other, are interdependent also. As the two halves of the circle of life have no meaning without each other, so, naturally, their respective ends have none except in contrast with each other. To seek the one without having passed through the other; to pass through the other without looking forward to the one—are equally vain. Only after pursuit is renunciation possible. Only after renunciation of the lower is pursuit of the higher possible.

The three debts mentioned in the verse of Manu are the concomitants of the three ends of the Path of

¹ ऋणानि वीणयपापक्ष्य मनो मोक्षे निर्वेशयत्।
अनपपापक्ष्य तान्येव मोक्षमिच्छन् व्रजयतः॥

Manu, vi. 35.
Pursuit; and, together with those ends arise out of the threefold desire which leads the embodied self on that Path.

The modern world has begun to recognise what is called the social debt; the debt of each individual, for whatsoever he is and has, to the society in the midst of which he has been given birth and helped to grow. The ancients have recognised a greater extent and significance in this congenital indebtedness of each individual. They have classified it into three parts; the debt to the Gods (deva-raña); the debt to the Ancestors (pitṛ-ṇa); the debt to the Teachers (ṛṣhi-ṇa). The Gods (deva-s), the spirits or forces of nature, provide the individual soul with the natural environments, the surface of the earth, the waters, the air, the heat and light and all the wealth of material objects, which make it possible for him to gain experience of the sharpness of sense-objects for pleasure and for pain. The Ancestors (pitṛs), the most distant as well as the nearest, taken collectively, provide him with the germinal cell embodying the experiences of the millions of ancestors, which cell develops into his body with its infinite potencies and faculties, and is the sole means of contact with the outer world. Lastly, the Teachers (ṛṣhis), the guides of human evolution, the custodians of all knowledge, provide him with the intelligence, the mind, which makes the contact between his body and his surroundings fruitful and significant; which holds together the
experiences gathered, and becomes the substratum of what we know as individual immortality. Receiving these three gifts, the embodied self contracts a separate debt for each.

The desire that impels him to accept the gifts and incur the debts appears as threefold also in consequence, though in reality it is but one. It appears as the desire for the possessions of the world, as the means to sense-enjoyments (viṣṭaṁśaṅā); as the desire for pleasures and sex-joys and self-enhancement in the body and self-multiplication and perpetuation in the progeny (pūtraṁśaṅā); and finally as the desire for the world, for a local habitation and a name, for honor and credit, as a means to both (lokaṁśaṅā). These three obviously correspond to wealth, sense-pleasure, and duty, or, in terms of consciousness, to action, desire and cognition.

The means of paying off these debts are parts of Dharma, and go side by side with the fulfilment of the three objects of the Path of Pursuit. They are three also: sacrifices, principally in the form of high emotions and hymns and various bloodless rites of special superphysical efficacy at the proper seasons; gifts and charities and help and service to other men, and the rearing up of progeny and taking as much trouble for them as the ancestors have done for the debtor; and, finally, the passing on to others of the instruction received by himself and so keeping the torch of knowledge ever burning. These
will be dealt with further, later on. Here they are referred to as connected with the ends of the Path of Pursuit, as preliminary to the entrance on the Path of Renunciation, and as intermediate preparation for Liberation, the goal of that Path.

How is it that while three objects are described for the Path of Pursuit, there is only one mentioned for the Path of Renunciation? We have seen that, in strictness, there is only one object on the first path also, viz., sense-pleasure, and that the two others are mentioned for special reasons. On the second path, one object, similarly, is the principal one, viz., Liberation or Salvation. But Liberation does not depend for its realisation on any other object in the same way that sense-pleasure does on duty and wealth. It would seem, rather, that such other subsidiary objects as may be connected with the Path of Renunciation depend for their realisation on the one-pointed and whole-hearted striving after Liberation, freedom from the bonds of matter and of sense-enjoyments. These subsidiary objects are superphysical powers (yoga-sidhi) and devotion (bhakti). These three are no doubt as inseparably interdependent as the other three. But the distinction is that, in the one triplet, Duty, in reality the most subsidiary, is made most prominent, for practical purposes; while, in the other, for the same reasons, the main end is made the most prominent. The opposition in the nature of the two
paths leads to this 'inversion by reflexion' in the
degrees of importance of the respective objects.

The Dharma of the Path of Renunciation is the
longing and striving after Liberation, dispassion in
ever-increasing degree, which itself in its culmina-
and climax becomes the highest knowledge and the
final peace.

In the words of the Yoga-Bhāṣyā (i. 16):

There are two states of dispassion—one, the
preliminary and inchoate, with which the
Path opens, and the final and perfected with
which it ends. The final dispassion is but the
blossoming of knowledge, the highest realisation
of the Truth of Oneness.¹

The wealth of that Path is the wealth of super-
physical powers.²

About these powers and lordlinesses we read the
paradoxes in the Yoga-Sūtra:

They are the epiphenomena, the bye-products,
of the striving after samādhi³ and are so
many hindrances in the way of complete realisa-
tion of samādhi. When the embodied self
awakens and rises up out of samādhi, then

¹ तद्ध इत्र वैराग्यम् तव अदुंतरस् तज्ञ ज्ञातमसाष्मातम्, and
ज्ञास्यवेव परा काया वैराग्यम्.

² Yoga-vibhūti, aishvarya, siddhi, shakti, as it is variously named.

³ A state of consciousness reached in profound
meditation, in which the body is completely entranced,
and the consciousness fully active in a higher world.
There is no equivalent word in English at present.
they manifest in him as powers, accomplishments, perfections.¹

Again we read:

When the aspirant is established and confirmed in the virtue of probity, of utter absence of desire to misappropriate, then all hidden gems and jewels and riches of nature become available to him.²

Also:

When he becomes perfected in the virtue of continence, then irresistible creative energy accrues to him.³

And many other similar paradoxes. Also in the Light on the Path, after a series of apparent inconsistencies, we are told similar things:

Enquire of the earth, the air and the water, of the secrets they hold for you... Enquire of the Holy Ones of the earth, of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this.

We wonder why the gain of gems and jewels when we are not to want them; why the accumulation of resistless power when it is not to be exercised; why the enquiry after secrets when we must not profit by them; why any kind of sovereign powers, when our main work is the perfecting of dispassion, renunciation, desirelessness, actionlessness!

The answer to the paradox is simple. We have only to add two more words to the last. We have to

¹ते समाधानपर्यायः व्युत्थाने सिद्धायः॥ iii. 37.
²अस्तेयप्रतिपल्लि सर्वर्णोपस्थिति:॥ ii. 37.
³ब्रह्मचर्यप्रतिपल्लि वीर्यन्याम:॥ ii. 38.
say that the walker on the Path of Renunciation avoids desire and action and pursuit of any object for himself, for his own personal pleasure and profit. When such avoidance has become habitual to his mind, then the Lords of Nature, the Sages, the Administrators of the world, endeavor to enlist such an embodied self in Their service, in the service of Their world, and entrust him with powers which he receives and exercises like all lower powers, for the good of others as public trusts, and not for his own enjoyment as private property. Moreover these become to him as much the natural and normal organs of his consciousness as the physical senses.

Prahlāda, tempted with many boons by Nṛsīṁha, declined, but was compelled to take charge of the Daityas for the period of the Round. He pleaded:

Do not tempt me with these boons, my Lord! From very birth have I been ever afraid of falling into their toils and come to Thee for Liberation, not for boons.

But the answer was:

It is true that they who have placed their hearts in Me, as thou hast done, want nothing else. Yet still, for the period of this Manu-cycle, thou shalt be the Overlord of all the Titan Kings. Then, having exhausted all thy merit by enjoyments, thy sins by new good deeds, and the vitality of the sheath by the lapse of time; and having left behind for the instruction of the
world the example of a noble name which shall be sung in heaven—thou shalt then come to me.¹

Those only in whom the impersonal predominates over the personal are qualified to walk upon that razor-edged path on which power has to be held, but must not be tasted. Those who rule themselves with rods of iron, those only are fit to guide others with the fingers of gentleness. Such become office-bearers (adhikāris), of high and low degree, according to the perfection of their dispassion and their superphysical powers. It is true that from the standpoint of Pursuit, he who takes an ‘interest’ in the work, who is eager and anxious to acquire office and exercise its powers, who takes keen pleasure in such exercise—he is the proper person to be put into that office. But from the standpoint of Renunciation, he who is unwilling to receive power lest he should be tempted to abuse it and grow his egoism (ahaṅkāra) again, who is always full of

¹ मा मा प्रलोभ्योप्यास्तन्त् कामिनु तैः ।
ततस्मः निर्विर्गणो युक्तं वा युक्ताय अभिद्धिः ।
आकाशात्सकार च ते भविष्यते ।
अभ्यासपि मन्नत्मतेत्तत्र
वैयक्तश्रावणं मुखः भोगतुः ॥
भोगोऽयं पुनः कुशले�ण पापं
कलेवं कालज्ञेन हिला ।
कीर्ती विश्वद्रां खुश्लेक्षितां
विताय मामिष्यति उत्तरन्मः ॥

Vishṇu Bhāgavata, VII. x. 2, 11, 13.
the sense of responsibility and duty, who is anxious to be relieved of office as soon as may be in accordance with the will of the higher—he is the proper person to be entrusted with office, in the certainty that he will never misuse authority, and ever exercise power for the good of others and never for his own aggrandisement.

Every embodied self must pass through this condition of office-bearer, in a general sense, on the superphysical planes, sooner or later, even as he has to, to some extent, on the physical. In the physical life, the man grows up under the triple debt mentioned before, and repays them too by rearing up and educating a family and serving his fellow-men and the Lords of Nature, even as he has been reared, educated, helped. In making such repayment, every head of a house becomes an office-bearer and exercises powers of some sort. The same process is repeated on a larger scale on the subtler planes with superphysical powers. And Manu's verse then acquires a larger significance. After having served his term of duty and of office in the honest ministration of his trust, as a term of burden-bearing imprisonment, in awe and trembling—for even "great ones fall back, even from the threshold, unable to sustain the weight of their responsibility" ¹ (as Jaya and Vijaya fell from the threshold of Viṣhṇu's abode), and so lose long ages of time—after such service is

¹ *Light on the Path.*
he allowed to retire and enter the Abode of Peace. Then only can he deposit his mind in Liberation, as Manu says; and as Šaṅkara declares, commenting on the aphorism of Vyāsa:

Together with Brahmā, the great Sages—beholding the term expire of rulership and the wielding of the powers appurtenant to it; and beholding too the time of rest and retirement arrive after the closing of the cycle of manifestation—withdraw their minds from work and enter into the High Abode of Oneness, where the Supreme Self-Consciousness reigns eternally, and all sense of separateness is lost.

Such lordliness, then, is the wealth (artha) of this Path. Its sense-pleasure (kāma) is love divine, love universal (Bhakti), the opposite of personal human likes and lusts. It is the constant feeling of the Universal Self, as exercise of superphysical powers and office-bearing are the functioning of that Self in action. This devotion, directed towards the highest Deity and Ideal that any particular embodied self’s mind can rise to, becomes gradually inclusive of all the embodied selves that are looked upon as the progeny, indeed as veritable parts and pieces and sparks of that Deity, and, ultimately, of the Universal Self.

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1 एष्ठर्यशयदिशनि निर्विभण्यं: परसालम्नानं परिनिद्या: कैत्वल्यं प्राप्तः।
ब्रह्मण तस्ते सर्वं संप्राप्तं प्रतिसंचरय॥ परस्यान्ते कुलालम्नं: प्रतिबिंबं परं पद्मं।

III. iii. 32.
The wise ones embrace all within their love, and devote themselves to the good of all equally, for they know well that the Lord is in, and indeed is, all beings.¹

We saw that on the first path, Duty (Dharmā) leads to Profit (Artha), and Profit to Pleasure (Kama). On the second and final path we see that Love (Bhakti), in the sense of yearning after the final goal, leads to Power (Shakti), and that in turn to Liberation (Mukti). Krishna says to Udbhava:

The aspirant who has conquered his senses, his respirations and his prānas, which go one with another in restlessness, by the conquest of his mind; and who fixes that mind on Me—on him the divine glories wait attendant.² For he has identified himself, by love, with Me who am the Guide and the Lord of all. And therefore his command is as compelling as mine. He whose intelligence has been consecrated and made stainless by devotion unto Me, and who knows the art of concentration—his vision extends into all three reaches of time, beyond and including many births and deaths. I am the

¹ एवं सर्वेन्द्र भूतेन भक्तिस्वाभिचारिणी।
कर्नल्या प्रकरितात्मका सर्वभूतक्षय हरिम।

² Vishnu Purana, 1. xix. 9.

The drawing of fresh energy out of rest and sleep, of inspiration out of devotional and intellectual ‘blank’ meditation are instances of the same law.
Lord and the source of all perfections, and I am the fount of the dharmas taught by the Yoga, the Sāńkhya and the declarers of Brahman. ¹

Even on the physical plane, the sovereign of any people is the embodiment of all the might of that people, and any authority, any powers, any possessions, held by any individuals amongst that people, are derived from that sovereign, either directly by appointment to an office on proof of special merit in definitely prescribed ways, or, indirectly, by sufferance and tacit permission by means of legal support in various kinds of activities, on their satisfying conditions of merit of other kinds in other ways. Much more perfectly is this the case when the organisation of a world-system in all its parts is concerned, where all creatures are literally pieces and sparks of the Logos, and live and move and have their being in Him who is to them the nearest and the highest representative of the Common Self; and where the administration is carried on by Spiritual Hierarchies,

¹जितेद्वियत्वं युक्तस्य जित्वाभासस्य योगिनः।
माय धारयतस्मि उपलिः द्वियत्तति सिद्धः॥
श्री ये महायमापन ईशितुर्विशिष्टः युमानि।
कुतक्ष्मकं विभच्येत तस्य चाज्ञा यथा मम॥
मर्क्त्या हुःसत्तच्चस्य योगिनो भारणाविहः॥
तस्य बैकानिकी बुद्धिज्ञानसृपूपमःसहिता॥
सर्वस्यापि सिद्धीनां हस्तः पतिः प्रस्थः॥
अहं यमगस्य सार्वत्स्य धर्मस्य ब्रह्मवािनाम॥

Viśṇu Bhāgavata, XI. xv.
manned by selves occupying different grades on the Path of Renunciation, from the highest to the lowest, all inspired by the Principle, the Consciousness, of Unity and of Good, which ever prevails over separateness and evil, at the end of every cycle, for the clear reason that separateness is weak with its own inherent internecine war.

We thus see that devotion is a means to lordliness, and that lordliness is approximation to the state of the object of devotion, viz., the Supreme Lord, Íśhva ra. Even those on the Path of Pursuit always obtain whatever of power they acquire by means of such devotion, for the time being, and whether it be conscious or unconscious. For continuous craving after something, and constant meditation as to how to secure it, and refraining from all ways and deeds which prevent its acquisition, are essentially such devotion. It is not directed consciously to an individual deity truly; but it is the unconscious prayer for help of the part to the Whole, of the individual to the Universal storehouse, the Fount of all knowledge and power; and such unconscious prayer to the Impersonal is always answered by Him in whom the Impersonal predominates the most over the Personal, in any system. The Viśṇu-Bhāgavata tells how in the Tāmasa (minor) Mauvauṭara, two high beings, because of the seeds of selfishness and strife in them, fell, along the arc of descent, into the gigantic bodies of primeval mastodon and dragon of the deep,
and warred against each other in age-long struggle working out the seeds of evil, till the mastodon, weakening, sent up a nameless prayer to the Undefined, with all the strength of its indefinite mind; and how the Chief Ruler of the system, representative, to the system, of the Supreme and the Undefined, answered the prayer, and released the two mortal enemies from their doom:

That king of mastodons poured out his soul in prayer unto the Nameless. And Brahmā and the other high Gods, too much attached to their own names and marks, came not. Then Hari came, the Oversoul of all the beings of this system, combining all the Gods in His own person. ¹

The Yoga-sūtra also indicates² that the Being who is the Most Ancient, the Most Omniscient, in a world-system, is its Īśvara, its Ruler, its Supreme Logos, and that all superphysical powers and all perfections may be obtained, by the beings of that system, by surrender and submission to Him, and identification of self with Him.

But because of the recurrent danger of selfishness and misappropriation of trust-possession and consequent fall, is the warning repeatedly given that the

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¹ इस्य गजेन्द्रसुपवर्गितानेविविद्यमानीमानाः।
ब्रह्मायेन विविधानन्दोपविदेः।
नेत्र वल्कपस्यपुराणिकल्पलक्षणान्।
तत्राचिन्तामणियो हरिविरास्तिस्य।

² I. 23-26 ; II. 1, 32, 45.
possessions which an aspirant may desire should be such as can "be possessed by all pure souls equally; \(^1\) his powers must ever be governed by Devotion, and his devotion ever joined to Wisdom and Dispassion, ever looking forward to Liberation.\(^2\) Lest the embodied self should falter even when placed high, and fall back into egoism again, he is advised ever to fix his gaze on that which may not be seen by the eyes, not be heard by the ears, which indeed has no outward being, which is out of existence, out of manifestation, which is eternal and beyond everything and anything that passes, however glorious this transient thing may be from our present standpoint.

Let the man discriminate between the good and the evil, the right and the wrong, the true and the false, the real and the unreal, and so discriminating yet let him one-pointedly ever behold all in the Self, the passing as well as the lasting. He who beholdeth all in the Self, in himself, his mind strayeth not into sin.\(^3\)

Such is a brief outline of the Foundation of Manu’s Code of Life, the circling of the World-process, and the goals of its two halves.

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\(^1\) Light on the Path; also V. Bhāgavaṇa, II. ix. 28, 29.

\(^2\) See Padma Purāṇa, Bhāgavaṇa–Māhātmya, ch. ii. for the repeated mention of this triplet; and also V. Bhāga-
vaṇa, V. v. 28.

\(^3\) सर्वात्मानिनि संपद्यत्सचास्तिधि समाहितः।
सर्वं ह्यात्मानि संपद्यत्त नास्थंधे कुर्लते मनः॥

*Manu*, xii. 118.
To summarise:

The activity dealt with by the Scripture is of two kinds: Pursuit of prosperity and pleasure, and Renunciation of and retirement from these, leading to the highest good, the bliss than which there is no greater. Action done for one's own sake, out of the wish for personal joys in this and the other world, is of the former kind. Action done without such desire, with unselfish desire for the good of others, and with such conscious and deliberate purpose, and not merely out of instinctive goodness, is of the latter kind. Pursuing the course of the former, the embodied self may attain to the joys of the Lords of Nature among whom sense-pleasures are keenest, so that they think not of Liberation. Pursuing the latter he crosses beyond the regions of the five elements.¹

These two Paths, of Pursuit and of Renunciation or Retirement, are summed up in the Wheel of Endless Rotation (अनुवृत्ति), which is referred to in the Gītā-verse:

He who helpeth not to keep moving this Wheel of Life which hath been set going by Me,

¹ यथायुद्धश्चिमकं चेत नैःप्रेयस्विनिमेव च।
निवृत्तं च निवृत्तं च द्वितीर्थं कर्म बैद्धिकम्॥
इह कामेऽव काम्यं प्रवृत्तं कर्म कीर्तयेते।
नित्यागं ज्ञातां तु नित्यात्मपदितेः॥
प्रवृत्तं कर्म संसेव्यं देशानामिति साम्यात्मः।
निवृत्तं सेवमानस्तु भूतान्यज्ञेयिति पंच वै॥

Manu, xii. 88-90.
the Universal Self, and seeketh only the pleasures of his own senses, he liveth the life of sin and liveth in vain.\(^1\) And the way of keeping the Wheel moving is the following out of the ends of both the Paths in their due proportion and time:

These ends are (i.) Kāma-ṭamas, (ii.) Artha-rajas, (iii.) Dharma-satṭva, for the Path of Pursuit; and for the Path of Renunciation, (i.) Bhakti-ṭamas, (ii.) Aishvarya-rajas, (iii.) Moksha-satṭva.\(^2\)

For the Path of Pursuit—sense-pleasure of the nature of the lower clinging, wealth of the nature of the lower restlessness, duty of the nature of the lower harmony. For the Path of Renunciation, also three ends—devotion of the nature of the higher clinging, superphysical powers and office-bearing of the nature of the higher restlessness, liberation attained by means of the higher harmony.

\(^1\) एवं प्रवर्तितं च चक नान्वर्णयतीह यः।
अपथुपधिप्रवायामे मोचं पार्थ स जीवितः॥
i ii, 16.

\(^2\) वस्याः नक्षिं कानां रजस्त्वत्थ उच्यते।
सत्स्वयं लक्षणं धर्मं: श्रेष्ठेष्मेषां यथोत्तरम्॥

Manu, xii. 38.

यदहुः मन्त्याणां जातंभ्रवस्तु यः पुरमान्।
न निर्विभण्णो नातिसत्स्तो भन्तियोगोभ्यं सिद्धिः॥

V. Bhāgavaṭa, XI. xx. 8.

and चित्तस्वत्वमुविद्यं रजोमात्यत्य धर्मस्ततानवाद्योयपगं भवति।
तेच्छ रजोलिपभलापे न्वस्यप्रवर्तिः धर्ममेच्च्यानोयपगं भवति॥

Yoga-Bhūṣhya, i. 2.
That life only is complete which secures all these ends in due rotation.

Only he who passes through all the ordained stages, one after another, controlling his senses,

See also V. Bhāgavata, V. vi. 12: अयमवतारो रजसोपलुतः केवल्योपसिद्धनाथ्यः। In the Bhāgavata-Māhātmya of the Padma Purāṇa, ii. 5, Bhakti is said to be sādṛūpā sāhāya, which would make it rājas.

A word is needed here as to the Samskṛt terms sāttvā, rajas, tāmas. The full significance of these is attempted to be discussed in chapters x, xiv and xv of The Science of Peace. Single English words which shall exactly equate with these are not to be found. A very convenient triplet, for practical purposes, is: rhythm or harmony, mobility, and inertia. And this triplet has so far been generally used in Theosophical literature, to translate the Samskṛt terms. In strictness, however, these three are all sub-divisions of rajas, and express the original three in terms of motion. The sāttvika sub-division of rajas, uniform, repetitive movement, movement with ‘unity’ imposed on it, is rhythm or harmony. Rajas- rajas is mobility. The tāmas a form of rajas, ‘persistence’ in relative rest or motion, ‘clinging,’ ‘stead-fastness,’ ‘resistance to change’ is inertia. In The Science of Peace, ch. x, ‘cognisability’ and ‘desirability’ are suggested, for reasons explained, as equivalents for sāttvā and tāmas respectively. But the spirit of the English usage is against their successful employment for this purpose. ‘Mobility’ is of course a nearly perfect equivalent for rajas.

We might distinguish sub-divisions under the other two, as under rajas. Thus, the sāttvika form of ‘desirability’ would be beauty and the rājas a, utility; while the rājas a form of ‘cognisability’ might be said, from one standpoint, to be distinctness, and its tāmas a form, vagueness.
offering up his energies to the fires of sacrifice, exhausting his vital powers in the helping of others, he only, when his sheath of grosser matter falls away, rejoiceth evermore. ¹

¹धर्मर्यकामसम्पत्: सरोवामनुष्ण: पुनान्।
एष्णात्वनिर्जीता भक्तवा योगेषु मायकामकः।
आघमासाये गत्वा हुतेमो जितेद्रियः।
भिक्षाबलिपरियातं प्रत्रजनेयं धर्मेत्॥

Manu, vi. 34.

Supplementary Note to pp. 41 and 51.

Much confusion and puzzlement of thought is caused by interpreting निष्कामताः as desirelessness or utter absence of desire, and निष्कार्मताः as inaction or actionlessness, utter absence of action. The negative prefix in such words is not purely privative. Untruth does not mean merely absence of truth, but positive falsehood. Unreality does not mean mere emptiness and blank space, but a positive illusion, something which has the appearance of reality. Unpleasantness does not mean mere indifference, but the opposite of pleasantness—painfulness. The opposite of plus is not zero, but minus. So निष्कामताः means not the utter absence of all desire, but the absence of selfish desire and the presence of unselfishness, which is not a merely negative quality but is positive altruism. And निष्कार्मताः does not mean inaction, but the absence of the selfish action which binds and the presence of the unselfish action which releases the soul from its bonds; it means positive self-sacrifice and the repayment of debts. So, finally, अ-विद्याः does not mean mere ignorance, mere absence of knowledge, but perverted knowledge, the positive Primal Error of regarding the Boundless Self as identical with a limited body. See Yoga-Bhāṣṭya, ii. 5.
LECTURE II

THE WORLD-PROCESS AND THE PROBLEMS OF LIFE

मन्नतराग्न्यसूक्ष्म्यानि सर्गः संहार एव ।
क्रीडानिवैत्तुल्लते परमेठी पुनःपुनः ॥
तत्स्य कर्मविवेकार्थे श्रेयायामनपूर्वसः ॥
स्त्वायमभुवो मनुर्धर्मानि शाख्यमकल्पयत् ॥
अस्मिन्न्यःखिन्नोत्त्नो युण्डोपौच कर्मणाम ।
चतुर्गामापि वर्णानामाचार्येव शास्तवः ॥
शेस्तर्मान्, जातिधर्मान्त्यकुलधर्मान्त्व शास्तवतान् ।
पापामहगणधर्मान्त्ब शाख्येस्मिन्नुस्मान्नुः ॥

The Lord of Beings maketh and unmaketh countless cycles and world-systems, as in play. For the discriminate and righteous conducting of life therein, by all human beings, the wise Manu, son of the Self-born, framed this Science of Duty. Herein are declared the good and the evil results of various deeds, and herein are expounded the eternal principles of the duties of all the four types of human beings, of many lands, nations, tribes and families, and also the ways of evil men.

Manu, i. 80, 102, 107, 118.

At our last meeting, I endeavored to place before you what might be called the ground-plan of Manu’s Scheme of Life, in a few triplets of words: the wheel of life and its two halves; the three ends appropriate
to each half; the corresponding three debts and three repayments and three desires—arising, in their turn, out of the three aspects of consciousness and the three qualities of matter; all ultimately based on the two primal factors of the World-process, viz., the Self and the Not-Self, and the Interplay between them.

To-day, I shall endeavor to sketch in some details, appertaining to our own particular epoch of the great life-cycle of the Human Race.

It is obvious that laws and rules are not independent of the kinds and circumstances of the men whom they are intended to guide and govern. Particular laws correspond with particular conditions; general with general. Unchanging laws can be related only to unchanging facts. Changing facts require changing laws. This is amply recognised and prominently enunciated by Manu:

The scheme of laws and rights and duties, varies with the variations in the conditions of changing cycles. It is one for the Kr̥ta-yuga; it is another for the Treta; it is still other for the Dwapara period; and yet again is it different for the Kaliyuga.¹

¹अनेकं कृतयुगं धर्मस्थितायं द्रापरेरुपं ।
अनेकं कृतयुगं तृत्यं तत्साधारातरुपं ॥ i. 85.

The four yugas, or ages, are the four cycles through which pass a globe, a country, a race, etc. For an individual they are, physically: childhood, youth, maturity, old age (the four ashramas).
The ways of living cannot be the same for childhood, for youth, for middle age, and for the bodily decrepitude of old age. And the yugas correspond very closely with these. The law of analogy holds good here almost exactly, the reason of this law of analogy, or correspondence as it is sometimes called, being the ultimate Law of Unity which imposes uniformity, or similarity in diversity, on all the processes of nature. This law of analogy is clearly stated in a verse of the *V. Bhāgavata*:

As is the organisation of the small man, even such is the organisation of the large man.¹

As the microcosm, so the macrocosm. As above, so below. This is true on all scales; but for our present purpose, the large man is the equivalent of the Human Race.

The more minute the details of duty, the more special and local they must be. This is shown by Yājñavalkya's verse, at the very outset of his *Smṛti*:

Listen to the scheme of duties which have to be observed in that region of the earth which is the natural habitat of the black deer.²

The neglect or deliberate ignoring, in the later days, of this most important principle of all law, so amply recognised by the old law-givers, is the main cause, and also the effect, by action and reaction, of the

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¹ यावानवं व पुरुषं यात्राय संस्थया मितः।
तावानसःवपि महापुरुषोऽऽकसंस्थया॥ XII. xi. 9.

² यास्मि देशे ध्रुगः क्रणस्तस्तत्र तर्मान्त्रिप्रताय।
disappearance of all living legislation; of the replacement of the spirit by the letter; of assimilative love by exclusive bigotry; of the healthful, gradual and normal change which means growing life by the rigid and forced monotony which means ossification, disease and death.

Enunciating, therefore, this important principle, of adaptation and adjustment, at the outset, the Institutes (Samhitā) of Manu gives a very brief and rapid sketch of cosmogony, of the descent of Spirit till it reaches manifestation in the physical plane, the genesis of the various kingdoms of vegetables, animals, men, Gods, Rṣhis, and of time-cycles. But the details must be gathered from the Purāṇas in the light of Theosophical literature.

Out of all these, the facts most relevant to our present purpose are those connected with the changes of psycho-physical constitution undergone by the human race. After passing through enormous periods of time, and evolving sensory and motor organs, and inner and outer faculties, on various globes of the physical plane, in different stages of substantiality, known in Sanskrit story as globes of the physical plane (dvīpas of the Bhū-loka), through Rounds and Races and sub-races and still more minute divisions, on successive and separate continents and sub-continents and countries—indicated in the Purāṇas by the seven circlings of Priyavrata's car around the globes, and by the septenates of divisions and
sub-divisions of land ruled over by his 'sons' and 'grandsons'\textsuperscript{1}—after all this, the human race has arrived at the globe and the condition of substantiality of this earth.\textsuperscript{2}

And we are now in the reign of the seventh Root-Round-Manu Vaivasvata, whose personal name is Shrāḍḍha-deva, while our immediate Race-Manu is the fifth, who is also apparently designated by the same office-name of Vaivasvata.\textsuperscript{3}

That we are in the fourth Round, and have crossed beyond the middle point of the complete cycle of the terrene Chain, and also of the greater cycle of which the terrene Chain is the fourth or middle one, seems to be indicated by the Hindū works on astronomy

\textsuperscript{1} Varṣhas, khaṇḍas, āvarṭas, with other septenaries of the sons and grandsons of Priyavṛata, and their sons, each a ruler of a ḍvipa, a varṣha, a khaṇḍa, and so forth.

\textsuperscript{2} The Jambudvipa, at the stage of the Ilavṛtā-Varṣha, the Bharata-Khaṇḍa and the Aryāvarṇa, or the Ring or Race of the Āryas, who are also called Pañcha-jaṇāḥ, the fifth people.

\textsuperscript{3} Vide The Secret Doctrine. The Manus are of different grades. Every Round has a Root-Manu at its beginning, from whom all Law proceeds, and a Seed-Manu at its end, in whom all results are embodied. Hence each Round has two Manus, and is hence a 'manvantara' 'between (two) Manus'. On each globe, through which the evolutionary wave passes—of these there are seven in a Round—there is a minor Manu for each Root-Race. As three Rounds lie behind us and we are now half-way through the fourth, there have been three Root-Manus and three Seed-Manus for these three Rounds, and we are now under the fourth
and astrology (Jyoṭiṣha). These works say that the present age is the first quarter of the fourth age (the Kaliyuga) of the twenty-eighth great age (Mahāyuga) of the Vaivasvata Round, of that Day of the Creator Brahmā which is known as the 'White Boar Period' (Shvetā-Varāha-Kalpa), in the second half (of our Brahmā's life-time).

Having thus rapidly brought our jīvas to this earth-globe and evolved them to the human stage, we have now, in order to understand the significance of the Laws of Manu, to take a brief survey of the history of the Human Race in the present great age. This is presented in detail in The Secret Doctrine, but most succinctly and clearly in The Pedigree of Man, and is supported by more or less veiled statements and allegories scattered throughout the Hindū Itihāsas and Purāṇas. The forty-sixth chapter of the Mār-kandeya Purāṇa gives the most open and connected account that I have come across. From all these it appears that humanity was ethereal and sexless in the beginning; then more substantial and bi-sexual; then still more solid and different-sexed; that it will again

Root-Manu, or the seventh in succession. On our own globe, we belong to the fifth, or Aryan Race, and so are under the fifth Race-Manu.

1 The verse of the Bhagavad-Gītā, x. 6., महर्ष्य: सर्व पूर्वे चत्वारो मनवस्तथा, is interpreted in two ways, one of which supports the statement as to the fourth Round: in it चत्वार: is regarded as an adjective of Manus and पूर्वे of महर्ष्यः.
become bi-sexual and less substantial; and, finally, sexless and ethereal again.

In Manu, we have only one verse to indicate this change:

Brahmā divided himself into two, became man with one-half and woman with the other.¹

The Mārkandeya Purāṇa describes this first stage or Root-Race of Humanity on our globe in the present Round, a little more fully:

In those earliest times there were no differences of seasons; all times were equally temperate and pleasant; there was neither heat nor cold; there was no vegetation, no roots and fruits and flowers; the nourishment of human beings was obtained by absorption of subtle substances [osmosis of what we may perhaps call ethers capable of being indirectly affected by mental effort]; sound with its five qualities was the [one] sensation; men knew no differences of age, but oozed out sexless from the bodies of their parents, full-grown, and without any deliberate reproductive desire on the part of the parents; there were no distinctions of older and younger, superior and inferior, between them, but all were equal; no tending and nurturing and bringing up of bodies was needed; nor any sacraments or laws, for all behaved towards each other without the

¹ द्विया कृत्वासत्मने देहमर्यान पुष्पोऽभवन्।
अर्घेन नारी तस्यां स विराजमण्डलं प्रसु:।। i. 32.
excitements of loves and hates; they all lived
the full term of life, four thousand years, and
their bodies were incapable of being destroyed
by disease or accidents or violence of natural
elemental forces or of fellow-beings. ¹

Then came the second double-sexed stage and race,
illustrated by the stories of Ila-Sudyumna, the
mother-father of Purūrava; of Rkṣha-raja, the mother-
father of Vāli and Sugrīva, and many others. Cli-
matic and other appurtenant conditions underwent
a parallel change also:

Solid land appeared here and there, not every-
where; lakes, channels and mountains formed and
separated out of the ocean; the beings began to
live in and on these, and as yet made no houses;
the seasons were still clement and there was no
excess of heat or cold. With the lapse of time, a

¹ न मुल्कल्पुष्पाणि नार्त्वा वस्त्राणि च।
सर्वकाल्युक्तः कालो नार्त्वेः यर्मसङ्गतः ॥
तत्र तेषां पूर्वायः मध्यादेः च वितुपनः ॥
पुनंतरेक्चतां तुम्बिरनायसेन साधवतो ॥
तृतीम त्वाभाविको भास्व विषयेनु महामते ॥
ध्योनन मनसा तास्यं प्रजाः जायते सब्रकु ॥
शवातिर्बचस्यः शुद्धः प्रतेकं पंचर्पक्षणः ॥
असंस्कारः शरीरमेव प्रजास्तास्तित्थियायाना: ॥
तासं विना तु संकल्पं ज्ञातेदुमिश्यना: प्रजा: ॥
समं जन्म च रूपं च प्रियंते चैतव ततः समदृ ॥
अनिच्छाद्वेषसंयुक्ता वर्षनेतु परिप्रेयम ॥
तुल्यरूपायुपः सर्वं अवनियत्वत विना ॥
चत्वारिः सु सहस्त्राणि वर्ष्याणं मानुषाणि है।
आतुःप्रमाणं जीवलिङ्ग न च कः सहाशिष्टपूर्तयः ॥
marvellous power (*siddha*) came to them, and their nourishment was obtained from the subtle aroma of the waters, by the power or function called osmosis (*rasollasa*). They also suffered from no violent passions and were always cheerful in mind. But towards the end, they began to know death; and the peculiar power of nourishment failed, at the approach of death, in each individual separately; and in the whole race, generally. This race began to put forth pairs of different sexes for the first time in this kalpa or round. At the end of their lives, when about to die, they put forth round, egg-like shapes which gradually developed the one or the other sex predominantly.1

Then comes the third stage, which is described thus:

> When the powers of absorbing nourishment from the subtle aroma of the waters was lost,
then rain fell from the skies, rain of liquids not exactly the same as the waters of to-day, but milky. And from that rain sprang mind-created trees (Kalpa-vṛkṣhās), which served the purpose of dwellings. They were arboreal houses. And from them the human beings of that stage, in the first part of the Treta-yuga, derived all the other simple things they needed. Gradually physical love appeared amongst them; and progeny became physical, with periodic and repeated gestation. Because of this appearance of grosser desire in them, the mind-created trees died away, and other kinds of trees appeared, in their place, with four straight branches each. From these, the race drew such food and apparel as it needed. The food was of the nature of a liquid secretion like honey, stored in pot-like fruit, made without the help of bees, and it was beautiful to see and smell and taste, and greatly nourishing. Then avarice grew amongst them.

तथा ता: कमशा नाशं जगु: सर्वच सिद्धयः।
आयुशास्त्रे प्रसूतन्ते मिजुनामेव ता: सदन्त्॥
कुलिकां a कुलिका चैव उपयंते हुमुर्न्ताम्।
तत: प्रशुति कल्पेषितम् मिजुनां हि संभवः॥
a युलिकाः युलिका चैव? The Brahma-Purāṇa and the Matsya-Purāṇa give more details about these, in describing various continents (Varṣhaḥ). The Vishnu Purāṇa gives us a slightly fuller account of the sīḍẖhis referred to here. The current verses and views of Samskṛt lore, as regards उद्व्हज्ज, सेवज्ज, etc., (vide footnote at p. 27, Lecture I) also apply to the successive human races.
yet more, and egoism, and the sense of mine-
ness; and the trees which had given them all
they needed, dwelling, food and raiment, died
out because of that sin; and the pairs of heat
and cold, and hunger and thirst, were born
amongst the people; and also evil men, demons
and monsters, serpents, beasts, birds and ferocious
reptiles, and fishes and crawling creatures, some
born without envelopes and some through eggs;
for all such are the progeny of evil thought and
sinful deed. Then to protect themselves from
the inclemencies of the changeful weather, the
people began to make the first artificial dwellings;
and villages, towns and cities, of various sizes,
were formed. And they made the first houses
in imitation of the shapes of their former arbore-
al dwellings. And they also began to work for
food. But the industry was light. The rain
came at their wish and prayer\(^1\); and it collected
in hollows, and flowed forth in the low-lying
channels, making lakes and rivers. Then a new
kind of vegetation grew up; trees bearing various
kinds of fruit at fixed seasons; and wild cereals
of fourteen kinds. They grew up near the habi-
tations as well as in the forests, not requiring
human labor to plant and sow and grow, but only
to pluck and reap and store. But loves and

\(^1\) Praying for rain, amongst the African people, and
other descendants of the third Root-Race, is a memory of
those times. In the fifth, it became more elaborate,
connected with superphysical rituals of sacrifice.
hates and jealousies and mutual hurting increased yet more among them, and the stronger took possession of the trees and cereals, excluding the weaker; for inequalities of mind and body had appeared with the new way of progenition; and then these sources of laborless food failed also. Then they prayed to Brahmā in dire distress and He made the earth, the great mother and source of all nourishment, take shape as a cow (that is, milch-animals appeared) and Brahmā milked the cow and taught them how to milk it, and various cereals and plants appeared again. But they would no longer grow and produce fruit of themselves, as before. So Brahmā perfected the hands of the people and taught them the use of the hands, and the ways of industry and agriculture and horticulture, how to grow canes and grasses and cereals of various kinds. And thence-forwards men live by the labor of their hands. And this epoch is called the epoch of hand-power (hāṣṭa-sid̐d̐hi), as the preceding ones were those of tree-power (vārkṣhī-sid̐d̐hi) and osmosis-power (rasollasā-sid̐d̐hi) and will-power (ichchhā-sid̐d̐hi). Since that time food has to be earned with toil, and all other supplies have to be won by industry. After teaching them the arts of trade and tillage of the soil, Brahmā established laws and conventions, differentiating the people gradually, more and more, into castes and colors, according to their different capacities and tendencies. And he
divided life into different stages, according to the conditions newly come to prevail, of the birth, growth, decay and death of bodies. And for each caste and each stage he assigned appropriate duties.” 

1 तात्र सर्वाजयु नदास्तः नभसः प्रचुताः सताः।
2 प्रससः कल्पुरभासो सभुताः गृहसंस्थिताः।
3 सर्वब्रह्मणो कालसां तेष्यः प्रजायत।
4 वर्षिलिन्त एषं तेषयतः वेतायुगः सदा।
5 ततः कार्यन्व गागाससामायां क्रमिको भवति।
6 भास्त्रां एवं प्रयोगः गर्भीमेव पुनः पुनः।
7 गागासर्वयथा नतासातं वृहासे गृहसंसित्ताः।
8 प्रज्ञादुरपरे चासुक्ष्टः दार्शनः महिश्चः।
9 ब्रह्माणि च प्रसारसः वन्धुवाभस्मानि।
10 तेषवेन जायते तेषो गन्धर्वसातान्निन्त्यं।
11 अमान्यिकं महावीरं पुरूषे पुरूषे मधुः।
12 तत्ता वर्षिलिन्त एषं हुसे वेतायुगः।
13 वेय सः कार्यसंस्तेव पुनःभलांवित्तास्तु।
14 दुष्कास्तः पर्यंगुहृतः ममवाचित्तेति।
15 नेष्यतेनांपिकारणेन ते हि ततानं महिश्चः।
16 ततो द्रुमावेण्यायायं शैवोणोपस्थुखानि।
17 तास्तौ द्रुमावेण्यायायं चक्षः पूर्वः पुराणित व।
18 गृहाकारः यथापूर्वः तेघामसेनः महिश्चः।
19 तथा संस्तून्त्रं तत्त्वं चक्षुवेदमानि।
20 तत्र श्रन्ताः यात्ताः प्रमाणित्त।
21 तत्र दुष्कास्तः ते अवर्तारप्यप्रचित्त।
22 नेष्यते सर्वना तार्यं कल्पुर्वेश्चेष्टां।
23 विषाक्ष्याक्षुस्तस्ता वे प्रज्ञास्तुण्याश्चार्थस्त।
24 ततः प्रादुर्भिः सातां सिद्धेश्चेतसः 
25 वातस्य स्वसाधिता वचना वृत्तिसातां निकात्तम।
26 नास्ता वृत्तिपुकारीह यानि निम्नानानि।
27 वृत्तिपुकारान्तरान्तूरः ऋत्वातानि निम्पितः 
28 ते पृथ्विषयां स्तोत्रां भाप्ताः प्रथितालनेऽ 
29 नास्ता भृस्मं संयोगाश्रयस्यस्तास्ताभवः।
Where the Markandeya Purāṇa speaks of the Creator, Brahmā, the Viṣṇu-Bhāgavata mentions Prthu, an incarnation (avaṭāra) of Viṣṇu. It says that Prthu was the first King who was given the name of Rāja, and who milked the cow, and levelled the earth, and cultivated it, and drew corn and other foods from it, and also minerals and precious
stones, and created houses and towns, for the first time, in the history of the race.

At the birth of Pṛthu, the angels (gand̄hārvas) sang:

He will be known as the Rājā because he will rejoice the hearts of men by his great deeds. . .

The illustrious son of Vena, the Lord of Powers, like a very father to the people, provided them with food when they were hungry and taught them how to milk the cow, and level the surface of the earth, and draw from it the cereals; and he constructed, and taught them to construct, cattle-pens, tents and houses, villages, towns and cities, and market-places and forts and strongholds of various kinds; and also how to work mines and quarry stone. Before the time of Pṛthu, these things did not exist and the people dwelt at ease, without fear and danger of any kind, here and there, wherever they pleased.¹

¹ रंजाविवाति यशोकमभयमानविचित्रति: ||
अथायताः राजान्मनोरंजनकैः प्रजाः: || IV. xvi. 15.
चूर्णयन्त्रवधुप्रकोविया गिरिक्षणानि राजराजः।
भूमिन्द्रवैन्य: प्रायश्चके सम विभु: ||
अथासिन्मगवावेन्यः प्रजानां दृषिः: पिता।
निवासान्त्यायं श्रेष्ठके तत्र तत् यथार्थेन: ||
श्रामान्तुः पद्मानां हुर्गाणि विविधाणि च।
चोपान्त्रानंशिक्रियत भारान्के लिखित्वर्षेन।||
प्राकृ पुरुषोत्ति नेवेषा पुरवाभाषिकपना।
वथाष्ट्रसंस्य संस्तिस्म तवतवाकुलोऽभया: ||

V. xviii. 29 to 32.
Such is a bird's-eye view of the past history of the race in the words of the Purānas.¹

¹Many particulars will be found in Vishnu-Purāna I. vi. Wilson's translation; and from other Purānas may be gathered by the student who is prepared to give the necessary time and labor, many details about the third and the fourth Races and even much larger facts, like 'Chains' and 'Systems'. In The Pedigree of Man, Mrs. Besant has identified 'Chains' with the various bodies which Brahmā 'casts off' from time to time, apparently in one Day. The Matsya-Purāna describes eighteen 'days' of Brahmā, seventeen preceding the present. Each Purāṇa is supposed to have a special reference to the minor cycles in the present chain which 'reflect' the great 'days,' respectively. The weirdest and most exuberant fancies of the most romantic story-writer of to-day seem to be anticipated in the Purānas, as having been actual facts at some stage or other of the many races and sub-races and the hundreds of minor civilisations touched upon by them. The gigantic bodies and changeful forms of all the most weird and monstrous kinds of the earlier races of Titans; their peculiarity of substance so that nothing could hurt them, not even the electric forces of Indra's thunderbolt as in the case of Namuchi; the gradual diminution of size and solidification of substance of the bodies, till they became perfectly adamantine in texture and invulnerable to weapons, so that even the discus of Vishnù and the trident of Shiva and the will-force of Rṣis could not blast them, or cut through their stiff necks or pierce their hard hearts, while the results of their ṭapās lasted, as in the case of Hiranyākṣha and Hiranya-Kashipu and Rāvana and Kumbhakarna; the rapid growth and maturation of the Rākṣasas, as in the case of Ghatotkacha; instantaneous conception, birth and attainment of full size, as in the case of devas and apsaras; budding off or oozing off in sweat, as in the case of the Maitrā-varuṇas, Vasishtha and Agastya; the intermarriages of the Devas, the Daityas, the Rākṣasas and the divine Kings of the Solar and Lunar dynasties, as in the case of the immense family of Kashyapa, of Samvarana with Tapaṭi, of
As to the future, it is said, briefly, that after the
Yayāti with Sharmiśthā and Devayāni, etc., etc.—
all these are to be found in the Purāṇas. A great war of
aeroplanes is described in the Matsya-Purāṇa in connexion
with the Tripura-war. Another type of civilisation is
described for the days of Rāvana, in the Rāmāyana—and
so on. It is obvious that a work which aims at surveying
the whole of this world-system's history from beginning
to end, to deal with the 'ten' subjects which Purāṇas
deal with, can take account of only the most important
events and types. It will have to speak of globes instead
of countries, of genera instead of sub-races, of races
instead of individuals, of epochs and cycles in place
of centuries and years and months. This is what the
Purāṇas do. A King means very often a whole Race
and Dynasty. An event means what extended over a
whole civilisation occupying perhaps thousands of years.
In this way only may the Purāṇas be interpreted usefully.

To Theosophists, all this will be mere repetition of what
is described in much ampler detail and more lucidly and
connectedly and intelligibly, in The Secret Doctrine and
The Pedigree of Man. To others it may have the interest of
novelty. To the Theosophist also, it may be a satisfaction
to find that the Purāṇas give the outlines of the history
almost in the same words as are used in The Secret
Doctrine; and vice versa, to many Hindūs who may not
have had the opportunity of looking into the Purāṇas, it
may be a welcome confirmation of Theosophical doctrines.
It is partly for this reason that these lengthy extracts have
been given. It should be noted that the available printed
text is more or less corrupt, as stated by the editors and pub-
lishers themselves of the Bombay edition of the Mārkandeya
Purāṇa; and verses and chapters have become disar-
ranged and thrown out of their original and proper order,
while other parts have been wholly lost or withdrawn
from public gaze by the custodians of the knowledge. In
making the extracts and the translation, I have there-
fore had to make some very slight change in the order of
the verses, in two or three places, to obtain a connected
sense out of them, in accordance with The Secret Doctrine.
Dark Age (Kali-yuga) is over, the old conditions of the Golden Age (Satya-yuga) will be established again. It is also said that one age only does not necessarily prevail over all the earth at a time; but that while one age is regnant in one part of and amongst one people, another may be holding sway in another part and over another people—like the older and the younger generation existing side by side, or like many brothers living on together with many years' difference between them. Putting these statements together we may infer that what is meant by the return of the Golden Age is this, that humanity, regarded as a whole, will tire of its present mood of intense egoism and sex-difference; of the involved loves and hates and vehement excitements of the passions; of the endless clash of opinion against opinion and pride against pride; of the desperate struggle for existence, not only for the necessaries of life, but for power, prestige and luxuries; and that, so tiring of it all, the human racial soul will gradually withdraw to a higher level, to the bi-sexual and then the sexless conditions, and to the comparative freedom from the grosser passions and the more peaceful joys of spiritual love and sympathy and co-operation which those conditions mean, before merging into liberation (mokṣha) with the closing of Brahmā's, i.e., our Round-Manu's, day of wakefulness and work.

In the setting of these transformations of the human race, have arisen the Laws of Manu which we
have to deal with. But, before taking them up, it may not be out of place to make a few comments on these brief historical outlines, as they have to be referred to over and over again, in understanding the reasons for those laws.

In the first place it may be noted that there is nothing inherently improbable in such a course of transformations. The law of analogy is coming to be recognised more and more as all-pervading, even by modern science, which begins to see that atoms are as solar systems, and that the life of a single-celled animal is typical of all life. The law of recapitulation, *viz.*, that every individual recapitulates in its growth the types of all preceding kingdoms and races, is definitely enunciated by evolutionist science; and this law is based on, is indeed but another form of, the law of analogy. If there be any truth in these laws, then, since we may distinguish these stages and transformations in the life of a single human being, we may well infer that the life of the whole race will be found to correspond. The infant shows the stage of sexlessness; the adolescent, the traces of both; the grown-up, of difference; the aging, again a gradual effacement of difference; and the aged, a complete effacement. Of course, at present, these stages are marked more psychologically than physiologically. But the analogy is sufficient for our purpose of establishing a *prima facie* likelihood.
Secondly, the need to refer to sex-difference so prominently, is due to the fact that, as indicated in the extracts, all other features and differentiations, psychological and physiological, and forms of social organisation and other appurtenances, depend upon this; and changes in those run parallel with changes in this. The purpose of all this evolution and involution may be described, in one way, as being, first, the growth of egoism, and, then, the transcendence of it. But the most concrete embodiment of this idea is the accentuation, and then the blurring, of the sex-feeling. On these again, depend the nascence and the abeyance of all the other passions; and on them, in turn, all the other endless complications of life. Hence the prominence given to it.

In the third place, it will appear to many that, in the extracts, cause and effect have been reversed. It is stated that physical degenerations and changes take place in their natural environments because of psychical degenerations and changes in the men; while a thinker of to-day would deem it safer to say that the psychical changes took place because of the physical changes. Because men are greedy and quarrelsome, therefore the rains fail, and the crops do not grow and famine stalks in the land—is a startling way of putting things to the modern thinker. To him it appears more reasonable to say that because the harvest has failed and there is a shortage of food, therefore there are more thefts and burglaries, and men
perforce show greed and selfishness, and endeavor to snatch the crumbs away from the hands of their fellow-men.

The final truth, and in the most comprehensive sense, is, of course, the truth of the interdependence of spirit and matter, consciousness and vehicle; the truth of psycho-physical parallelism, that changes of one series of phenomena go side by side with changes in the other series; and taking the total of time, it is impossible to say which precede as cause and which succeed as effect. And the words of the Viṣṇu Purāṇa approximate to this view more closely, where it describes the same stages of primeval human history. It says that Viṣṇu, on the one hand, hardened the hearts of men, and, on the other, simultaneously produced the changes in the natural surroundings, which made it possible for humanity to taste in full the experiences connected with the spirit of Egoism, so that it might return to mutual love and to submission to the Will of the Good and the All-Merciful with a fuller heart and mind. But if we mark off definitely a number of events as making up a cycle, then it becomes possible to say whether a psychical event stands at the beginning, or a physical event, each alternately succeeding event being, in the former case psychical, in the latter physical. Thus, a thought leads to an action; that gives rise to another thought; that leads to another action and so on. Or, an action
gives rise to a thought; that leads to a new action; that gives rise to another thought, and so on. It is thus a matter of temperament and of selection for the purpose in hand, whether we shall begin the cycle which we wish to mark out for study, with a psychical event or a physical event. The ancients most clearly enunciated the absolute truth of this interdependence and rotation, for metaphysical purposes. But for the empirical, or practical, purposes of guiding the life of a world-system, or of a minute individual therein, they begin with consciousness. From this standpoint, the material arrangements and conditions of any particular world-system, or planet, or department of it, are the product of the will and the consciousness of its Ruler; even as a house, a garden, a school-room for the education of his children, with all its furniture and appliances, is the creation of its proprietor's will and consciousness. In the case of a world, at least one purpose of the Logos in creating its conditions is to make them subserve the evolution of the embodied selves with whom He is dealing. And once we recognise that the arrangements of the physical world are the product of superphysical forces, we may well go on to say that the gifts of the Gods flow forth more readily when the men are virtuous and loving to each other and to the Gods. In order that milk may flow forth in abundance from the mother's breast, there must be a surge of mother-love in her and of tender compassion for the helpless baby. And this will be when the baby
turns to her. How shall it flow when the children quarrel among themselves and insult her, or are grown-up and self-reliant, and do not care for her any more? Even so is it with the human race and its great mother, the Earth. When human beings multiply too much in sin, the Earth becomes barren by counterpoise, to maintain the balance of nature. The corruption of the emotional and the astral atmosphere by the masses of vicious thought and feeling superphysically reacts on the physical atmosphere, and the clouds and the rains and famines, and therefore plagues, arise.¹

From the matter-of-fact standpoint of modern politics and economics also, if it is true that a shortage of supply increases the intensity of competition in the demand, it is also true that if the producers are weaker than the non-producers, and deprive them unjustly by force and cunning of the produce of their labor, leaving them not even a living minimum, then they will surely cease to labor and produce, and will swell the ranks of the non-producers of various sorts, till gradually the whole land will reel back into the beast, as has been illustrated repeatedly even in the recent history of the nations. It is also admitted conversely that the quality and quantity of the work

¹ See the story of the demon Karkatī, the cholera-microbe, in the Yoga-Vāsiṣṭhita and of the monster Duhsaha-yakṣhmā, the consumption-bacillus, in the Mārkaṇḍeya Purāṇa.
of the cheerful and contented workman are better than those of the morose, the sullen, the discontented. And, finally, it is recognised that it is not the natural needs but the artificial greeds of highly intelligent speculators, with their trusts and their corners and their endless devices for tempting or forcing others to their ruin, that make the struggle for existence so very much more painful than it would otherwise be. Indeed, it is becoming undisputed that the present system of competition in the over-production and over-acquisition of luxuries is the cause of an enormous wastage of all kinds, and of the lack of necessaries to large masses of people. Thus even matter-of-fact economics ultimately base on character and sentiments, and do not altogether contradict and disprove the old books.

Fourthly, as to the other details about the super-physical powers, if we look around us to day, we find facts which answer very nearly to the descriptions. The vegetable kingdom and the lower forms of the animal kingdom live by what may be called the osmosis-power (rasollasā-sīḍḍhī). They absorb nourishment from the surrounding elements without any deliberate effort. The large majority of animals, and men also, live even at the present day by what may well be said to be nothing else than the tree-power (vārksḥī-sīḍḍhī); a considerable part of the human population of the earth still derives all its requirements, food and
clothes and utensils and house-materials, wholly from various kinds of plants; to say nothing of the fact that the most important part of human nourishment is air-breathing, which is but a form of rāsollāsā. All the varieties of sex-conditions and methods of propagation too, are to be observed in the vegetable and animal kingdoms to-day. It has only to be remembered that the human beings of those first Races were very different in bodily constitution from those of to-day, though the embodied selves were the same—as is shown, for instance, by the statement that Jaya and Vijaya incarnated as Hiranyākṣha and Hiraṇya-Kashipu in the earlier races, then again as Rāvaṇa and Kumbhakarna in the fourth race, and finally as Shishupāla and Dāntavaktra in the Āryan. And because their bodily constitution was so different, therefore, when the Purāṇas speak of their food and drink and clothing and dwellings as coming from the trees and the waters, they do not mean that richly cooked viands, and elaborately prepared liquors, and silks and satins and woollens and brocades, and palaces of brick and and stone and marble, came out direct from the waters and the trees, but just the means of nourishment and of covering up their bodies and of escaping from the rigors of the changing climate.

A fifth point which might be dwelt upon, is that some of the Paurāṇika statements confirm the Theosophical view that, in the present Round, the lower
kingdoms have descended out of the human, though in the previous Rounds the human was gradually developed out of the former.

In the other Purāṇas, these ideas seem to be indicated by such stories as that of the primal creations by Rudra-Sṭhānu, under the commands of Brahmā, which creations (monads) were exact copies of their Creator, and would not multiply in turn; and again that of the Mohini-avaṭāra of Viṣṇu, during the period of which the germs of life that emanated from Shiva became the minerals. The significance of such stories seems to be that what are known as the elemental kingdoms in Theosophic literature, are, so to say, matured and live their life within the body of God, just as the seeds of a plant have a slightly separate life, and attain maturity, within the body of the parent-plant; and that when they appear first of all on the physical plane, they appear as the mineral kingdom. The Viṣṇu-Bhāgavata indicates that these stories belong to previous manvantāras, or Rounds. On the other hand, in the present or Vaivasvata Round, the animal kingdom is described as born from the different wives of the Rṣhi Kashyapa, the eldest of whom is Aḍīti, which is also a name for the Earth, and all of whom are the daughters of Dakṣha, who has taken a new and human birth as a descendant of Vaivasvata Manu.

On the question of fact, obviously the layman, the non-expert in physical and superphysical science, is
not competent to pass any opinion. He must take his facts from modern science and ancient scripture. But reconciliation between the two does not seem to be impossible, and may be attempted, even by the non-expert, on grounds of reason.

On the one hand, we have the view of the fixity of species, as indicated, for instance, in Manu's verse:

As the Creator fixed primally, such is the nature of each creature throughout the period of manifestation, and appears in that creature of itself, be it murderous or be it compassionate, gentle or harsh, virtuous or vicious, truthful or deceptive.¹

On the other hand, there is the view of evolution, of the origin of species, proclaimed by modern science and also indicated amply in ancient literature, and most emphatically in respect of the gradual progress of the embodied self through the lower to the higher stages, till it arrives at the human stage, when liberation becomes possible.

And the third question is, whether there has been a special exception, in the present Round, and a reversal of the normal process, so that lower forms have descended out of higher.

Some slight treatment of these views is relevant here, because of its bearing on the caste-question, as will be pointed out later.

¹ दिशािनि सदुक्को धर्माचारा वितानुते।
यथास्य सांस्कृतिकम् सर्वं तत्स्य स्त्रयमाविशेषान्। ii i. 29.
The reconciliation of all these views seems to lie in the fact, now recognised by some of the most prominent evolutionists, that what they call the primal germ-plasm, the ancestral germinal cell, the infinitesimal biophore, the living atom, in short, has in it already the whole of the infinite possibilities of spontaneous variations and natural selections of forms, i.e., definite species; but that the unfolding of these possibilities of forms is successive, i.e., by evolution. This is in exact accord with the ancient view that the infinite is contained in the infinitesimal, that every atom contains everything.¹

But the consciousness of Brahma—taking the name as representative of any ruling consciousness of the requisite grade and power—makes limitations of time and space, and decides for each particular germ-cell of life what particular form it shall develop and manifest, for what period of time, and in what region of His system—somewhat as a human being makes pots and pans out of homogeneous clay and decides how long the clay shall stay in the form of any one pot or pan, and then be broken up and fashioned into another. It is fairly obvious that each expression of countenance, each gesture, each attitude of body of any living creature, embodies a mood of his consciousness. And if photographs were taken of each such expression

¹अर्घपृणीयान् महतो महीयान् and सर्वं सर्व्वम्भ सर्व्वम्भ and सर्वं सर्वांत्मकं विद्यम् and so on.
and gesture, and could be animated each by a separate piece of vitality, then the one creature would become and remain so many different creatures, till the photographs faded away. Somewhat thus, each living creature may be regarded as a mood of Brahmā's consciousness. The Purānas say so: e.g., Brahmā was wroth on a certain occasion, and His hair slid off as ever-angry serpents. On another, He shed tears of sorrow and vexation, and these became the germs of dire diseases. His smiles of joy became the Gods and gladsome fairies. His restlessness and moods of activity became the human kingdom.

That poisonous toxins and disease-germs are produced by painful cerebral functionings is recognised by modern medicine. And researches in psychical science show that thoughts vitality by surges of emotion take forms in subtler matter, and that, if the emotion is sufficiently powerful, they may become more densely material and even visible to others. What wonder then that Brahmā's moods should take living shape! Further, as every consciousness, high or low, is governed by the eternal law of rhythmic swing, so these moods and manifestations of Brahmā's mind would also follow a definite course; they would proceed gradually from the sense of unity and love to separateness and struggle; and then back again. These two expressions cover all varieties of manifestation. But—and this is
the point of the reconciliation—we may trace our cycle from any point we please. Also, there are other cycles running at the same time, but at different stages, from different standpoints, and on other, but connected, planes. We may trace our cycle from unity to separateness and back again; or we can trace it from separateness to unity and back again. We may count the complete day from sunrise to sunrise, or from sunset to sunset, or from midnight to midnight, or, finally, from midday to midday. And while it is midday in one place, it is midnight, or morning, or evening, in others. In one sense, the infant progresses into the man, and the man decays into the corpse. This is true from the standpoint of the body. But from the standpoint of the Spirit, it would perhaps be truer to say that the innocent child degenerates into the selfish and worldly-minded man, and the man of the world refines again into the gentle and peaceful Sage.

If we take only the period of active manifestation, the day of Brahmā, as a complete circle, then its first half makes the Path of Pursuit, and its second, the Path of Renunciation. But if we take one day and one night as making a complete cycle, then from the middle-point of mergence to the middle-point of emergence or manifestation will be the Path of Pursuit; and from the middle-point of manifestation to the middle-point of mergence again will be the Path of Renunciation. After the deepest slumber at midnight,
there will be a nascent tendency towards the dawn and waking, even during mergence. And after the climax of activity at the middle of the day, there will supervene a growing inclination to rest, though half the day is yet to run. In this way all kinds of cycles and sub-cycles may be formed.

And it may well be, that in coming up along the previous Rounds, the embodied selves gradually unfolded and then rolled up and put back into abeyance, but still within themselves, the grosser and more evil tendencies that make for dullness and hate and struggle, till they arrived at the human stage; and then, in a time of reaction and recrudescence of selfishness, corresponding to bodily decay and disease in the individual, they have let loose these germs, and thus provided the material sheathing of animal forms through which new and younger embodied selves will gradually develop and progress in the endless course of cycles—and develop and progress with the help of the present human selves, giving to these the opportunity of expiation and repayment of debt by becoming office-bearers and making spiritual progress as a race, corresponding to the spiritual old age of an individual. In this way is kept up the endless stream of generations of selves and of forms, and the unceasing rotation of the Wheel of Life along the spokes and tyre of which they evolve and involve.
As Manu says:

Countless are the forms which issue forth from His body, and provide vehicles of active manifestation for individualised selves, high and low, old and young, and these forms are, in turn, kept moving by these selves.¹

And an Upanishat says:

In that vast wheel of Brahman, which contains and nourishes all, the hamsas, the individualised selves, whirl and wander ceaselessly, so long as they fancy and keep themselves apart from the Mover at the centre of the wheel. But so soon as they realise that they are one with It, so soon do they attain to their inherent immortality.²

Thus far the history of the human race as given in the Purāṇas, and such proof of its correctness as may be supplied by arguments based on familiar experience and analogy.

From these outlines of the racial history, it is clear that for the first two stages no such laws were required as are to be found in the current Institutes (Śmrītis). The objects of the two halves of life were realised by these races instinctively or deliberately in a very simple fashion,

¹ असंख्या मूर्त्तिवस्त्रत्व निप्पत्तति शस्त्रीयः: ।
उच्चावचानि भूलानि सततं चिद्धायति या: ॥ xii. 15.

² सर्वोषां इत्यवस्तं हृदं यस्मान् हंसे भ्राम्यं ब्रह्मचरे ।
पृथ्वीकालान्त प्रेतितां च मल्ला ज्ञेयसत्ततिनास्तिमतः ॥

Shvetāśvatara, i. 6.
without the use of any elaborate regulations. Equality, fraternity and liberty, in their crudest physical sense, were not merely possible as ideals then, but were actual, and indeed inevitable, among people who split off into equal halves, one from another, like amœbæ; budded off from the full-grown, like hydrae; or who, dying out of one body, immediately put forth and flung their vitality into another, like bulbous plants, as indicated in the Rakṣa-bīja stories of the Purāṇas.

But, towards the middle and end of the third stage, when the method of propagation became different, and therefore distinctions arose of older and younger and equal; when physical fraternity was superseded by an unignorable paternity and maternity and filiety; physical equality, by the obtrusive difference between the tiny infant and the full-grown man; and physical liberty by a patent helplessness on the one hand, and, on the other, an inner soul-compulsion to supply not only one's own but the helpless dependents' needs; when loves and hates supervened, and egoistic misappropriations by one of what was intended for many, defeated the primal, simple and instinctive socialism and commonwealth—a commonwealth like that of the non-ferocious birds and animals to-day; then equality, fraternity and liberty transferred themselves from the physical to the superphysical planes; and equality became equality of right to maintenance of body and education of mind; fraternity became
brotherhood of soul; and liberty the inner liberty of Spirit which is ever indefeasible in all times and places; and then laws and conventions and divisions of labor became necessary, and divine Kings were appointed to govern men, as said in the Yoga-Vāsiṣṭha:

Vāsiṣṭha says to Rāma: In the shoreless immensity of Brahman, our particular Creator, Brahmā, arose of His own accord a vast Centre of Vibration, as a wave arises amongst countless waves on the surface of the ocean. When, in this creation of His, the Golden Age came to an end—the age when infant humanity simply moved and acted, always, and as bidden by the elders of the race, and so grew towards maturity—then, because the growing egoism struggled with the old innocent obedience, humanity suffered confusion, as does the child passing into youth. Then Brahmā, surveying the whole plan and history of His creation, past, present and future, created me, and stored all possible kinds of knowledge in my mind, and sent me down to earth to replace the ignorance and error of the childlike race with education and truthful science. And as I was sent, so were other Sages also sent, Nārāda and others, all under the leadership of Sanat-Kumāra.¹ These Sages then

¹Sanat-Kumāra, as Skanda, is referred to in the Chhāṇḍogya Upaniṣat as the Final Initiator who gives the Tāraka-Mantra, the secret which enables the jīva to 'cross over,' and is thus a representative of Shiva, whose son he is (as Skanda or Guha) through a number of great
established Kings in various regions of the earth, to guide the perplexed people, and formulated many laws and sciences, for mutual help and sacrifice amongst the human and the deva kingdoms. They framed these laws and sciences out of their memory, in order to help on the accomplishment of the three objects of the life of matter: Duty, Profit and Pleasure. But with the further lapse of time, when the wish for food became diurnal, and agricultural labor to earn it necessary, then feuds and rivalries and disturbances of emotion in men, and oppositions of heat and cold and wind and weather in nature, arose concurrently, and Kings became unable to guide and govern their peoples without wars and struggles with enemies outside their dominions, and without the infliction of punishments inside. And, therefore, both rulers and ruled suffered great depression. Then, in order to enhearten them again, and carry on the Creator's plan of evolution to its fulfilment, we expounded, to the Kings and rulers, the wide-ranging views of the beings, Pārvatī and Agni and Gaṅgā and six Krṣṭikās. Sāmba, the son of Krṣhṇa, is said to be an incarnation of His, or over-shadowed by Him. The Secret Doctrine speaks of Him as the Great Initiator, or the Great Being, the leader of the band of the four Kumāras, forms of Shiva, who sacrifice themselves for the sake of Earth's humanity, and come over from Venus in her last Round, after the end of our Krṛṭa-Yuga, and about the middle of Treṭā, the time of the third Root-Race, about eighteen million years ago, and whose bodies are created by Kṛiṣya-śaktī, by many Lords of Wisdom.
true knowledge (explaining the scheme of life, and the necessity of the apparently evil stages, and the laws wherewith to regulate those stages and achieve life’s ends through them). Because this Science of Life, this Science of the Self (Aḍhyātma-vidyā) was first expounded to the Kings, therefore it came to be known as the Royal Science and the Royal Secret. From the Kings it filtered out into the subject-peoples. Knowing it, and knowing it alone, may men, be they Kings or be they subjects, attain to peace of mind and do their duties well.¹

¹ परमेव ध्रुवेण ध्रुवं स्वविवेवयित: स्तवम् ।
जात: स्तंभो निद्ययूर्मिरुचुरिधाविव ॥
दश्वमातुरं सर्गं सर्गलं तकलं गतिम् ।
भुतभविष्यत्वां इद्वं परमेघः ॥
स कियाक्रकालस्तृतं कुर्तोऽस: कशु आयते ।
मोहामोच्य लोकानं कालव्रमणमतू प्रभुः ॥
ततो मानीभर: सुद्धा ज्ञानेनायोज्य चासक्तोऽ ।
विसर्ज महोपपए लोकस्वात्तष्टानांतयेः ॥
वथां प्रहितस्तैः तथाः च महयाः ॥
सन्तकुमारप्रसुरो नारायानश्च भृसिः ॥
कियाक्रमेण पुण्येन तथा ज्ञातव्यस्तोः ॥
मनोमोहायामत्रायुद्धुं लोकमहिरः ॥
महर्मित्विस्ततात्त्वेः स्त्रीं कुर्तुपुरे पुरा ॥
कमायिकायके सुद्धे पृथिव्यां सुद्धां सत्ये ॥
कियाक्रमविधायां मयासातिषयप्रयोः ॥
पुष्पन्त्रायायामेन सूरपाना: परिकल्पिताः ॥
बहुते स्वविवेच्छाणि ज्ञातव्याणि चाश्च ॥
भर्तकार्यायसिद्धायां कलितस्मयुचितायथ ॥
कालकेस्व वह्यासोस्ततो विगलितके च ।
प्रत्यं भोवनपे जने शाल्यान्योमुखे ॥
Manu has a verse which has a similar significance for the Theosophical reader. Svāyambhuva, the first Manu, is approached by the Rṣhis for instruction. After speaking a few verses to them, he says:

All this Science of human duties, the Rṣhi Bhṛgu will explain to you in full. He learnt it from me in its entirety. ¹

And thereafter it is Bhṛgu who recites the Institutes of Manu to the listeners.

Bhṛgu, according to the Purāṇas, is the ancestor of Venus, Shukra, and we are told by H. P. B., in The Secret Doctrine, that from the planet Venus, now in its last or seventh Round, perfected Beings came over to the earth at about the middle of our third Race, to guide this humanity. Apparently, highly advanced as well as younger embodied selves have come in from other planets also, to colonise the

¹ Manu, i. 59.
earth and to help in ruling the colonies, as is indicated by the stories of the Solar and Lunar Kings and their births and marriages, and of the various classes of ancestors (Pitṛs), who are the sons of various Sages (Ṛṣhis) connected with various planets, and make up the bulk of our population.¹

But the work of principal Guides and Teachers was taken up by the beings from Venus. And the laws given by Bhṛgu, a portion of which seems to be embodied in the current recensions of Manu-Smṛti, are, then, the laws which appertain to the special circumstances of the human race during the epoch of hand-power (hasta-sīḍhā), and sex-difference. For that epoch the 'caste and order polity' (Varṇāshrama Dharma) of Manu² as declared by Bhṛgu, is the archetype and basis of all systems of law, of all the nations

¹ ॐिवेष्य: पितरो जाता: पितरुभ्यो द्विमानवः
भवेष्यस्तु जगलर्व चरो स्थापण्यपूर्वशः।
सोमपास्तु करे: पुजना हरिपन्तोपिनिः पुनर:।
पुलस्यस्याय्याः पुजना वसिष्ठय सुकालिनः।
सोमपा नाम विप्राणं क्षबिब्राणं हरिरिष्यं।
बैद्यानामाय्याः पुनर गुद्राणं तु सुकालिनः।

² Manu, iii. 194-201.

The division of Society into four castes—teachers, warriors, merchants, manual workers—and of the individual life into four orders or stages—student, householder, server, ascetic. Varṇa is, literally, color, but is used as the equivalent of caste also; because, it would seem, there is some natural correspondence between specific colors of astral and physical bodies, specific temperaments, and functional types.
and civilisations that take birth, live and die within that epoch; and which they all must follow in its broad outlines, however much they may differ in the minuter details, however much they may profess to supersede them, however much they may annul the benefits of them by working them in the wrong spirit.

In order to understand how Manu's Code is such archetype, and how, when modern efforts at solving a difficulty fail, we may perchance derive a helpful suggestion by going back to that archetype, it is desirable that we should take a survey of the main problems that vex the modern mind. These are, after all, not so very many, that is to say, the main problems. The minor ones are countless. But the important ones, on which the others depend, are comparatively few. And they have been the same for thousands of years. The words, the counters of thought, the language, have altered from age to age. Perhaps the aspects have also changed slightly. But the main issues have been the same, age after age and country after country. At the present day, perhaps some millions of tons of paper and ink are used up annually, and an incalculable amount of energy and time spent, in the putting forth of thousands upon thousands of journals, magazines, dailies, weeklies, books, pamphlets—all perpetually treading the mill of the same score or two of questions, and, to all appearance, making no palpable progress. And the spirit of the bulk of such reading and writing is the spirit of
strife, appropriate to the Dark Age; the spirit of discordant struggle, and mutual irritation, and scorn and belittlement of others and smart display of self, and continuous attack and defence; the spirit which effectually makes all satisfactory solution of the difficulties impossible, being itself the main cause of these difficulties. And it is not confined to the young and the excusable, but has invaded the legislative halls of nations and the minds and words of aged statesmen, where at least should ever reign the spirit of the Golden Age, the spirit of patriarchal anxiousness for the good of the people, of mutual recognition of good motive, of sober and earnest discussion with the one object of finding out the best way. But the consolation, in what would otherwise appear a tremendous waste of time and temper and health and energy, is that, perhaps, in this fashion, the race may be rushed more quickly through the stage of egoism and aggressiveness; that it may learn the necessary lesson of the evils thereof, in a widespread if somewhat cursory education, by means of current papers, reaching almost every home not wholly illiterate; and learn it in a shorter time, and also in a more bloodless though by no means more painless fashion, than in the immediate past, of the so-called mediaeval ages, of East and West alike. Also, the Theosophist will see in these new ways and means of education, the promise of another result, in
accordance with the scheme of evolution that he believes in, *viz.*, the quicker development of the subtler astral and causal bodies, by the intensified exercise of emotion and intellect *with* restraint of physical violence, the proper day of which was the day of the fourth Race.

We are told in the old books that the Dark Age suffers consumption and waste of vitality because of fast living, of burning the candle at both ends, by intensity of sin and selfishness as well as of the inevitably corresponding self-sacrifice and merit; and that the experiences which would ordinarily spread out over 432,000 years, might by this process, be concentrated into much less than that long time. This is in accordance with the immense mental and emotional activity of the age and the neurasthenia which is its characteristic disease.

Making out a rough list of these problems even on the basis of the contents of current journals, we see these:

1. The struggle between capital and labor, between rich and poor, looms very large. How to abolish poverty; to secure an adequate supply of necessaries for every individual; to regulate professions, occupations, industries, factories, means of livelihood generally; to make impossible the perennial dislocations of social routine by strikes, riots, rebellions and revolutions; to keep the people duly alive, in short—this is the first harassing difficulty, the economical, which
is playing havoc with the nervous systems of so many statesmen and administrators, and with the very lives of thousands, nay, millions, of the poor.

2. How to assign the rights and duties of the sexes; make domestic life happier; and how to regulate population, *i.e.*, maintain a due proportion between sources of production of necessaries and the consumers of the produce—this, the problem of sex and population, is intimately connected with the first or economical problem. Competition between the sexes, struggle between the right side and the left side of the same body, war between the father and the mother, would be a horror unheard of, were it not that the spirit of egoism, pride, appropriation, beginning in the field of economics and politics, has penetrated into the home, in accordance with nature's provision that excess shall defeat itself by laying the axe to its own roots in the end.

3. How to prevent disease, secure at least a modicum of health and physical development for the people, regulate sanitation, abolish epidemics, provide for a wholesome disposal of refuse-matter, avoid overcrowding, minimise intoxication—this is another important set of the worries of the man in office, whose futile strivings with them are the joyful opportunities for trenchant but barren leaders and comments of his sworn adversaries and inappeasable critics, the occupants of the editorial and contributorial chairs.
4. What to do in the matter of education, whom to teach, whom to leave alone; whether to make it compulsory for all, or optional; make it free, or make it expensive, or leave it to the individual's means and opportunities; how to teach; what to teach; when and how far to generalise; when and how far to specialise; how far to make it literary, how far scientific, how far technical, mechanical, industrial; what times in the day and what seasons in the year to use for the purpose; to teach many things together, day after day, or few, or one at a time; what holidays to observe, whether short and frequent, or long and at long intervals; whether to insist on instruction in religion and the things of another life than the physical, instruction in manners and morals, in graceful ways and social etiquette, in courtesy and gentilesse, or whether to make the education wholly secular and leave every child, unless protected by some special and fortunate instinct, to grow up in the notion that he is better than everybody else and owes no gratitude to his elders and no debts of any kind to the social and natural organisation and environment in which he lives—this is another set of difficulties, acutely exercising the minds of literate people to-day.

5. Who shall hold sovereign power; who shall exercise authority and make and work the laws; what is the best form of government; autocratic, democratic, or midway and parliamentary; monarchical, republi-
can, or bureaucratic; plebeian, aristocratic, oligarchic; what shall be the mutual relations and proportions of the various departments of government, civil and ecclesiastical, judicial and executive, police and military, and their numerous sub-divisions; what shall be the various forms of taxation, of raising the income of the State and lessening its expenditure; what shall be the diplomatic methods of maintaining the balance of power between nations, in such a way that that balance shall always be strongly inclined in favor of one’s own particular nation; how shall be avoided the crushing burdens of militarism which are nature’s readjustment of that inclination of the balance—these topics form another class of questions which are the prolific source of endless heart-searching and heart-burning, blood-boiling and brain-wasting.

6. What affairs shall be dealt with officially by the government, what left to the private management of the people; who shall own the land and to what extent; in whose hands and how far shall wealth be allowed to accumulate; whether the State shall regulate, on the basis of the best available medical and scientific knowledge, the nature, quality and quantity of the food of the nation, and how and by whom it shall be produced, or whether it shall be left to the blind gropings, instincts, mutual imitations, casual readings and chance information, and the momentary likes and dislikes of the people; whether wise men
and experts in psychology and pathology, who are able to judge temperaments, and mental, moral and physical qualities, shall have a voice in the making of marriages, and in the assignment of vocations; or whether these shall be left to the blind chance and blinder competition of the inclinations of the moment of each individual—briefly whether the national organisation can and should be conducted along the lines of a wise and benevolent Socialism, in which the government shall be composed of elders, or whether the general level of character is as yet so low, and selfishness and aggressiveness so high, that it must for long continue to be let run in the rugged grooves of Individualism—these are other problems, which though but forms of those included in the before-mentioned five groups, are yet acquiring a distinct shape of their own, and beginning to make themselves felt, at first, in academical writings, and then in a more active and experimental fashion in departments of government.

Along the lines of these newest shapes of the problems, and the experiments connected with them, gradually leading on to a more equitable division of leisure and work, pleasures and honors, somewhat like the Manu's, may be found ultimately the satisfactory solution of the whole mass of difficulties—experiments, for instance, in the way of new forms of taxation, tending in the direction of a more even distribution of wealth; or of the abolition of an old system of caste
or class and the introduction of a new standard of qualification for the different vocations. Of course, the obvious defect and danger of such experiments is that they introduce a sudden change in one part of the social organisation, but make no provision for a concurrent change in the rest of the parts. If great wealth has accumulated in the hands of a few, however unrighteously they may have gathered it, and a large number of dependents have gathered round these few, even though they may be engaged in non-productive labor; if that wealth should be taken away suddenly from those few and no provision be made for those dependents—who also are part of the people and ought to be provided for, though employed unwise for the time being—then the sudden change will surely lead to confusion and the throwing out of gear of the whole system. We cannot knock off walls and pillars and arches, here and there, at will, from under the roofs of an existing and many-storeyed building, without disaster. If we are tired of living in it, or find it defective, uncomfortable, and necessary to change, then we have either to build a new one from the foundations; or, if we have not the time and cannot afford to do so, then at the least we must carefully and thoroughly shore up and support all superincumbent weights before we make any alterations in the existing supports. Even so, a radical change from Individualism to Socialism and Humanism cannot be brought about at one stroke
and in a single day, but can only be gradually secured by: first the thorough education of the whole population, rulers and ruled, in the fundamental principles of social organisation, according to the receptivity of each individual; by the consequent change, for the better, in the general tone and spirit of each to all, a change from the wish to outrace others to the wish to carry others along; and then by the resultant improvement of the general average of character—by the education of the soul of the nation in short. Then only will become healthily possible a redistribution of work and leisure, a new division of labor and the proceeds thereof, in such a way that each shall make the best and most of his powers and take the least of personal requirements, and all shall be comfortable personally and all own the wealth of places and objects of leisure and pleasure jointly. This is the task of the sixth Race of the Theosophist. Then only will come to the human race that gentle epoch which is referred to in the Purāṇas as the nation of the ‘Uttāra-kurus,’ where there are no Kings and no laws, but all are equally virtuous. This is the state of the seventh Race, the last on our globe. But, in the meanwhile, administrators of human affairs and those whose affairs they administer seem likely to continue to work for long, yet, on the principle that "Enough for the day is the evil thereof," and not trouble themselves about ideals and deep-
lying causes. What one observes of the ways of legislation around him at this time is that some one public worker gets firm hold of some one particular grievance, and, oblivious of all others, hammers away at his own hobby, secures the public ear by dint of perseverance, and worries the legislators, till they, some hundreds in number, tired out with talking amongst themselves in endless repetition of a few ideas, in many variations of mutual sarcasm and condemnation and imputation of motives, not having the time and the opportunity, in the general hurry and hustle and speed-lust, to consider the bearings of the question in hand on other questions, not having even the inclination to examine it in the light of that general survey of life which is the business of the Science of the Self—pass a measure which perhaps remedies the particular grievance, but creates ten new ones.

Does the Manu of our Race, or His representative, Bhṛgu, deal with these problems, and are his methods any better? His Code of Life as before said is known as the Varnāshrama Dharma. There are four stages (āshramas) and four castes (varṇas), appropriate for the fifth Race. The names of these two sets of four and the names of the two paths and their six ends—these sixteen words exhaust the whole of this Code of Life, and, it would seem, cover all the problems we have mentioned, with their sub-divisions, and some more besides.

How they do so remains to be studied. First, we
have to look at the problems from a different standpoint and group them in a slightly modified form. The different standpoint consists, as usual, in looking at them from within rather than from without; from the point of consciousness and its unfolding in the material vehicle, rather than that of the body and its external surroundings, lands, territories, possessions. And whatever change in classification may be needed will be due to this difference of point of view.

1. By nature of his psycho-physical constitution, every human being begins life as an individual with an increasingly separative sense of egoism. This, generally speaking, grows for, and attains its culmination at the end of the first quarter of the normal life-term. All this time others have to work for and take care of him:

He whose parents are living, even though he be sixty years of age, feeleth as light and free of care as the two-year old baby crowing and rolling in the mother’s lap.¹

2. Then, because of that same constitution, the individual becomes a family:

The man is not the man alone, but his wife and children also; the whole family is the extent and measure of the man.²

¹ जीवनः पितरी यत्थ नातुर्न्तगतो यथा ।
पदिष्ठायन्तर्पौर्णिस त्रिहायनववचोरत् ॥

Mahābhārata, Shāntiparva.

² एतात्रान्वं पुरुषं यज्ञायायम् प्रजनित ह ।
Manu, ix. 45.
He now begins, in turn, to think for others; he finds, with growing intensity of realisation, that he is not only an individual among individuals, but that he is also a family. Yet further, he realises, consciously or sub-consciously, that he and his family do not stand alone, but in organic interdependence with other individuals and families; that is to say, that he is not only an individual and a family, but also a community, a society, a nation. This period, also roughly speaking, lasts another quarter.

3. By a further growth along these lines, he finds that his nation or country is interdependent with many other countries and nations; briefly he finds out that he is the human Race. He realises that the network of consciousness of the racial soul really includes all individuals; that as a fact, every human being is known to every other, directly in a few cases, and indirectly in all cases, by means of intermediate individuals; and that the relationship is not only thus psychological, but that if the ancestry of any two individuals could be traced back far enough, a physical relationship would also be discovered. At this point, his egoism, the range of his self, so far attached strongly and confined to his own and his family's bodies, begins, consciously or sub-consciously, to get rather detached from these and widened out of them, by the larger outlooks and strivings that come upon him:
"This one is my countryman; this other is a stranger"—so thinks the man of narrow mind and heart. The noble soul regards the whole wide world as kin.¹

Another fourth of the life-term may be assigned for this stage.

4. Finally, he realises consciously or unconsciously that he is more even than the Race, that he is not to be restricted and bound down to anything limited, but is verily the Universal Self, and so must pass out of all limitations, thus coming back on a far higher level, along the spiral of life, to the first stage and then the point from which he started. The last quarter of the life-term belongs to this stage:

He who beholdeth the Self in all, and all in the Self, he becometh all and entereth into \textit{Brahman}.²

These are, psychologically and universally, the four ‘orders,’ or life-stages, of Manu.

1. The problems connected with the best and most perfect accomplishment of the first quarter of life, in its relation to and as preparation for the other three—are the problems of education, in all its departments, Pedagogics in the most comprehensive sense. They belong to the Student-Order (Brahmachāri āshrama), and are to be dealt with by the teaching caste or class (Brāhmaṇa) principally.

¹\textit{अद्य निजः परो नेति गणना लघुचेतसाम्।\\उद्वर्जरितानं तु शुष्केत् कुतुम्भकम्॥}

²\textit{एवं यः सर्वभूतं पदस्यवालमात्रामात्रा।\\स सर्वसत्तामेऽव ब्रह्माण्येति परं पश्चै।} \textit{Mann, xii. 125.}
2. Those connected with the fulfilling of the needs of the second quarter, are the problems of domesticity, population and sanitation; and, as subservient to these, all questions of Economics. They belong to the Householder-Order (Grḥasṭha āśrama) and are to be dealt with by the merchant caste or class (Vaishya) principally.

3. Those connected with the third quarter may, from one standpoint, be said to be the problems of administration and forms of Government. They belong to the Service Order (Vānapraṣṭha āśrama) and are to be dealt with by the warrior caste or class (Kṣaṭṭṛiya) principally.

4. Those connected with the fourth and last quarter of life, are the problems of Religion in the sense of superphysical developments and experiences, and ultimately of the life of spirituality proper, i.e. pure renunciation even of the superphysical (which are yet material) powers and possessions. Modern ecclesiastical questions are faint and distorted reflexions of what these are in their reality, as dealt with by the Hierarchy of Manus and Rṣhis which guides human evolution. They belong to the Ascetic Order (Sannyāsa āśrama) and are to be dealt with by all those of the three twice-born castes or classes who develop sufficiently to be able to take the third birth of Initiation into the High Mysteries (Yajña-ḍikṣā). The manual-labor caste (Shūdra) subserves the physical side of all these.
Thus, for Manu, all human affairs become grouped under the four Orders and the four Castes:

"The four āśramas are those of the student, the householder, the forest dweller and the ascetic who has renounced the world. And all these four arise from the householder; (that is to say, from the peculiar sex-constitution of present-day man). And

The four castes are the three sub-divisions of the twice-born, viz., Teacher, Warrior, and Merchant, and the once-born Laborer (Brāhmaṇa, Kṣatrita, Vaishya and Shūdra); and there is indeed no fifth anywhere." 1

That is to say, all men, all over the earth, naturally fall into one or other of these four, according to their inner and outer characteristics. And these four castes also may be said to arise out of the household (as all the organs and functions of the body evolve out of the heart and remerge into it), for they are differentiated by difference of function, occupation or vocation; and all vocations are subservient to the upkeep of the household:

Because he nourishes and supports the other āśramas (of all the castes) with food for body and for mind, therefore he occupies the position of the eldest. 2

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1 ब्राह्मचारी गृहस्थः वानपत्रो यतिस्तया ।
एवं गृहस्थयमवाष्ट्रवारः पुष्यगाड्यम: ॥ Manu, vi. 87.

2 चतुर्व एकाधातिस्तु गृह्यो नासित तु पंचमः ॥

2 ब्रम्हात् ब्रम्हायामविन्याभशिर्मान् ज्ञानिनात्रेन चान्त्रमहः ।

नृहस्यनेत्र पार्ष्ठने तस्माजस्यश्रमनो गृही ॥ Ibid, iii. 78.
Of course the divisions of functions between the Orders, as between the Castes, cannot be made very hard and fast. There are no hard and fast divisions anywhere in nature. Everything overlaps and merges into its surroundings, by means of fringes of varying depth, and in impalpable gradations. The second and third Orders, especially, have a tendency to run into one, so much so that the forest-dweller, (Vānaprasṭha) is not to be seen in India, now, as a specific type, distinguishable, on the one hand, from the householder who has not ceased to live with his children but has retired from the competitions of personal life and begun to busy himself with public affairs; and, on the other hand, from the Sannyāsī who has definitely given up the world. But the underlying idea of the stage, viz., sacrifice, or service in the widest sense, may well be recognised in the genuine honorary public workers of to-day, and the more a nation has of such, the more fortunate it may be counted. The form of sacrifice was different in the older day, but the essence is the same.

The four castes, in a sense, go over, in separate lives, the same ground as the orders (āshramas) do in the same life respectively. The castes subserve the orders; that is to say, they make it possible for all human beings to pass through the appropriate experiences of all those stages of life, and achieve all life's ends, consecutively, evenly and most fully, without disturbance and confusion. And they
also repeat, respectively, the characteristic features of those stages of life and of those parts of the human physical constitution to which they correspond, and side by side with which they have developed in the history of the race. As we have seen, in the earliest stages, when the psycho-physical constitution was different, the castes did not exist. There was not such a definition of parts, head and trunk and limbs, in the human body, then, as has grown up since. With the growth of heterogeneity in the body and the mind of the individual by differentiations of organs and functions, there grew up, side by side, heterogeneity in the functions of groups of individuals, a division of labor, an organisation in Society. In the course of time, the Brāhmaṇa caste, corresponding to the head, came to be entrusted, principally, with all educational matters; the Kṣatrya, corresponding to the arms, with those of war, politics, government and public work; the Vaishya, corresponding to the trunk and its organs, with all affairs of trade and industry; and the Shūdra, corresponding to the feet, became veritably the supporting pedestal of all. Without the Shūdra's help and service, the daily routine of their life-duties would be impossible for all the others. He is the reversed reflexion of the Sannyāsī. The Sannyāsī has merged his egoism, his smaller self, in the Universal Self, and has so become a well-wisher, a servant of all, on the higher planes. The Shūdra is the servant of all on the physical plane, because he has not yet
developed egoism out of the Universal Self, of which he also is an undeniable part, though as yet unconsciously.

In terms of the ends of life, it is obvious that while each order is a preparation for the next, the first two are chiefly devoted to duty, profit and pleasure; and the last two aim at universal love, and service of all with all kinds of powers, and mergence of the sense of separateness to the deepest possible degree in the Great Unity of all Life and Consciousness.

From another standpoint, it may be said that dharma belongs to all the twice-born castes in the form of sacrifice, charity, and study, but is especially in the keeping of the student (Brahmachāri) and the Brāhmaṇa; that pleasure and the due disposal of wealth belong chiefly to the householder and sacrificer (Grhaṣṭha and Vānapraṣṭha), and the Vaishya and Kṣaṭṭriya; and that liberation again belongs to all the twice-born, but is especially in the keeping of the true thrice-born and the ascetic (Sannyāsi). To those not born a second time belongs chiefly the dharma of helping all the others and the pleasure and wealth of the household Order mainly. From yet another standpoint, pleasure belongs to the first, wealth to the second, duty to the third, and liberation to the fourth quarter of life.

Such is the Varṇaṣṭhra Dharma of Manu, so named because it gathers the whole Code of Life under these eight heads, which endeavors to hold together all His progeny, and not only the human king-
dom, but the other kingdoms also, so far as may be, in the bonds of soul-brotherhood, of mutual love and helpfulness, in the true spirit of the practical socialism of the joint human family, by the positive means of ready and willing sacrifice for each other, of constant charitableness, and of unceasing endeavor to increase the stores of knowledge; and by the negative means of avoidance of cruelty, untruth, greed for possessions, and all impurities and sensuousness.

Harmlessness, truthfulness, honesty, cleanliness, sense-control—this, in brief, is declared by Manu to be the duty of all four castes.

Patience, forgiveness, self-control, probity, purity, self-restraint, reasonableness, learning, truth, freedom from anger—these ten are the marks of duty. By all the four Orders of all the twice-born should this tenfold dharma be served and followed diligently.  

Before proceeding to deal with Manu’s solutions of these problems, a few words may be said regarding the significance of some of the more important terms used in the work. The spirit in which the whole is best studied was discussed at our last meeting.

1 आहिसा सत्यस्तेयं शीचाृत्रिृष्णिनिपः ।
 एते सामालिकं धर्मं चातुर्वणेणवैरीनम् ॥

शुचिष्कम दमोद्धवं शीचामित्रिष्णिनिपः ।
 भीमिध्या सत्यस्तेयं इहां धर्मस्लक्षणम ॥

चतुर्मिरपि चेवैतैतित्यमास्मित्रिष्णि ।
 स्वान्धकुशकां धर्मं सेवितव्य प्रथमतः ॥

Manu, x. 63; vi. 92, 91.
The word Dharma is used in two senses, a narrower and a wider. In the former, it is one-third of the object of the Path of Pursuit. In the other it is the whole duty of the embodied self, and comprehends the whole of his everlasting life, in the physical as well as the superphysical worlds. But the difference is one of degree only, for the larger includes the smaller.

The basis of this Dharma, i.e., the source of our conviction of its authenticity and authority is, as said before, the Veda, Knowledge. True knowledge only can be the basis of right action. A further expansion of this principle, that a perfect scheme of duty can be founded only on perfect wisdom, is contained in a few verses of Manu:

The root of Dharma is (i) the whole of knowledge; and (ii) the memory, and then (iii) the conduct based thereon, of those who know that knowledge; and finally, (iv) it is the satisfaction of the Inner Self of each, his conscience.¹

(i) That Perfect Knowledge of the Whole which is simultaneous omniscience of the past, the present and the future, in the mind of Brahmā—who is therefore the primal source of the Veda, because indeed His

¹ वेषाकिंस्त्व धर्मस्थलं स्मृतिशीलं च तद्दिव्यः।
शास्त्रसूतिः अत्मनस्तुविद्धेऽक्षयं च ॥
वेषः स्मृतिः सत्ताचारः स्त्रस्य च प्रियमालम् ॥
एततःतुविचयः प्रादः साशाख्यम्भवस्य नक्षणम् ॥

Manu, ii. 6, 12.
knowledge of His world-system is His ideation of them, and His ideation of them is His creation of them—somewhat in the same way as the complete-consciousness of the author of a story is the substratum and sole source of all the part-consciousnesses, all the thinkings and doings, of all the characters of the story; that perfect knowledge, for the embodied selves who came into His system, becomes successive. It unfolds first as (i) sense-perceptions, then as (ii) memory, with expectation and reasoning based thereon, then (iii) conduct based on expectation—all checked and governed by the constant (iv) supervision and sanction of the Inner Self hidden in all. For, after all, if any, the most ignorant, should believe that another is omniscient and therefore should treat his lightest word as revelation, still the decision to hold that belief and offer that reverence is the decision of that otherwise ignorant soul's own inner or higher Self (the Pratyag-āṭmā within him), which is omniscient, too, and works sub-consciously within the sheathing of that soul and manifests outside as the unthinking trust and reverence.

From a different standpoint these four: (i) Knowledge, (ii) Tradition, (iii) Precedent, (iv) Conscience, may be said to correspond to what in modern jurisprudence would be called: (i) the word of the statute, (ii) immemorial custom, (iii) case-law and precedent, and, finally, (iv) equity and good conscience. The word of the statute here is the word of the Veda,
Knowledge so far as it has been embodied and expressed in sound:

The Veda is Shruti, and derivative works on Dharma are Smṛti.¹

As the Matsya Purāṇa (ch. 145) says:

The seven Rṣhis, hearing and learning from their Elders in turn, spoke out and revealed the truths embodied in the mantras of the Rk, the Yajush and the Sūma, which are verily as the limbs of Brahmā, the Expander and Creator of these worlds, who expanded and created them at first in terms of thought as sound (Shabda-Brahman) out of the immensity of Brahman, the vast Principle of All-consciousness.²

The original embodiment and expression of knowledge and thought and ideation is in terms of sound and ‘ether,’ the first to manifest in the history of the human race, and possessed of potencies out of and by which all other forms and forces have been evolved subsequently and successively.

¹ भृतिस्तु वेषः विज्ञयो धर्मशास्त्रं तू वे स्प्यतिः ।
ले सर्वोऽय्युमर्मप्रस्ताये तात्यतां धमो हि निषब्धो। II

Manu, ii. 10.

² One reading is मीमांस्य instead of अमीमांस्य. मीमांस्य would mean “to be carefully examined and construed in accordance with the rules of the Mīmāmsa”. अमीमांस्य is generally explained as meaning “not to be slighted and lightly doubted.”
Manu’s promise is that:

He who discharges his duties in accordance with this perfect knowledge and the memory based thereon—he shall achieve good name here and happiness hereafter.¹

For there is an essential connexion between the two, and happiness hereafter is principally of the mental plane and depends upon the satisfaction of mind given to fellow-beings on the physical plane. Manu does not say “happiness here, always”—for the path of duty is often very hard to tread on earth, when the majority are not willing to walk upon it side by side.

And Manu’s injunction is that:

These two sources of Dharma, knowledge and memory, revelation and law, should not be rejected lightly, but always examined and considered carefully in accordance with the rules of the Mīmāṃsa, the science of exegesis, in all matters of duty; and he who flouts these two foundations of all life and duty should be excluded from the counsels of the good, and that for the good of all, for he would bring about general confusion and annihilation.²

¹ भूतित्सथापिति धर्ममेततिष्ठति हि मानवः।
इह कीर्तिमृमोति प्रत्य चानुतमं सुखम्॥

Manu, ii. 9.

² योऽस्मात्तत्सूये हेतुशास्त्राद्वयादं ब्रह्मः।
स साधुमिष्ठिप्रत्यायों नास्तिको वेदान्तोऽस्मः॥

Manu, ii. 11.
The reason of the injunction becomes clear if we interpret Veda and Smrți in their original, etymological and comprehensive sense, *viz.*, consciousness and memory. These are obviously the foundations of all life, and he who will not accept them as such cannot be treated otherwise than as madman and nihilist, to be carefully excluded from all deliberations which seek to promote the welfare of the community.

Manu says further that:

The appropriateness of all injunctions by the Ṛṣhis as to duty should be carefully ascertained by means of the reasoning that does not ignore observative knowledge and memory, but is consistent with and based on them—for only he who so applies his reason (not in the spirit of flippancy, but of an earnest wish to find and understand the truth, and observes the not very arduous courtesy of listening with common respect to the opinions of the elders who have had more experience, and listens not for blind acceptance, but for careful pondering, he only) really knows the Dharma, and none other.¹

Thus interpreted, none could seriously contest the foundations of the Varnāshrama Dharma.

But some might say that the interpretation is too broad, and only a few specified books are meant by Shruṭi and Smrṭi. Yet even they admit that the books

¹आर्य धर्मोपदेशं च वेदशाख्याविरोधिना ।
वस्तकर्क्षणासंस्थिताः स धर्मं वेद नेतरः ॥

Manu, xii. 106
have not come down to us in their entirety, that much the larger portion of them has been lost. Many of the books available, and regarded as sacred, open with the express statement that that work exists in a hundred or a thousandfold greater size and detail in the heaven-world, or in the Saṭya-loka. And, in any case, the narrower view which would exclude is not likely to be of much practical help at this time. Indeed it is a great hindrance.

It is noteworthy that the distinction between 'the secular' and 'the religious' does not exist in the older culture, as it does in the present. The Samskr̥t verb-root viḍ, to know and to exist—for knowledge and existence are aspects of each other—is the common source of all Veḍa and all Viḍyā. All sciences and all arts are regarded as comprised in the supplementary Veḍas (Upa-Veḍas), or limbs and parts (Aṅgas and Upāṅgas) of the one Veḍa. The word Shāṣṭra, from s h ā s, to teach, is only the causative aspect of viḍ, to know. Probably the modern word 'science' is derived from the same root, or the allied one s h a m s, to inform. In Manu, the expression, "the science of the Veḍa" (Veḍa-s h ā s ṭ ā) occurs repeatedly, and nowhere in the work is any distinction, of nature or kind, made between Veḍa on the one hand and Viḍyā or Shāṣṭra on the other, but only of whole and parts, organism and organs. Every piece of true knowledge and genuine science is part and parcel of the Total
Knowledge (Akhila-Veḍa) which is the source and the foundation of Dharma. So much so is this the case that there is no distinctive name for the Hindū religion, as there is for others. It is only the Ancient Law (Sanāṭana Dharma), the Law of Knowledge (Vaiḍika Dharma), the Duty of Man (Mānava Dharma), the Duty of the stages of Life and the classes of Men (Varṇāshrama Dharma). There is no word in Samskrīt possessing exactly the same connotation as the new word ‘religion’—for the reason that the connotation embodies a half-truth, and half-truths are generally errors. Others may try to mark themselves off from the followers of the Law of Knowledge. Its followers can include them all without even changing their name. All can be, indeed all are, despite themselves, the followers of that Law to a greater or a lesser extent; to the extent that they guide their lives by the Religion of Science (Veḍa-shāstra), the Law of Wisdom (Paramā-Vidyā), the Noble Way (Ārya-maṭa) or the great, broad, liberal, world-comprehending View (Brahma-dṛṣṭi). This Dharma is so all-inclusive, of all religions, that it does not need to proselytise. By the inherent laws of human nature, every human being, as soon as he attains to a certain stage of knowledge, as soon as he crosses beyond the narrowing views of bigotry born of egoism, so soon must he of his own accord become a follower of this Dharma, and that without changing his previous
name. For all, in any part of the world, who can thus deliberately realise the value of the Religion of Science physical and superphysical, there are places, naturally ready, according to their respective temperaments, amongst the three twice-born castes. For those who have not progressed so far in soul-unfolding—their natural place is in the fourth division, and they are there, by whatever other names they call themselves.

If the custodians of the ancient law, in this land of India, would expand their souls and minds to the width of such construing, then, instead of crushing out its life with the ever more tightly closing iron bands of narrow interpretations, they might give it a vast expansion, and bring all nations, at one stroke, within its pale. The Brāhmaṇas, Kṣaṭṭriyas, Vaishyas and Shūdras of the West, would then at once take their places side by side with the Brāhmaṇas, Kṣaṭṭriyas, Vaishyas and Shūdras of the East.

In modern India also, a distinction has grown up between spiritual and temporal, divine and worldly, vāidika and laukika. This is partly due to the fact that in the course of evolutionary densification of the outer body, the physical plane became more marked off from the superphysical, and the physical began to be too much with us, while the superphysical receded more and more into the mysterious distance. For the rest, it is due to the general wave of egoistic competition and concurrent excessive differentiation and
division in all departments of life—which wave, while running highest in the West, the habitat of the fifth sub-race, has also affected all other parts of the earth-world.

In the earlier day, whatever difference was made between sacred and lay, was, it would seem, only the difference between the more important and the less so. The head-works of an extensive scheme for the water-supply of a capital are most particularly guarded against casual and careless sight-seers, and from all possible causes of taint. The pipes and taps in the immediate use of the townsfolk cannot be and are not so guarded. Facts of science and products of mechanical art, when they subserve the military purposes of the State, become official secrets, and are guarded rigorously by acts of legislation. Even so, the secret knowledge, physical or superphysical, contained in those works which are known as "the Veda proper with its secrets (Rahasya)," the heart of the total Veḍa as distinguished from its limbs and clothing, was guarded from misuse and the taint of sin and selfishness with greater care than the rest. That there is a secret significance in parts of the Veḍa is expressly mentioned by Manu:

He who bringeth up the pupil, investing him with the sacred thread, and teacheth him the Veḍa with its secret meaning and its practical working—he is known as the āchārya. (And not easily and lightly may any one learn this secret
meaning and its practical working.) The twice-born should acquire the whole of the Veda with its secret meaning, with the help of tapas of many kinds, and fasts and vows and vigils as ordained by rule.\(^1\)

But this secret knowledge was never withheld from the duly qualified (a\(\text{d}\)hik\(\text{a}\)r\(\text{i}\)) who, by his desert, had gained the right and title to it.

When the arrangements for the handing on of the Secret Doctrine from generation to generation began to degenerate in the temples and houses of the teachers, because of the degeneration in the character of the custodians, since the setting in of the present cycle on the day that Kṛṣṇa left the earth, and the secret knowledge began to be misapplied by them for selfish purposes instead of for the public good, then, it seems, the Buddha published a part of it to the world at large, to make that world less powerless against what was becoming black magic; to attract fresh recruits, in the shape of souls with the seeds of self-sacrifice and of superphysics in them, for re-strengthening the ranks of the Spiritual Hierarchy which guides the evolution of men on earth; and, generally, to restore the disturbed balance and further the behests of the Great Law.

\(^1\) Manu, ii. 140, 165.
These restorations of balance are periodic. In our own day, when the secret knowledge became wholly lost from public consciousness in India; when it began to appear in the West, in the shape of the secrets of science and of spiritualism, but in disjointed pieces, for lack of the unifying metaphysic; when it began to threaten danger to mankind because of the underlying spirit of materialism and sensuousness which was guiding the utilisation of those secrets in daily life; then, it may well be said, the balance began to be and is still being restored by a new public disclosure of the spiritualising and elevating principles of that Secret Doctrine, by means of the Theosophical Society and other more or less similarly spiritual movements. Material science and civilisation having encroached upon the forest-haunts and mountain-solitudes to which the Ancient Wisdom had retired for the time, in the purposes of Providence, it became unavoidable, by the law of action and reaction, that spiritual science and civilisation should in turn invade the restless brains and roaring Babylons where material desires and sciences hold revel. It is the old, old churning of the ocean of life, between the two forces of 'spiritwards' and 'matterwards'; the ever-repeated battle between the angels (Suras) and the demons (Asuras), now the one prevailing, now the other; which churning and battling makes up the Play and Pastime (1īlā) of the Supreme.
Along the lines of this view of the Varṇāśrama Dharma, it becomes easy to understand why that Dharma includes so many of the small personal and physical details of life. The modern student, starting with a narrow and sharply-defined notion of what he calls religion, viz., beliefs and practices concerning superphysical affairs alone, and regarding these as wholly cut off in nature from physical affairs, and identifying the word dharma with religion, wonders vacantly that the Hindu eats, and drinks, and sleeps, and bathes, and studies, and travels, and sells, and purchases, all in accordance with the rules of 'religion'. He does not wonder, but takes it as a most acceptable and proper compliment to his intelligence, if he is told that he himself does all these things, or at least tries to do them, in accordance with the rules of 'science'. And yet the word 'religion' in the one case means exactly the same thing as 'science' in the other. For Dharma is not merely other-world-religion, but is also every duty, every law, every proper and specific function of every thing or being, in this and in all other worlds. And Veda is all-knowledge, all-science, of the physical and the superphysical planes, and not merely of the physical, as the science of the modern West has been until very recently. Manu's Dharmashāstra thus becomes the Whole Scheme and the Whole Science of Life; it is a Code for regulating that life so that it shall be fullest of happiness and freest of pain in all its departments, physical and
superphysical, which are ever interblended; and it utilises for its ends all the most important facts of all the sciences, which have any close bearing on that stage of human evolution with which the Code concerns itself.

To-day, in the West also, 'psychic science' is a recognised expression, and researches and investigations and journals and books concerning it are multiplying. So long as microbes and animal magnetism were not known to western science, rules as to 'touching and not touching' were pure superstition. Now they have become known, those same rules are becoming science. Indeed 'Science' is in danger of becoming more bigoted, tyrannical, narrow-minded, orthodox, than ever 'Religion' was. Witness the discussions and practices about inoculation and vivisection. So long as the astral and mental worlds of subtler matter (Bhuvah and Svah), and their denizens, disembodied humans, fairies, nature-spirits of various kinds (pṛetās, apsaras, gandharvas, devas), are not definitely perceived by scientific men and their followers, so long as the passage to and fro of human selves between the various worlds, and the causes and conditions of such passing to and fro, are not realised, all beliefs and practices regarding these will remain superstition to them. As soon as they are perceived and understood, these beliefs and practices will become the subject-matter of the most
important of all applied sciences, the new and larger Dharma-shāstra of the future. And this is quite natural and proper. Superstition is faith without reason. Science is the same faith, but with reason. In India, the beliefs and practices are left; the reason has disappeared. In the West the reason is slowly appearing; the beliefs and practices will follow. Mutual help would make the restoration of the whole so much the quicker, and obviate the danger of mistakes and running to extremes over half-discoveries.

But in order that such mutual help may become possible, the outer custodians of the ancient learning, or rather such pieces of it as are extant, and the creators of the new learning—the Brāhmaṇas of the East and the Brāhmaṇas of the West—should both broaden their minds sufficiently to make common cause. Manu says (ii. 114):

Vidyā came to the Brāhmaṇa, and pleaded:

"I am thy sacred trust. Do thou guard me well and give me not away to those that cavil slightly. So only shall I be of ever greater power and virtue." 1

Thus Knowledge sought home and refuge with her natural guardian. So well has he protected her that he himself knoweth no longer where he hid her away. Only her outer dress remains with him. And now when she is asking him to let her put on that dress

1 विद्या ब्राह्मणमेत्याः देवपित्तमसि रक्ष मां।
अस्तुयकाय मां मा दश्तथा स्थां वीर्यवत्तमा। Manu, ii. 114.
again, she is not recognised by him. He is satisfied with the outer clothing and displays it to strangers, and desires that it be honored and accepted as the Ancient Wisdom herself. But the custodian and his dress meet no longer with honor, but with contempt and ridicule, like a King degraded and dethroned and deprived of power, but left with the robes of royalty and walking about in them in the streets of a strange town, where the children, of ungrown souls, throw mud at him and treat him as a lunatic or a masquerading clown.

To restore the Ancient Wisdom to her rightful throne in the hearts and minds of the whole human race, it is necessary to ally the outer form and dress of learning with the living soul and body of true austerity (tapasyā). We must go back to the origins of life and power. Not otherwise can fresh vitality be found. Streams of living water, wandering far from their sources, become befouled. Those who want pure drink must toil back to the sources. Waking and working, the embodied self becomes tired; for fresh supply of energy he must go back to sleep. When commentaries upon commentaries have overlaid and buried out of sight the real meaning of the text, we must dig down to it again. When narrow and exclusive interpretations have brought about the rigidity of disease and the poisoning of the juices of the body with mutual distrust and arrogance, hatred and selfishness,
then we must seek and assimilate more liberal and rational ones to restore the elasticity of health and the free circulation of the vital fluid of love and sympathy and mutual helpfulness in the limbs of the nations. And for fresh inspiration to interpret newly and livingly the old learning, we must go to the mental *tabula rasa* of meditations and the physical conditions of self-denying asceticism (*tapasyā*) and subjugation of the lower, when only the Higher can make itself known. Manu says:

Austerity and wisdom are the way of the Brāhmaṇa to the highest goal. By strenuous self-denial and conquest of the lower cravings he destroyeth all hindering demerits, and then only may the Wisdom shine out by which he attaineth the immortal.

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Manu, xii. 104.
LECTURE III

THE PROBLEMS OF EDUCATION

The four types of human beings, the four stages, and all the infinite variety of experience implied by these, nay, the three worlds, or yet more, the whole of the happenings of all time, past, present and future—all are upheld, maintained, made possible and actual, are realised, only by Knowledge, by Consciousness (Universal and Individual).

The Ancient Science of True Knowledge beareth and nourisheth all beings. All welfare dependeth upon Right Knowledge. Right Knowledge is the living creature's best and only and most certain means, helper and instrument, to happiness.

At our last meeting, we went over the outlines of the history of the race; we saw that, during the current epoch, the ways to realise the ends of life are, according to Manu, the ways of castes (varṇa) and of life-stages (āśrama); we made lists of the main problems of life, and arranged
them into four large groups, as dealt with by the four stages and the four castes. To-day we shall attempt to discuss, in a little more detail, though yet all too briefly, the solutions provided by Mann of some of those problems.

Under Manu's classification, education has to be dealt with first. From the modern standpoint, which looks more to the physical life, people must live physically well first and be educated afterwards. The governments of to-day, therefore, concern themselves first and foremost with questions of offence and defence, increase of their own territories and population, and reduction of their neighbor's; and in the second place, with matters of trade and agriculture and commerce and mineral wealth. The Army and Navy eat up from a third to a half of the total revenues of most of the civilised governments of to-day. Education with them, till very recently, came third in importance. But it is now beginning to be seen that education is the foundation of all other prosperity.

From the introspective and psychological standpoint of the Ancients, education comes first in importance as well as in the chronological order of life. The international and political status of a people corresponds with and rests on its economical condition. If the latter is prosperous, the former is sure to be high. And the economical condition depends upon the social organisation. If
the latter is well-planned, strong, stable, not liable to daily dislocations, yet elastic, and is governed by a single serious, substantial, high and permanent aim, as the physical organism by the soul—not swayed about by passing panics and passions like a fickle lunatic by conflicting moods, nor obsessed with a single low aim of sense-pleasures and riches, as a monomaniac with a dangerous idea—then the economical condition is sure to be full of all the needed wealth and power. But the social organisation again depends upon the population, the structure of the family, and the nature of the domestic life. If the population is not excessive nor lacking, if the family is well-knit and maintains meritorious traditions, if the domestic life is soulful, then the social organisation will be strong. And all this, finally rests upon the psycho-physical constitution of the individual. That constitution is therefore the foundation of the whole national or racial structure, and Manu accordingly concerns Himself with its education and perfection first of all. Apparently, from His standpoint, it is better not to be born into this world at all, than to be born therein and to live ill, in ignorance of those soul-truths which not only make life worth living, but without which indeed human Society would be impossible, and suffers confusion exactly to the extent to which it is without them. The current belief in
the West is that the standard of life is low in the East. It is so, to-day. Perhaps it was so, in the past, from the physical standpoint. But the standard of the inner, superphysical and spiritual life has always been very high, until recently perhaps, when a special concourse of circumstances began to lower that, without in any way making it possible to effectually raise the other. The future will decide which is the more permanent and more helpful standard and ideal, plain living and high thinking, or high living and plain thinking. Many people have begun to doubt if the modern phase of civilisation, based upon the principle of high living and plain thinking, is proving very much of a success; and possibly a reaction may set in. Manu's type of civilisation is based on the other principle, and the education is regulated accordingly.

The time for the commencement of regular education is fixed differently for different types of boys. The earlier years were left purely to physical activity and play, in recapitulation of the life of the earliest races. Those in whom the quality of wisdom (saţṭva), predominates, who have to do the work of Brāhmaṇas, of storekeepers and purveyors of knowledge and good-will to all according to their needs, they are to begin their education early; they need not spend so much time on physical games nor let their consciousness run so much into muscle. Those in whom that
quality is distinctly colored by activity (rajas), who are to do the duties of the Kṣaṭṭriya, to rule and guard and fight for the defence of the people, they begin a little later, spending more time on muscle-work. Those whose intelligence is largely tinged by steady attachment (tamas), who cling to the land and the cattle and commercial possessions, who have to do the plodding work of trade and agriculture, and slowly and steadily gather the wealth of the nation, who are to be Vaishyas, they begin a little later still; not that their physical vehicle can or may attain greater soundness than those of the Kṣaṭṭriyas, but because their powers unfold more slowly in consequence of their clinging 'inertia'.

The Brāhmaṇa should be led up to the teacher, and invested formally with the sacred thread (which marks the beginning of the student stage) in the eighth year, the Kṣaṭṭriya in the eleventh, and the Vaishya in the twelfth. But if the boy shows exceptional promise and desire for the qualifications of his vocation—the shining aura and the special color or light of wisdom, if a Brāhmaṇa; the glory of physical vitality and the might of thew and sinew if a Kṣaṭṭriya; the magnetism of commercial enterprise and initiative energy, if a Vaishya; then should he commence his studies in the fifth, sixth and the eighth year, respectively for the three types. Such commencement should
not be delayed beyond the sixteenth, the twenty-second and the twenty-fourth year, in the three cases. For Sāvitrī, 'the daughter of the Sun,' the chief of mantras and of the laws of nature, the introspective consciousness and the power of the higher reason, without which life remains un-understood, to the man as to the animal—that Sāvitrī waits no longer for the young Spirit after those periods, and may not be found again in that life.¹

The mind and its vehicle, the nervous system, lose the needed elasticity; and the finer the nervous system the sooner such atrophy and degeneration begin, if its natural functions are left un-exercised.

Modern thought and practice are, perforce, more or less in accordance with this rule of Manu's. Education must come in the earlier years of life. Thus Prof. James says (Principles of Psychology, ii. 402):

Outside of their own business, the ideas gained by men before they are twenty-five are practically the only ideas they shall have in their lives. They cannot get anything new.

¹ गर्भादेवतः कुर्जीत ब्राह्मणस्योपनायनम्।
गर्भसिद्धार्थस्य राजो गर्भायतु द्वादशी विदा॥
ब्रह्मस्यसाधस्य कार्यं विद्या पंचमे॥
राजो बलार्थिनः पदे वेदस्यआर्थिनोद्दे॥
आय्योऽवाच्यामनस्य सातिनिब्बन्धते॥
आय्योऽवाच्यामनस्य सातिनिब्बन्धते॥

Manu, ii. 36, 37, 38.
Disinterested curiosity is past, the mental grooves and channels set, the power of assimilation gone. . . . In all pedagogy, the great thing is to strike the iron while hot, and to seize the wave of the pupil’s interest in each successive subject before its ebb has come, so that knowledge may be got and a habit of skill acquired—a headway of interest, in short, secured, on which afterward the individual may float. There is a happy moment for fixing skill in drawing, for making boys collectors of natural history, and presently dissectors and botanists; then for initiating them into the harmonies of mechanics and the wonders of physical and chemical law. Later, introspective psychology and the metaphysical and religious mysteries take their turn; and last of all, the drama of human affairs and worldly wisdom in the widest sense of the term. In each of us a saturation-point is soon reached in all these things.

On the other hand, if the iron is not struck while hot, if the psychological moment is passed by, the chance of gaining the desired habit is practically lost for the rest of the life. Thus, as Prof. James goes on to say:

If a boy grows up alone at the age of games and sports, and learns neither to play ball, nor row, nor sail, nor ride, nor skate, nor fish, nor shoot, probably he will be sedentary to the end of his days.
We see in these remarks of a modern thinker, the recognition of the importance of fixing a special time for training in habits and education generally. As to what the significance of the Sāvitṛī is and why it is regarded as most important, and what other matters should be dealt with by the educationists, and when and how—these matters we shall come to in a moment. Differences will be found between the ancient views and the current ones on these. The contrasts and the agreements will appear of themselves as we proceed. They cannot be discussed in detail within our limits. Only general comparisons can be made now and again. The modern solutions, or experiments towards solution, are observable all around us, and how far they succeed and how far fail is also more or less clear.

The chief difficulty of modern educationists is that of fitting means to ends. It is obvious that the process of education is not an end in itself but a means. But a means to what? The modern educationist does not know that ‘what’ exactly. Hence his perplexity. He will not, before starting on his work, take the trouble to clearly formulate to himself the ends of life, as the ancient educationist does. And not formulating the ends, he inevitably neglects the appropriate means. By one of those paradoxes, which nature has invented to maintain her balance, the modern man while laying all the stress he can on differentiation
as the prime factor in, and as the very spirit of, evolution, in all departments of nature, yet objects to it in human society, in the shape of castes and types of men, but would make them all equal. The degenerate descendant of the ancient man, on the other hand, recognising, orally at least, the oneness of Spirit, is inclined to treat each individual as a separate caste by himself. In the lands of the separate-seeing sight (bℎेणा-भुद्धि) we have too much outer intermixture. In the land of the oneness-seeing sight (अभेणा-भुद्धि) too much separativeness, at the present day—though it was not so in the past.

The modern educationist is not yet ready to act upon the recognition of ready-made main types of boys. Nor indeed can he do so very easily, in the present confusion of caste, though he is beginning to admit that there are different types of boys. And so far as the ends of life are concerned, he only vaguely thinks of leisurely occupations—whatever that might mean—for the well-to-do, and of bread-studies for the rest; in other words, of only pleasure (काम) and profit (अर्थ), and of these too without clear definition. And with the increase of egoism and of the struggle for life, study is becoming ever more and more bread-study for the great mass of students. If this goes on unchanged, the result will be that the foundations of these bread-studies, the sole means
of social cohesion, viz., the humanities, the dharma-studies—to say nothing of the means of liberation (mokṣa-studies)—will some day be neglected entirely, and become sapped and weakened over much; and then the whole social edifice will tumble down in great catastrophes.

Not till the ends of life are systematically studied and understood; not till Duty (ṛta) is clearly recognised as the foundation of the social polity and insisted on in all education, and constantly demonstrated to the students and to the public generally to be such foundation of Profit and Pleasure; and not till the future vocation of the child can be decided on by the elders beforehand—not till then will the modern educationist succeed in solving his difficulties. The extent to which he succeeds at all is precisely the extent to which he can fulfil these conditions, consciously or unconsciously.

So long as the future vocation remains unsettled, and the orderly succession of the ends of life unrecognised, so long the preparatory education must inevitably remain unsettled also; and all other discussions and controversies over details of textbooks and syllabuses and specialisations and generalisations and options, are mere self-deception and futile waste of time. Nay, they are worse. They divert attention from the main issue, and mislead the mind of the people with a false
appearance of clever fencing, away from the vital point which needs most guarding. They are like repairing the upper stories of a crumbling house with material dug out from the foundations. Such methods will only precipitate the final catastrophe the sooner, after a temporary lull which is the result of the diversion of the destroying forces in other directions, and the consequent false appearance of great prosperity and intellectual activity.

In the old scheme, the ends of life were clear, and the future vocation was foreseen, in a broad sense. Therefore the appropriate education was easy to decide on, also in the same broad sense. Any further specialisation that was needed, within the limits of the main types, was provided for as the student's faculties developed and manifested in special ways, in the course of the studies. And because, when the Code of Life was properly working and duly observed by the people, health and a full span of life could be safely counted upon, therefore the period of study was made fairly long, but yet again with adjustment to the various types, longest for the Brâhmaṇa and less for the others.

The ideal and full period of education is stated to be thirty-six years, from the beginning to the end of the residence with the Teacher. The whole circle of knowledge, indicated by the word Trayī, the three Vedas, the all-comprehensive
Trinity of Sciences, the Science of the Trinity, and all their subsidiary sciences, can be encompassed in this period. The next best is eighteen years. The minimum, nine years; or—the important principle is added—till the desired knowledge is acquired.

After having spent the first quarter of life with the Teacher, undergone the discipline which produces real knowledge, and refined and consecrated his soul in the ways prescribed —after this preparation only should the twice-born man take a wife unto himself and dwell in the household. 1

Persons who had passed through the full course would be practically omniscient and able to cope with the difficulties of any situation in life. They would know the relation of causes and effects in every department of life. They would be fully aware of the immediate consequences of a single happy or unhappy word in a conversation between two persons, as also of the distant and many-sided effects on the life of future generations of a legislative measure taken to-day. They would be more than the mere ready-debaters and makers of apt retorts who are ready to speak at a moment’s notice

1 पुराणानात्मक चर्चा गृहो भेदविग्रं श्रमात ।
तत्तत्त्वात जाँचिक्षां ज्ञानान्तिकं शून्य: वा ॥
चतुर्दश्मायुथां भागमुखित्वाथ्यं गृहो विजः ।
द्वितीयमायुथाः भागं कृत्तवारो गृहे वसेनौ ॥
अतन अन्योपलम सत्स्ततात्त्वा विजः राजः: ।
युधी वसन तंचित्वायङ्ग्नाईश्चिंमिवमिवन ॥

Manu, iii. 1; iv. 1; ii. 164.
on any and every subject, without any preparation and without any qualification either. They would have passed not only through the conservation (brahmāchārya) of the body, but the more important maturation (brahmāchārya) of the mind also, with self-control of thought and speech and vows of reverent and silent listening (shushrūṣha), not incontinently and immaturity creating an over-abundant progeny of feeble and diseased thoughts and books to precipitate the general degeneration. They would become the centres of happy homes and bear the burdens of the household lightly; they would also become the centres, radiating love and wisdom, of happy communities, and bear the burdens of the larger household of the nation lightly, as the guides and counsellors of Kings. Such would be true Teachers (Brāhmaṇas), Sages and Saints, combining self-denial and overflowing compassion and the irresistible power of knowledge (ṭapas and viḍyā). They would be the real Patriarchs of the race, God’s blessings incarnate amongst men.

Persons who had passed through the next degree of training—less in the details of knowledge and super-physical powers and continuous sacrifice on the higher planes, but greater in strength of body and fitness for sudden and extreme sacrifice on the physical plane, and equal in spiritual wisdom—such persons would be fit for the work of the Warrior
and Ruler (Kṣaṭṭriya).

Those who had passed through the third degree of discipline—equal to the other two in the spiritual wisdom which makes them all twice-born, greater in continuous and steady but not extreme sacrifice on the physical plane than the others, and less than them in the other respects—such would take up the work of the merchant and agriculturist (Vaishya).

The next question is, what should be taught?

Modern educationists, now being rapidly driven mad by the incessant conflict of the opinions of experts and non-experts, will probably, before very long, come to the conclusion that, after all, there was some sense in the older way. As soon as a course-book is now prescribed, a dozen criticisms of it appear in the papers, tearing its contents to pieces and showing up all kinds of motives as inspiring the author to write it and secure its inclusion in the officially-prescribed courses. Another is put up. It meets with a worse fate. Syllabuses are prescribed. The results of examinations begin to stagger to and fro, from year to year, like drunken men. Endless options are introduced. Teachers and taught become demented in trying to find out what they should choose, and how they should fit the chosen subjects into the time-table. None knows what subjects—excepting the three R's—should be taught first, and what afterwards. None can say with conviction whether technical subjects
should be given most importance, or artistic, or literary, or scientific. Students are left to decide for themselves as to what they shall study—at an age when they are absolutely incompetent to do so. In the war of opinions, in favor of play and kindergarten and stimulation of the understanding on the one hand, and steady plod and cram and memorising on the other, the new generation is in a fair way to lose physical health first and both memory and reason afterwards. The propriety of giving moral and religious education is the subject of interminable and most heated controversy. If the need for physical education is more generally admitted, the forms cannot be agreed upon; shall it be games or shall it be drill, shall it be exercises with apparatus or without, hard gymnastics or light play, costly cricket and foot-ball and base-ball and tennis and hockey, or inexpensive dips and hops and strains? And where to find the means for all this elaborate modern way of education—that is the last straw on the back of the poorer nations.

All this is the natural result of the unsettled condition of the whole racial and social organisation; of the inchoate and uncertain nature of the extant knowledge on many subjects; and mainly, as just said, of the inability of parents and teachers to decide what vocation a particular child is best fitted for and what place in the nation he would fill best in the second stage of life. Because of the excessive
competition for the good things of the world, on the one hand, amongst the few, and for the mere minimum bread and salt, on the other, amongst the many, there is not the leisure, not the freedom from care, not the inclination, which alone could make possible for all, or at least the majority, the studies which promote and enhance the finer forms of life, the life of thought, of science, of art—for their own sake, as is said; for the sake of the life of the astral, the mental, the higher bodies, and for the life of the nation, as is really unconsciously meant. It cannot be repeated too often, that the education of the young has to be governed by considerations of his future means of existence, and that therefore pre-determination of vocation is the only secret of successful solution of all educational problems:

Having generated and brought up the sons, the father ought to find means of living for them.¹

And when those future means of living are uncertain, the present process of education must also be very doubtful and very anxious, with endless harassment and ruin of mind and body to parents, teachers, children, as the inevitable result.

Of course, all this has its own place in the evolution of the race. It will enable us, compel us, to go back to the older plan on the higher level of a deliberate assent with full knowledge of the reason why. In the meanwhile, it forms a commentary, by contrast

¹ उत्पाध पुष्वास्तु पिता तेषां वृत्ति प्रक्लप्येत् ॥
on the simple rules of the caste and life-stage polity of Manu (Varnāshrama Dharma).

According to that, four main types of mind and body—not of Spirit, which is casteless, sexless, colorless, creedless, ageless, raceless—were distinguished as having gradually differentiated out of the primal homogeneity, as different cereals have developed out of the same primitive wild grasses. And therefore the work of adjusting the course of education to the needs of each became easy. Also knowledge was not in a hazy condition, undergoing correction and modification and swinging to and fro between extremes of opinion, every day. Even to-day there is no such difficulty as regards arithmetic and geometry and mensuration, as there is with regard to chemistry and physiology and history, etc. It is undisputed that the three R’s must form part of every education. If we could become equally sure of our knowledge of other matters and if we could spare the necessary time, then all the difficulties we now suffer from would vanish. This ideal condition is indicated by the Ordinances of Manu as possible always, and by the Purāṇas as having been real in the past. The Vēdas and their subsidiary and derivative sciences, as seen and revealed by Seers (Ṛṣhis), were a mass of ascertained facts and laws about the accuracy of which there was not and could not be any serious dispute, and which the student had only to absorb and assimilate to the
utmost of his capacities of memory and reasoning. Wherever and whenever he was able, and found himself moved, to ask "why?" the appropriate "because" was forthcoming, ready to his hand. An enormous saving of time and energy was thus secured, without any stunting of intelligence; for enquiry was constantly insisted on at the same time that the spirit of reverent affection for the elders and of corresponding tenderness for the youngers was sedulously educed and evoked; without which interplay of reverence, on the one hand, and tenderness, on the other, the life of the teacher and the student becomes, not life, but the deadness of machinery; without which, even if the sympathy of equality could by any chance remain, still the life of the race would lose almost all its grace and poetry.

Manu says:

When beginning the day's study, the Teacher should ask the student to begin, and throughout it also, from time to time, should instruct him to understand before proceeding further, and at the end of the study he should say: let us stop.¹

¹ अन्ध्या यहमाण तु यथानित्य वाल्मतन्त्रः।
अधीश्वरः भो इति वृयाः तिरामोठ्ठिच्विचारमेत्।

ii. 73.

¹ This adhishha corresponds with the modern teacher's: "Do you follow?" "Do you understand?" "Is my meaning clear?" etc.
The word here used for study (a dh y a y a n a) does not mean memorising only. It means understanding also. The etymological significance is ‘approaching a subject from all sides,’ therefore understanding it in all its bearings. Perhaps the nearest English word is ‘comprehension,’ ‘grasping completely.’ It is clearly said, in the Matsya Purāṇa:

Enquiry is not disbelief.¹

And we have already seen that:

Only he really knows the dharma, who has grasped the reason of it.²

But if it was made the duty of the student to ask “why?” and of the teacher to answer “because,” if enquiry was not allowed to be treated as disbelief—as is unfortunately done so often in these days of degeneration of knowledge in the custodians—it was also made their duty to ask and answer in the right spirit.

Let not the knower answer until asked; nor may he answer if not asked in the right manner. He should behave as if he knew not anything amidst the men (who are not ready to learn and ask not in the right spirit).³

Manners also have degenerated in these latter days, side by side with knowledge; and what we see but

¹ जित्रीता नान्ति नान्तिकथ्यम्।
² यज्ञकर्णादुस्पष्टे स धर्मं वेद नेतरः। Manu, xii. 106.
³ नापूषः कस्थचित्तुक्षणाचरणायामेत्योस्म पूर्णतः। जानत्रपि हि मेधावी जडवक्षोक्त आचरेनु। Manu, ii. 110.
too often is, that a question is a mental and verbal blow and the answer a return blow.

As to whether this claim of the ancients to certain and indubitable knowledge was or was not justifiable—this is a question which cannot be dealt with in a few minutes and by one who has not himself such knowledge and the power to demonstrate. But one fairly clear consideration is open to all of us. The foundation of the ancient knowledge is Consciousness. And the absolute solidity of this foundation can be verified by any one for himself, with a very little trouble. But if any one is unwilling to take this trouble even, and prefers to take his opinion from modern science, and that alone, then, for him also, the same opinion is to be found there. Many modern scientists, who have turned their attention to the subject, have clearly recognised that the only certain fact in our possession is the fact of consciousness, and that all other facts whatsoever, the existence of sense-objects, which appear so solid and certain, are all dependent on the testimony of that consciousness. Indeed the sense-organs which prove to us the existence of this solid-seeming world—the existence of these senses themselves is proved to us only by our consciousness of them. They cannot prove themselves. On this basic fact of consciousness, the whole of cosmogenesis and anthropogenesis, all the sciences of evolutionary astronomy, chemistry, biology,
physiology, psychology, etc., have been built up by the ancient Seers; and built up by a deductive process; built up with the mortar of a close reasoning, which any really earnest student can test and make sure of for himself, to such extent as is possible without the help of superphysical powers.

All know of the Sāṅkhya cosmogony, which is accepted by all Hindu systems of science as the psycho-physics of the individual as well as the universal.

From Matter (Pradhāna), inspired by Spirit (Puruśha), arises Universal Ideation, thence atomic individuality (or individualised atomicity), thence the primal organs of knowledge and action, the sense-qualities, and the elements, thence all the endless ever-moving worlds and their inhabitants of many genera and kingdoms.

From this rapid consideration, we may get some little idea, at least, that to the ancient knowledge belongs that kind of certainty and orderliness which goes with absolutely sure data and deductive reasoning based thereon; while to the modern knowledge belongs that opposite quality which goes with fluctuating data and inductive generalisations based thereon.

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1 The various Aṅgas and Upāṅgas and Upa-vedas.

2 पुरुषस्य स्त्रीनाथि तथा प्रधानस्य प्रजनतः सन्धिः लोकस्य प्रणवन्य भवन्यक्षरणिः प्रत्ययं गतस्य श्रेष्ठ: राधराधिक: तत्सादिष्वमौर्यकारिकांगमार्गाः पंचथे: पंचभूतानि।

Sāṅkhya-Kārīka, 21-22.
Assuming this condition of comparative certainty of knowledge and of future vocation, and associated leisure and peace of mind, the duty of teacher and taught became simple, and teaching became thoroughly practical and utilitarian in the best sense, directly subserving the recognised ends of life and not loading the mind with immense quantities of scrappy and disjointed 'information'.

But intellectual education, even of the highest order, occupies a secondary place in the old scheme. The first and most important items of education are others:

Having taken up the pupil, in order to lead him up to the Highest, the teacher shall first of all teach him the ways of cleanliness and purity and chastity of body and mind and good manners and morals, and he shall teach him how to tend the fires, sacrificial and culinary, and more important than all else, how to perform his Sandhyā-devotions.

Detailed rules are given on all these matters. The verse quoted not only shows what to teach first, but also where the education must be carried on. It is in the home of the teacher. The residential, or rather the house-master system, in a very complete sense, is clearly enjoined, but under conditions which retain all the benefits and all the

\[ \text{Manu, ii. 69.} \]
beauty of the life of the good home. Who taught us first the ways of cleanliness? The mother and the father taught the muddy child how to wash its hands, its face, its feet. The teacher continues the process. He is as father and as mother, the willing and tender slave and relative of the student. The difference between the two is subtle as that between science and superstition. The relative is the willing slave. The slave is an unwilling relative. The difference is the difference of spirit alone. But the spirit is everything. And yet it is neglected short-sightedly alike by elder and younger, by those in authority and those subject to it, in the present time. The pupil of the olden day becomes, literally, part of the family of the teacher. And Manu's Brāhmaṇa knows how to compel the gratitude and reverence of his beloved pupil by unceasing offices of tenderness.

And the pupil earns his, and, at times, his teacher's meals, by going round a-begging in the neighboring town.¹ And the begging is to be done in a fashion which, while it gives to the student the training in poverty that is one essential part of a full life, eliminates from it all humiliation, and invests it instead with poetry:

¹ The expression "neighboring town" shows that the Gurukula is to be located in the open healthy suburbs, wooded lands and garden places, not amidst crowded habitations.
At the first, he should beg from his own mother, or sister, or the mother’s sister, from whom he may not feel shame and shyness in taking.¹

But later:

He should not beg among the family and relatives of his preceptor, or of his own relatives or kinsfolk; but from the houses in the neighboring town, and only the houses of the good and the dutiful householders, in whose homes the sacrifices enjoined by the Vedas are kept alive. Or, if need be, and he should not get food elsewhere, or if there are no other homes available in the vicinity, then he may beg from his relatives and kinsfolk too. And having secured the needed food, and no more, by begging artlessly, he should present it to his preceptor, and then, with his permission, should eat it facing east, after the customary mouth-rinsing (āchaman) and full purification.²

¹ मातरं वा स्वस्तारं वा मातृवा भागनिनी निजामः।
भिषेत भिषां प्रथमं या चैनं नावमान्येत्॥

Then:

वद्यज्ञरसौनानां प्रशस्तानां स्वकम्भुः।
ब्रह्मचार्यं हर्देशं शृङ्खलः प्रयतोस्मंवहम्॥
युरोऽ कुले न भिषेत न हातिकुलबन्धयुः।
अलामें तन्नेनेहानि पूर्वं पूर्वं विवज्ञयत॥
सति वापि चरेर्मांग पुर्वैंकानामसंभवे।
निर्मित्य प्रयतो वाचमाभिष्टांत्तु वजर्जेत॥
समाहत्य तु तद्देशं यावधिमायया।
निनेन्द्र युर्वेदस्तीयायायच्छ्याः प्राइणुः।
शुचि:॥

Manu, ii. 50, 183, 184, 185, 186.
Not very easy to revive in its integrity, all this to-day, no doubt! And yet, placing ourselves in that distant condition, and reconstructing that old world before our mind’s eye, can we not see any features therein to recommend? There is the freedom from excessive centralisation, with its overcrowding, and its mechanisation of men and of knowledge, and its loss of human kindlinesses and home-emotions. There is the practice of true socialism, where every mother and every sister learns to look upon every dear student-beggar as her own son and her own brother; for if she gives food to the hungry child or brother of another, is not her own hungry child or brother being helped tenderly at the same time by another? And so the heart of every parent goes out to every child, and of every child to every parent, and affection reigns in the community and love suffuses and softens every life. And burdens are proportionately divided, and not felt but welcomed eagerly, for the capacities of every family are known, and no more students go to any than can be conveniently provided for by it. And, because the Great Father Manu has said that students must not take their food from the houses of the vicious and the sinful, and therefore the children will not come to them and do them the honor of accepting their food if they are not virtuous, therefore every home, for the sake of the children, strives to maintain its standard
of dutifulness high. By this simple device, of every student begging food from every other home than his own, the Great Progenitor binds together in one the hearts of all the families of the community, and consecrates the spirit in them, so that it shines forth in the life of matter and joy becomes duty and love becomes law.

It is not quite sure that the present ways are very much better, are even so good! The most that can be said in their favor is that taking into account the whole organisation of society, we could not very easily do otherwise. But that whole organisation requires to be recast in a new spirit, the spirit of love in place of the spirit of struggle. In the educational systems of to-day too, as in other departments, we see that the main ideas are the same as the old ones, \textit{viz.}, that students should reside near their colleges and schools, under the supervision of their educators, and be supplied with their needs partly by their parents and partly from public funds; which, of course, also means, ultimately, the householders and breadwinners of the nation. But the defects are in the details, overcrowding, lack of the family-feel, disproportionate expense, inability to give personal attention to each individual student. And these defects are gradually leading public opinion in the direction of private seminaries and an expansion of the house-master system (especially for the earlier stages of education) as distinguished
from the large Boarding-House or Hostel and the "Latin quarters" of great University towns with their negative and positive evils.

Of things to be taught, cleanliness and chastity, good manners and high aspirations, come first, as said before. There is no dispute that cleanliness is next to godliness. How to eat and drink and bathe and sleep and keep clean the body and the clothes and the dwelling-place—these are to be taught, as ruled by Manu. Good manners are also generally recognised as necessary. But in modern days, somehow, no definite, regular teaching is given on these matters either. The lack of good manners—which leads to so much friction and irritation and sometimes disastrous quarrels that blight lives—is being constantly pointed out and denounced by everybody, now-a-days, in students, in high and low officials, amongst business-men, in the working classes, in every country. But no effort is made systematically to teach manners to them, by those who are in the best position to do so, viz., the governments of the various countries and the educationists.

If a man is taken from the plough and put into an official place, which, however petty it is, still carries with it much power for mischief and some for good, how is it possible for such a man not to feel that he is there to enjoy the taste of power by a piece of sheer good luck, in which his fellow-
ploughmen have not and need not have any share? How is it possible for such a man to behave otherwise than in the ways of vulgar arrogance? No one ever told him that he was put into that place in order to serve the public by helping the good and hindering the evil, and not in order to feel himself a great man. He does not know that elementary yet all-important fact, has never been taught it, and yet is given daily blame for rude behavior, and is given it in a manner not very much better than his, and which instead of helping his soul, only irritates him and confirms him in his evil ways. From the Sovereign to the least public servant should be the duty of each superior officer to instruct his next subordinate first in the ethics of that subordinate’s work, the righteous spirit of human sympathy and general helpfulness and freedom from arrogance in which he should do his work, and only secondly to instruct him in the business-details. Manu says:

1 e.g., A striking difference may be seen by comparing the English and Indian police-constables. The English constable is sedulously taught, before he is put to his duties; he is taught how to behave, he is taught that he is the servant of the public; hence, everyone in London turns to the constable as to a friend. In India he is not taught good manners nor his duty to the public; and he is arrogant, and everyone tries to keep out of his way, and dreads him. Not he, but those who have neglected to teach him, are responsible.
The responsibility is the elder’s. The elder, the higher, the superior, by his righteousness of spirit and conduct, maketh the family thrive and grow and prosper; or, by the opposite, he bringeth it to ruin and destruction including himself. If the elder guide and train the younger well, he is verily as a mother and as a father.¹

A code of manners, to be systematically taught to all men, in their days of studentship, is therefore necessary. The most artificial and faulty one is better than none. And not only should it be taught to the young, but the old should also revive their memories of it from time to time. The Rśhis used to revive the memories of the Kings on such points, in the earlier day. Men in office and authority, especially, need to be very studious of the ways of behavior which promote good-will. Without rules of behavior between old and young and equals, without forms of salutation and reply and address, life is without grace and courtesy and stateliness. The careful observance of any such code involves a training in self-control, and an understanding of one’s own and other’s feelings, which smooths relations, obviates misunderstandings, and in cases where they may happen to arise, makes explanations possible and easy. Without knowing how to

¹ उपयोगः कुलं वर्धयति विनाशयति वा पुनः।
यो उपयोगः उपयोगवृत्तः स्त्यान्मातिव स पितृव सः॥
ix. 109, 110.
address each other, how to tell the truth gently, people can only cause and feel hurts and resentments, and can take no steps to help an awkward situation, but only make it worse by acting on their unexamined and uncontrolled emotions.

A detailed code of manners is therefore carefully enjoined by Manu, whereby reverence to elders, tenderness to youngers, affection to equals, are expressed on all appropriate occasions, making life a continual feast of fine feeling. At the present day, as a corollary to the development of egoism, in every individual, and a compromise between the egoisms of all, there is a tendency to dispense with reverence on the one side and tenderness on the other, and all the expression thereof, by insistence on the equality of all individuals, that is of the bodies; so that the aged grandfather and the budding youth shall observe the same forms of behavior towards each other. Such a state of manners seems, however, appropriate to other states of psycho-physical constitution than the present, conditions like those of the earliest races, which may be repeated again in the later. In the meanwhile, to deprive ourselves of the feelings of reverence and tenderness, thinking to retain only those of friendship, is the same as to deprive ourselves of some of our sensor and motor organs, thinking to retain only the rest. It is to make life poorer and not richer.
Also, it is to endanger the health and safety of the remainder and make its continuance doubtful, nay, perhaps impossible. For all the aspects of feeling and organs of body are in intimate relationship and inseparably bound up with each other, and amputation of any will affect all the others.

It were well if those responsible for the education of the people in the broadest sense would enjoin such a carefully thought-out code of manners upon high and low, official and non-official, young and old and equal, and persons in different walks of life; and it were well if they would see that all understood the psychological reasons for it, in ever-increasing degree, according to the growth of their capacities. A good portion of the friction and unrest of modern days in all countries would disappear if such a code of manners were carefully inculcated, and all the rest of the discontent would disappear if that code were placed in the setting of a more equitable division of work and leisure and pleasure for all.

We cannot go into the details mentioned by Manu, for teacher and taught, ruler and ruled, friend and friend, stranger and stranger, judge and suitor, and so on. But the general principle of manners in speech, is stated thus:

Tell the truth, and tell it pleasantly and gently; tell it not rudely (for the truth-telling that hurts and jars and repels, carries not
conviction as truth must, but is only a display of aggressive egoism). Never tell a pleasing falsehood either—such is the ancient law.  

And the general principle of manners in behavior is given thus:

Affluence, good birth and breeding, years, high deeds and much experience, knowledge—these constitute the five titles to honor; each succeeding one is higher than the preceding. Amongst Brāhmaṇas, he who has more knowledge is the elder; amongst Kṣatśriyas, he who has more might of arm and physical vitality; amongst Vaishyas, he who has more riches; amongst Śūḍras, he who counts more years of age from date of birth.  

The son of Aṅgirā, while yet but a boy in years, was set to teach his uncles, the Piṭṛs, the Ancestors of the future races. And he began his lectures to them with the words: "My children!" And the Piṭṛs were very indignant and lodged formal complaint with the Gods. And the Gods assembled to consider the important question and after full consideration, gave judgment; "The boy addressed ye

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1 सत्यं बुधानं पियं बुधानं बुधानस्तत्तमप्रियम्।
पियं च नास्तं बुधाहिं धरणं सनातनं॥

2 विनं बल्हिवं: कर्म विग्या भवति पंचमी।
एतानि मानस्थानानि गरीयो बख्तुचरसं॥ Manu, ii. 151,
विमाणां ज्ञातो जैस्यव्य क्षत्रियाणां तु बीर्यतः॥ " 154.
वैद्यानां धान्यधनं: शुद्धाणमिव जन्मतः॥ " 116, 155.
properly. The one who knoweth less is the younger; the one who knoweth more is the elder. Years and white hairs and worldly wealth and high family do not make elderliness. The Rśhis have decided that the wiser is the greater also amongst us.”

These same are the tests of worthiness and right to honor to-day also, but because the spirit has gone wrong as in other matters, the working of them breeds invidiousness and discontent, instead of gracefulness and pleasure. The accident of birth, the accident of purse, the accident of age, are very much talked and written about, for purposes of depreciation and even outright denunciation. Yet these are no whit more, nor less, accidental than the accident of brains, and the accident of ability to do deeds. None of these, in truth, is accidental. All effects have causes. All these powers and positions are won by self-denial (tapas) in this or in previous lives. All are good, each in its due place; and all to be highly honored if rightly used. The Consort of Viśṇu, Laṅkāshēmi, the rosy mother, the Matriarch of the World, is no less, if no more, important and sacred than white Sarasvatī, the pure, chaste Goddess of learning. Lakāshēmi, the Goddess of all the wealth and splendor and all the art and glory of the world; Gaurī, the

1 Manu, ii. 151-154.
Goddess of conjugal Love and vital Energy and indissoluble relationships, the Goddess that makes good birth and long life and old age and great deeds possible; Sarasvatī, the Goddess of Intellect and Wisdom—who shall say which of these is more to be honored than the other two? But in misuse, the accident of brains is even worse, if that be possible, than the accident of purse or birth or age. The Brahmāchārī of Manu was therefore taught to reverence all the powers of man, when they were well used.

Physical education was part and parcel of this training in purity of body and mind and manners. And the most important item of this was held to be Brahmacharya. Manu's insistence on utter continence during the student-life is unqualified. Without it, perfection of vital power, bodily and mental, cannot be achieved. Without it, the bearing of the burdens of private and public life becomes a long-drawn pain and strain and struggle against debility and disease, instead of a continual joy. Also, though not expressly stated, it is indicated that the total physical life shall be four times as long as the period of genuine continence observed before the commencement of reproduction and creation. And the extreme statement on the subject, in works on Yoga, is that the death of an organism does not take place so long as there is no failure of continence and autonomy on the part of the
primal cell which is the core of that organism—as illustrated by the story of Bhisīma.

Manu says:

Because of neglect of Vedā-study and allowing knowledge to decay, because of abandonment of the good ways, because of mistake in food and because of careless failure of self-continence does Death prevail over the knowers.¹

It is possible to translate all the processes of the world into terms of nourishment and reproduction, the two great appetites. Hence the great stress laid by Manu on the guarding of these. Directions are given as to the quality and quantity of food for the various types of men, and for the conservation of vital energy by all.

The ancestral germinal cell sub-divides and produces form after form, which make the progeny. This is true on the physical as well as the super-physical planes:

The parent himself is born as the progeny, becoming renewed again and again.²

¹ अनेयास्मि वेदानामाचारस्य च वर्तनात।
प्रमाहास्तसेषात् च शस्यविविमांजिगांति॥

₂ जाथायास्तंत्रि जायालं यहस्तं जायते पुनः॥
आत्मा वेजायते पुजो नवो भूल्या पुनःपुनः॥

Manu, v. 3.

Manu, ix. 8.

See Kullūka's commentary on Manu, ix. 8 and Sūryāsūkṭa.
The living creatures of a system are actually, physically as well as superphysically, the children of the Logos of that system, born out of His sacrifice of a part of His body and living by the sacrifice of other parts thereof. If any such subdivisional part or cell will cease to sub-divide further and hold itself together, it may continue to do so for an indefinitely long time and become, comparatively, immortal. Hanūmān, by his utter continence, on all planes, in this Kalpa, is to become the Brahmā of the next Kalpa. Such is the promise of brahmacharya, walking in the path of Brahma, storing up and accomplishing and perfecting the germ and source of life and all vitality and power, the potency and principle of infinite reproduction and multiplication, and also storing up and perfecting the seed of knowledge, which, again, is power and has also the potency of infinite expansion within it—for all these things are meant by the word Brahma, and all have an intimate connexion with each other.

Side by side with the brahmacharya of body, goes the brahmacharya of the mind, alluded to before. This is as necessary to observe as the other. It is evident that the feeble and sickly physical progeny of the physically incontinent, who take up the household life and the work of reproduction prematurely, bring about the physical deterioration of the race. It is even more
evident, if observers would only open their eyes, that the weak, unhealthy, unwholesome mental progeny of the mentally incontinent, who take up the most responsible work of authorship, of education of others, before their minds have attained the requisite power and balance and maturity, is even more dangerous to the mental and therefore all other health of the race and the nation. Witness, to-day, the evil mental excitements, panics, irritations, psychic fevers, crimes, caused broadcast by frivolous-minded, passion-guided, egoism-inspired writers, rushing into print, in a million books and papers, while themselves yet ignorant of the very alphabet of soul-knowledge. In the olden days, the recognised attitude of the brahmacārī was that of shushrūsha, 'the wish to hear,' not to speak himself; to listen with attention, with effort to understand, with that reverent earnestness in the warmth of which alone the flower of the soul can bloom and blossom—not with the incessant self-displaying restlessness of mind which is always making internally, if not in external speech also, vehement assents and dissents and hasty comments and criticisms. So, on the other hand, the only motive recognised for authorship was helpful instruction:

With what hope of profit may a man describe the greeds of the greedy and the lusts of the lustful to those that are already obsessed with
grievance and lust? Shall he not be even like one who deliberately leadeth the blind to their fall in the pit? Nay; in order to lead the minds of the listeners gradually from the evil to the good, by emphasising the ill consequences of greed and lust, have these been described by the Seers in chastening world-histories. Why else should the tender-hearted Sage, ever full of the deepest compassion for erring humanity, describe the things that bind the souls of men to the grinding wheel of the World-process?¹

To him who wishes to observe brahma-charya unbrokenly, throughout his life, Mann grants exemption from the other duties, the discharge of the congenital debts by the ordinary means of the household-life. He becomes elevated, by his abandonment of the three cravings, to a higher sphere of duty; he becomes the reserve-force of the race, the nation, the community, to be of resistless efficiency in physical as well as superphysical need. In such a person, superphysical senses and powers have possibility of development, nay, certainty, if

¹ कामिनो वर्णयनुः कामान्न लोभम् लुभस्य वर्णयनुः।
नरः किं फलमामोति कुपेन्धयस्य पातयन्।
लोकचिन्तावार्तायं वर्णबिल्वात्मेति तत् तौ।
ितिशते पत्रिबाले वुन्नसैव निन्निस्तो।
अथवा घोरसंतारथ्बहस्तू जनस्य तो।
वर्णयन्नू स कर्यं विद्यान्य महाकारणिको दुःस्तिः।

Iṭīhāsa-Samuchchaya.
he fulfil the other subsidiary conditions. Even current Vaiḍyaṇa (medical) works declare that, after a certain stage and period, the transformations of the energy developed by the food taken as nourishment, carry it to a plane subtler than the physical, if it is not thrown away earlier, and it then becomes tejas, ojas, sahas, and various other kinds of astral and mental forms of energy.¹

Eighty-eight thousand Rśhis have taken up the arduous path of the sacrifice of the household and the cremation-ground, and serve as the seeds of the races of men that pass through birth and death, again and again, in order to provide jīvas with the needed physical vehicles and with experience of the Path of Pursuit, under the governance of Dharma, throughout the period of world-evolution. Eighty-eight thousand other Rśhis, having, like the former, their base in the heaven-worlds, have set themselves apart to observe the dire self-control of brahmacharya, in order to keep back the forces of evil from overpowering the workers on the Path of Pursuit, to lead jīvas gradually to and guide them safely on the Path of Renunciation, and to serve, till the very dissolution of the elements, as the unceasing fountain of that spiritual knowledge, of the Vedas, the Purāṇas, the Upaniṣhaṭs and

¹ There are no English equivalents for these.
other Vidyās and Sūtras and Bhāṣhyas, which keeps alive the knowledge of the Self. ¹

The different periods of brāhmaṇa for the different types or castes are in accord with the different kinds of physical and superphysical powers and knowledge required to be wielded by each.

Such then is the first and foremost item of physical, as well as moral, education.

The directions, mentioned before, in connexion with the teaching of cleanliness, as to food and sleep and bath and other personal needs and necessities, have also obviously a direct bearing on physical health and sturdiness, and may therefore also be regarded as part of the physical education. And they are all based on medical science in the deepest sense, viz., the science of the action of the life-breaths and other vital currents of the human body, which govern its

¹ ॥ तत्रादाताशीलिषाहसा सुनयो गृहमेधिःपायम्।
   पुनरावस्तनो बीजभुता धर्मप्रवर्तका: ॥
   समस्यिनाकालीथत्तर्षवलोकं समास्थिता: ॥
   तावंत एव सुनयः सर्वारंभविवार्जिता: ॥
   तदसा ब्रह्मचर्यां संगत्यागोऽनं मेधया ॥
   तत्र गत्वार्थितृत्तीये यावसाभुतसंपूवम् ॥
   यतो वेदः पुराणानि विच्छेदिनिपिनस्तथा ।
   श्लोकाः सुनिष्ठा भाष्याणि वच किंचन वाङ्गम् ॥
   वेदार्थचन्द्रां यत्रो ब्रह्मचर्यं तपो हस: ॥
   भ्रात्रोपवासश्च तथा स्थायस्वी ज्ञानितवः ॥

Yājñavalkya, III. Adhyātma Prakaraṇa, 131-135.
physiological functions, and of the magnetic and other forces, present and working in the student's natural surroundings.

Of physical exercises in the nature of modern games and athletics, there is no mention in the current Manu-Smṛti. But the Purāṇas and Itiḥāsas show that in connexion with the teaching, for instance, of the 'Scripture of the Bow' (Dhanur-Veda)¹ as part of the Yajur-Veda, martial exercises, drill, wrestling, fencing, archery and the use of other weapons, mock-combats, foot-races and horse- and car-races, riding and management of horses, camels, bulls and elephants, swimming, diving, rowing, and leaping and jumping of all kinds, formed part of the training, according to the type and capacity of the student. Aimless movements of the body are discouraged by Manu:

Let him not move his hands or feet or eyes, aimlessly; let him not talk restlessly and crookedly; let him not think of always outracing others and injuring them enviously.²

¹ It may seem strange in western eyes, but athletics, like all branches of right training, were regarded also as part of the divine knowledge—of that division of it which is called the lower or a p a r ā-v i ḍ y ā.

² न पाणिपालिक्षपलो न नेत्रचपलोनवजः।
न स्याहाकृष्णपल्प्रत्य न पर्योहकमंभी:। iv. 177.
The idea of a definite purpose to serve, of connecting all activity organically with one or the other of the ends of life, was kept before the student, even in play—as is in accordance with the interdependence of Reason, though not the independence of the Lower Mind. This purposiveness might diminish the enjoyment of the play somewhat, but would have the compensating advantage of not allowing athletics and games to become the end of life of a few, while the many others are content to look on without using their own muscles.

But apart from such martial drilling, which perhaps was not undergone, except lightly, by the majority of the students other than warriors (Kṣaṭṭriyas), though all who wished were trained, one prime means of physical health was carefully taught to every student, namely, the science and art of breathing (prāṇāyāma) in different ways, to promote health and combat disease:

As the dross of metals is burnt away by the bellows working on the fire, even so all the impurities of the body are consumed and all defects rectified, by the controlling and regulating of the breath in the proper ways.

The student was therefore taught:

To cure physical defects and diseases by breathing-exercises; mental diseases and
excitements by exercises, in concentration of the mind; vicious attachments and addictions of sense by the practice of mental abstraction; and, finally, to overcome the disturbance of the guṇas of Prakṛti by the practice of meditation.

Solid and liquid nourishment is important enough, no doubt, so much so that the Chhāṇḍogya Upaniṣhāṭ makes the condition of the mind, and therefore yoga and mokṣha themselves, depend on it, in words which could scarcely be made stronger by the most thorough-going materialist who makes out the soul to be the produce of the contents of the stomach; and Manu is accordingly very precise in his directions on the subject. But this gaseous nourishment of ours is obviously even more important. Men have gone without solid food for weeks, without liquid food for days, but none—except he has progressed in Yoga—can remain even a few minutes without air. Modern medical as well as athletic science is beginning to realise the supreme importance of proper breathing, and a science of the subject is slowly evolving. If the old Samskrit works were utilised, the rediscovery would be very much more rapid in all

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1 संहारं हि यथा मला: ||
तथेऽद्रिष्ट्यां संहारं शेषं: प्राणं निम्पात् ॥
प्राणायामर्द्धेयाणां धारणाभिभ किंचिष्ठान् ।
प्रत्याहारं संसर्गानु: ध्यानप्राद्विद्धान् युगान् ॥

Manu, vi. 71, 72.
probability. By different forms of breathing, different results can be produced in the body as a whole, or in its different parts, at pleasure. By deep and rapid breathing, the circulation of the blood can be stimulated to any desired degree, promoting the elimination of the refuse stuff of the body. By combining it with various postures (āsānās) special curative or strengthening effects may be caused in various parts; and any needed muscular exercise and fatigue may be secured without moving from one spot and without expensive apparatus. Using one nostril only has one set of effects; another, another; using both in alternation, a third; simultaneously, a fourth—and so on. The Upaniṣhaṭs¹ tell how mind and breathings and vital currents (prāṇa) go together. By the exercises of regulated breathing (prāṇāyāma) dormant nerves and cells may be reached and stimulated, and new powers acquired by the individual in a short space of time, which will, in the ordinary way, come to the race in the course of ages. The disciplining in such breathing-exercises was apparently the most important item of physical education, in the olden time. The amount of importance attached to their regular performance may be inferred from the fact that they are made part of the daily worship (sandhyā).

¹ See the Trishikha-Brāhmaṇa.
The tending of the culinary fires, and learning to cook food was another important item of the education, which may be regarded as coming under physical education, being immediately subservient to good health.¹ The tending of the sacrificial fires merges into religious education.

As regards religious education, it has been already said that religion, in the sense of physical plus superphysical science, pervades the whole of Manu's scheme of life, and therefore the whole of the education. Yet, in a more restricted sense also, is it specially provided for. This is in the shape of the morning and evening meditations (sāndhyā). Without observance of the sāndhyā the twice-born falls from his regenerate condition. The sāndhyā links together the visible and the invisible, the physical and the superphysical. Omitting mention of all details, though each is significant, the most important part of the sāndhyā is Gāyatrī, a mantra,² a prayer to the Sun, our visible God (pratyakṣha-devatā), Deity made manifest even to the eyes of flesh, including all

¹ Compare the items in the programme of the ‘Peace Scouts’ movement recently started in England, for training all boys in manners and morals and general helpfulness and in cooking their own food with a minimum of fuel, etc.

² A mantra is a sequence of sounds, arranged with the view of obtaining a particular effect.
THE PROBLEMS OF EDUCATION

the other Gods within Himself\(^1\) the Ruler of our world-system, the source of all its light and heat and energy, on the physical as well as the subtler planes, the highest embodiment, to us, of the all-sustaining Universal Self.

One of the Upaniṣhaṭs says:

The Sun is the soul of the moving and unmoving. From the Sun all beings and all elements issue forth. We offer worship unto Thee, the Chief and First of Gods. Thou art the visible mover and doer of all actions. Thou art the visible Brahmā. Thou art the visible Viṣṇu. Thou art the visible Rudra.\(^2\)

And the Viṣṇu-Bhāgavaṭa says:

The Sun is the real Viṣṇu. He alone is the very Self, and the central heart, and the first maker of this world system. He has been declared in many ways by the Ṛṣhis, to be the root and source of all the forces, all the knowledge and activity of our world.\(^6\)

In order to renew our exhausted forces and wasted tissues, we take fresh food and endeavor

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\(^1\) सर्व देवमयो हि सः ।

\(^2\) सर्वं आत्म जगस्तथयुक्तं। जायते नमस्त आदित्य। त्वेषानुष विद्यानुष भूतानि। त्वेषानुष प्रयत्नं कर्मकलानविद्य। त्वेषानुष प्रयत्नं ब्रह्मानविद्य।

\(^6\) एक एवहि लोकानां सर्वं आत्मादिक्षेत्रः। सत्वेत्वेद्विद्वामृतस्मिन्योहं विद्योदित: \(\text{Sūrya-Upaniṣṭa.}\)

\(^{10}\) यह एवहि लोकानां सर्वं आत्मादिक्षेत्रः।

\(V. \text{ Bhāgavaṭa XI. xi. 30.}\)
to secure fresh air. To vitalise our whole being anew, day after day, in its outer as well as inner constituents, our physical, astral and, even more, our mental bodies, we have to open it out to the overflowing and radiating love of the Sun. And we have to do this at the proper times; for there are times which are more suitable for the absorption of this supreme nourishment than other times, as there are for eating and drinking and other physiological functions. The method of the opening out of the heart to receive this nourishment, is the recitation (japa) and the dwelling on the significance of the Sacred Word (Pranava); the mystic prefixes and the mantra (Vyahrīs and Gāyatrī or Sāvitrī); the putting of the soul into an attitude of prayer and receptivity in accordance with the meaning of that mantra; the attuning of the heart to it. A superphysical centre in the region of the physical heart is indeed the proper organ for this particular meditation.

The primal single sound (Aum or Om) is the highest uttered word of power and knowledge. It is verily as Brahman itself. The regulation of the breath is the chiefest āpas-discipline. Higher than the Sāvitrī is no mantra. Greater than silence is truth.

The Creator stored the veritable essences of the three Vedas in the three letters that make up the sacred word, in the three utterances
that name and form the three worlds, and in the three parts of the \textit{Veda}-verse that invokes the Sun. Each part He milked from one \textit{Veda}. Whoso ponders on these, morning and evening, after having learnt the \textit{Vedas} previously, he verily studies the whole of the \textit{Vedas} every day. These are the gateway unto \textit{Brahman}.

By repeated dwelling on their significance, and tuning his desire and modelling his thought to that significance, the seeker after \textit{Brahman} shall, without fail, attain all perfection, whether he discharge any other duty or not; for the very name of the Brâhmana is “the friend of \textit{all} creatures” (and the \textit{Gâyatrî} is the prayer for the blessing of \textit{all} creatures by our radiant Father in Heaven, the Sun).

But he who performeth not the morning \textit{sandhya}, nor the evening one, like a Shûdra should he be excluded from all work which requires the twice-born and regenerate to perform successfully.\footnote{एकाकारं परं ब्रह्म प्राणायामः परं तपः । सावित्रयास्तु परं नास्ति मौनाल्लवं विशिष्यते ॥ अकारं चापुकारं च मकारं च प्रजापतिः । वेदन्यात्रात्रितुदुहूःसुः स्वारितीति च ॥ विभ्य एव तु वेस्वयं पारं पादमदुहूहतु। ताहितंधोस्वयं सावित्र्या परमेष्टी प्रजापतिः ॥ एतद्व्यक्तं च जपन्व व्याहातिपूर्विकाम । संध्योद्वेष्टिनिधिमी वेदप्यथेन युज्यते ॥}
Such is the high value placed on the regular observance of the sanḍhyā. It is difficult to justify that high valuation in brief compass. A few lines of thought may be suggested however. In order to appreciate fully the significance of the sanḍhyā, the student should, as usual for all successful understanding of the Ancient Wisdom, first put himself at the point of view from which Universal Consciousness (Chiṭ-Shakṭi, the Supreme Force) appears as the supreme fact and force in the World-process, sustaining it as a whole; and also, as transmuted into many minor forces, (Māyā, Fohat, prāṇa, vital and other electricities, radio-forces, heat, magnetism and endless other forms) bringing about all its events in detail, guiding, governing, and indeed creating all its manifestations. Once this is realised, the performance of this meditation, at the two junction-points of day and night, is seen to be practically the only means of securing power of the finest kinds for carrying on the work of life. The essence of it is the drawing in (by means of an exertion and attuning of the individual conscious-

अंकार्पूर्वकास्तिसिवा महाव्याहत्तोष्णयायं।
त्रिपदा चैव सावित्री विज्ञेयं त्रहङ्गो शुकम्॥
जयेनेव तु संसिद्ध्येत्र ब्रह्मणो नान्त संसारः॥
कुर्मस्तु च वा कुर्मामैवो ब्रह्मण उच्यते ॥
न निष्ठाति तु ये पूर्वो नापाति यथा व्यविभासः॥
स शहङ्गत्वेष्टिकार्यं सत्वसा द्विजस्तिपणं ॥

Mann, ii. 83, 76, 77, 78, 81, 87, 103.
ness, an earnest and one-pointed praying or wishing and the putting of one's whole being into a mood of receptivity), of nourishment and force from some great fount of it. Force, power, energy, cannot come to one place and be used by an individual without being drawn away from some other place and individual. This fact we see summed up in the laws of the conservation of energy, transformation of motion, and indestructibility of matter. The Gāyatrī-prayer is only a practical application of this triple law to the daily life of the human being, and principally on the mental plane. This "contemplation of the refulgent splendor, the glorious radiance, of our Heavenly Father, the Sun," the living fount of all the life on every plane of our world-system; this prayer that "that outwell-ing resplendence may inspire our intelligence," in the altruistic plural and not the selfish singular, may inspire the collective intelligence of the whole of humanity, so as to evoke sympathetic co-operation and mutual good-will and help also—this contemplation and prayer are to be practised chiefly on the plane of mind. For intelligence belongs to the plane of mental matter, mind-stuff, (Śvāh), which in us is the vehicle of intelligence. The other two planes, earthly and astral (Bhūh and Bhūvāh), are also named and the prayer therefore covers them too; but it is mainly direct-ed to the intelligence-inspiring forces of the Sun,
for the mind is the specific feature of man, and
governs his life, or at least ought to govern it,
on the other two lower planes. If the intelligence
were perfect, the life of the other two planes
would be easily perfected also. Right knowledge
is the basis of right desire; and right desire of
right action. Hence the s a n ḍ h yā is declared to be
best performed before the physical Sunrising,
meeting, as it were, the Sun on higher planes,
and, finally only, bathing in it the physical body.

The regular practice of the s a n ḍ h yā is, indeed
in one sense, the first steps, and the last steps
also, of y o g a. The highest Gods and Rṣhis are
enjoined to, and do, observe the s a n ḍ h yā, with
the same regularity as the child beginning the
alphabet. At its highest, it puts the conscious-
ness of the aspirant in rapport with the Solar
Consciousness, which is omniscience. And because
the general principles underlying it are true and
applicable on all scales, to the beginnings of
a child’s education as well as the further progress
of Rṣhis and Ṛ Devas, therefore is such great
stress laid upon its regular performance.

Whether we look upon it as a utilitarian training
in one-pointedness, development of will-power and
mind-control, or as a real means of drawing super-
physical power; whether we take it as mere
physical Sun-bathing, or as an elevation of the
soul to high thoughts of reverence and gratitude
and self-surrender and prayer for the good of all, to the Author of our being; whether we take it as the highest and yet most easily and most generally available form of esthetic enjoyment and education to see and hear the glorious natural sights and sounds of sunrise and sunset, over waters, woods and mountains, or whether we take it as mere time-marking, for commencing and closing the day's work; whether we believe that the sounds, as such, of the mantra-words have any vibrant potency for good, pronounced externally and internally, or whether we regard them as mere devices for fixing and concentrating the mind and soothing it with rhythmic repetition; whether we think that the words of the invocation have no other than the surface meaning, or that they open up endless vistas of knowledge to the gaze of the introspective consciousness—in every way there seems to be only good for the student in the regular practice of these devotions.

Manu indicates that the words of the mantra do possess far more than the surface meaning; that the triads of which they are made up, are symbolic of the whole contents of the Vedas. From other works we learn that the three letters that make up the Sacred Word (Prana va) stand for the Self, the Not-Self, and the Interplay between them. Also, that the three 'prefixes' (Vyaha ti s, literally, 'utterances') stand
for the three worlds or planes of matter in which the Interplay takes place for the majority of the Spirits (Jīvās) of the human race at the present stage. And, finally, we are told the significance of the three parts of the Gāyatrī-mantra. The first indicates the nature of the Supreme Force and of its modifications, the forms of matter in which it works, and the laws governing their evolution and involution—all dealt with by the Rg-Veda, dealing with knowledge (Jñāna). The second part indicates the methods of utilising these forces and materials in various ways, known technically as sacrificial rites and ceremonies (yajñās), at which intercourse takes place to the benefit of both between men and Gods, in terms of astral and still subtler forms of matter, which serve as the vehicles of emotions and thoughts—all dealt with by the Yajur-veda, dealing with action (Kriyā). The third part indicates the purposes, necessities or motives, which do and ought to guide such utilisation, the consequences of it in pleasure and pain, and the desire and fulfilments of those desires which the sacrifices subserve—all dealt with by the Sūma-veda dealing with desire (Ichchāhā). The Atharva-veda stands for the Summation of all the three, and is taken as included in the Rg-veda whenever the "Triad" of Vedas, the Trayī, is spoken
of. All these matters become ever clearer to the student who dwells on them day after day. And he who does not do so, fails to secure, or loses again if he did ever thus secure, the introspective consciousness which is the distinguishing characteristic of the twice-born.

As bath and food are to the physical body, purifying and strengthening it, day after day, so to the astral and the mental bodies is prayer; whether it be directed to a Personal or an Impersonal Ideal, whether it rely for its fulfilment on an individual Deity external to oneself, or on the Universal Deity immanent within every living being.

The evening sanḍhyā purifieth the mind and body, of the preceding days’ stains, worries, thoughts of sin; and evil. The morning sanḍhyā clears away the vices, astral and physical, of the night before, and gives new strength to meet with equanimity, the trials and troubles of the coming day.¹

Without it, the mind goes on accumulating vices and distractions and depressions, day by day, till it sinks suddenly into the depths of confusion and misery and sin, even as the body that is never washed and cleaned and ever kept half-starved,

¹ पूजायं संध्यायं जिपर्दतिष्ठते श्रेयो मद्यपीति ।
पश्चात् तु समासीनो भवं हन्ति दिवाकारः।

Manu, ii. 102.
day after day, finally sinks under its load of foulness and feebleness, into disease and death.

Such is the most important item of the religious education prescribed by Manu. The student, he says expressly, may or may not do anything else, in the nature of rites and ceremonies. Whatever else was taught, of the nature of that which would now be named religion, would, from the earlier standpoint, fall under physical or superphysical science, yet even this distinction will scarcely stand examination. For, indeed the sandhyā is the practice of the very quintessence of Science, in its truest and fullest sense. It cannot be repeated too often that the modern distinction between religion and science has no existence in the ancient ethos, and for the very good reason that the knowledge was unbrokenly continuous between the physical and superphysical planes, and there were no beliefs without reasons.

Next, and next in importance¹ too, after the training in cleanliness, in manners, in morals, and in the daily devotions, comes intellectual education. In respect of this, two facts, as said before, made the selection of the course more easy and less haphazard, than under the current régime. The

¹ Matthew Arnold, one of the great educationists of England, in recent times, has put forth the same view of the relative importance of these items of education.
future vocation of each student was fairly well-known before-hand, and the knowledge needed for the successful discharge of it was in a more certain condition. As to the predetermination of the vocation, more will be said in connexion with the division of social labor by caste. On the other point, knowledge had been reduced to exactitude and compactness by the employment of the superphysical powers possessed by the Rśhis, and by the use of the aphoristic form. Even to-day we see the tendency growing to reduce large bodies of knowledge to brief formulæ; to print the more important portions of text in larger type and to put the less important, as commentary, in smaller type, below the former, in the educational hand-books; to spend more care on the table of contents and the index and to print page-headings and paragraph-headings in bolder type—all serving the same purpose of better helping the memory and the understanding. Manu says:

To the illiterate, the possessors of books are superior. To the possessors of books, those who remember are superior. To these, the men that know and understand the mutual relations of their remembered masses of knowledge are superior. And even to such are they superior who put their well-reasoned knowledge into practice.¹

¹ अन्ने-शी ग्रन्थिनः: शेषः ग्रन्थिये धारिणो वरः।
धारिणो ज्ञानिनः: शेषः ज्ञानिष्ये व्यवसायिनः || xii. 103.
For this reason great importance was attached to the committing to memory of compact texts. Indiscriminate, scrappy reading, of enormous numbers of books and newspapers, which copy from the classical works whatever of good they may contain, and add an immense mass of words of their own that is not good and is inspired by unwholesome emotions, rājāsa and tāmasa—such reading only produces mental indigestion and fevers and diseases, even as indiscriminate eating of unwholesome edibles produces physical disease. This state of things is beginning to be seen as undesirable and regrettable even to-day, by the more thoughtful of moderns. Men and women of the older culture, who know their classics by heart, in the West also, know how far more useful are those perfect expressions of thoughts and emotions in the most important situations of life, how much more they really help and soothe and comfort, in the jars and frictions and misfortunes of the corporate life of men, than omnivorous reading of unremembered and often very unwholesome periodicals, magazines, newspapers and novels by the thousand.

The only justification, from the standpoint of evolution, for this outburst of excessive activity of the printing-press to-day, is that the feeling of health has become stale and a course of fever is necessary to make us appreciate it anew. Also,
it may be said, from another standpoint, that, as the diamond-digger throws up mountains of dust and rubbish before he finds the diamonds, so the mind of the new sub-race has to throw up millions of books and papers of a corresponding quality, before it will find the basic truths.

To mention a few of the details of the old scheme: Shabđa-Shāṣṭra, the science of sound, articulate and inarticulate, (acoustics, phonetics, nature-sounds, animal cries, the various stages of development of human languages, vocal physiology, etc.) was laid great stress on, because sound and ether (ākāśha) were first manifested in our world-system; and, in their subtler and grosser aspects, and with their potencies, are the substrata\(^1\) of all other forms of matter and force and sense-qualities. The sciences of psychology and philology and physiology and linguistic evolution and human evolution generally, are all very closely bound up with each other. This is more apparent in the structure of the Samskṛt language, in its Vaiḍika and other forms, than in any of the other current languages. Therefore in teaching grammar, philology and vocabularies in a systematised, thesaurus-like form, the elements of all other sciences were also naturally imparted, without any special

\(^{1}\) See Shāṅkara-Bhāṣṭya on Māṇḍūkya-Upaniṣṭaḥ as regards Shabđa-Sāmānyā, the primal generic and genetic sound.
effort on the part of the teacher and taught. As disjointed sensations precede, at the child-stage, and the relating together of them in thoughts succeeds, later on, at the stages of youth and manhood, in life generally; so, in education particularly, lists of words indicating more or less disjointed things and acts, and stimulating mainly the faculties of simple memory and observation, should precede, and the relating together of them, in sciences of cause and effect, ought to succeed. For similar reasons, the simpler and the more general ought to precede; and the mere complex and specialised, succeed. Therefore vocabularies (kōshas) and simple grammatical aphorisms (vyākaraṇa-sūtras) were taught first, in their easiest and most mnemonic forms.

Other departments of the Science of Sound—rhetoric, prosody, etc.—were also considered important, for practical purposes.

Manu says:

All meanings, ideas, intentions, desires, emotions, items of knowledge, are embodied in speech, are rooted in it, and branch out of it. He, therefore, who misappropriates, misapplies, and mismanages speech, mismanages everything.¹

¹ वाच्ययथा नियता: सत्रे वाद्यूला वाग्यिनिः सूता:।
तां तु य: स्तेनेवद्वायथ ल सर्वस्तेयक्ष्मम:॥ iv. 256.
In other words the connexion between thought and language is so close, at our stage, that the two can be perfected only side by side. And he who cannot express himself justly and gently, is really thinking and feeling wrongly also, and will be constantly causing misunderstandings. How many discussions intended to elicit truth, degenerate into altercations and wranglings because of misuse of speech! How many deadly feuds and even battles and great wars have arisen in history, out of mere imperfections of spoken words!

For such reasons, much stress was laid on the science of sound. But the spirit having grown corrupt, the reason for the insistence, viz., to produce the gentle speech that carries conviction and turns away wrath, has been forgotten; and fearful verbiage holds undisputed sway in post-classical Samskr̥t literature in India, as much as it does in the West, to-day.

Also, the science of logic and reasoning was taught side by side with the science of language:

To all the sciences, the knowledge of the ways of speech and the laws of thought is the natural entrance.¹

In the earlier years, when the imitative faculties are strong, the memory and simple observation were more exercised; in the later years, when the causal faculties grow strong, reason and the

¹सत्यायन कारणो शास्त्राणां सत्यव्याख्या करणां मुखम्
powers of subtler examination into the mutual relations of things and events were worked the more. The peculiar nature of the Samskŕ̥t language, deliberately constructed to be an instrument of thought, as a tool specially fashioned for a specific purpose, and not shaping itself more or less haphazard; and the ease with which the language lends itself to versification, so that even works on mathematics are to be found in verse—made the work of memorising easy.

The study of the Veḍa-proper was interspersed with the study of what would now be called secular subjects, Āṅgās; but separate days of the fortnight were assigned for each. Thus the student’s mind underwent a minimum of strain and anxiety, and did not have to think distractedly of half-a-dozen subjects every day, but could be given wholly to one thing on one day.

The posture prescribed for the hours of study, standing upright, with hands folded in front of the chest, was such as to secure a maximum of collected alertness and of chest-expansion, instead of languid stooping over desks and chest-hollowing. The comparatively little use of written books, especially in the earlier years of study, and the large use of the voice and the memory, produced powerful lungs instead of weak eyes, besides all

1 Manu, ii. 192.
the economy of national and individual money and energy that is implied by the minimisation of written books and papers.

The hours of study were *after* the morning and *after* the evening *sandhyā*, *i.e.*, the forenoons and the late evenings, leaving the afternoons for the begging of food, for rest after meals, for walks and wanderings on business or pleasure, games, domestic services of the Guru's household, and so forth. In this fashion were avoided the curses of modern civilisation, neurasthenia and dyspepsia and diabetes, due largely to overworking of the nervous system, and that too immediately after meals, when the vital currents are most wanted by the digestive organs.

After tending the fires, morning and evening, and performing the *sandhyā* and saluting the elders, the student should approach the teacher and perform his studies attentively.¹

The holidays were short and frequent; and many depended upon atmospheric electric and magnetic conditions, to which were given special importance as bearing on special studies. The vibrations set up by the chant of one *Veda* were not allowed to mingle with the vibrations of another.

¹ अष्ट्रिकार्तः ततः कुर्यांसंप्रध्ययोक्ष्योपरि।
ततोंदविवातयेद्वृंद्रानसावहमिति बुद्धः।
युं चैव चालापसीत स्वाध्यायार्थ समाहितः।

*Yajñavalkya*, I. ii. 17, 18.
Occasions of sorrowing or rejoicing in the neighboring family houses were also taken into account, thus keeping up sympathetic relations with the public constantly.¹

The education that is gained by extensive travelling seems to have been postponed to the later stages of life, the household, the retirement, the renunciation. Also, while the simpler ways of life made much expense on buildings and furniture and apparatus unnecessary, and so secured the advantages of financial economy and of a much wider spread of education in what are called the humanities, there was, presumably, a comparative dearth of that kind of education in physical and technical science which to-day requires mechanical appliances. In the neighborhood of the great capital towns however, such mechanical science and art as was subsidiary mainly to military and secondarily to civil purposes seems to have been carefully cultivated. As to whether this comparative lack was or was not an advantage is debatable. The use and development of machinery seem, in the general scheme of evolution, to go side by side with the growth of the separative intelligence, of egoism, differentiation, heterogeneity and complex organisation. So far as this is good,

¹Manu, ii. 105, 106; iii. 108; iv. 101-127.
that must be good also. When this begins to err by excess psychologically, that becomes mischievous also economically. It is a necessary stage, to be passed through, not clung to. The preceding stage was one of fulfilment of needs by the mere wishing. The succeeding will be the same, on a higher level, accomplishment by willing.

According to Manu, the use of *large* machines, for private commercial purposes is to be condemned and discouraged.¹

It constitutes a minor sin, and expiation is prescribed. This is, of course, very startling to the modern mind. And, yet, not so very startling either. The latest modern mind is beginning to react in favor of hand-made goods of all sorts, as against machine-made ones. The reasons may be studied in the books and periodical articles of writers on the subject, especially those who have considered the relations of machinery and art. Briefly, if the intelligence runs towards machinery, it unavoidably runs away from soul, from super-physics, from finer art. There is an apparent advantage, at first, in the use of machinery. It seems to make the struggle of life easier. But this appearance is false and temporary. In the long run, it makes life more competitive and bitter and vulgar. Hence the over-outward tendencies and

¹ महायंचप्रवत्तनम् | xi. 63.
ways were discouraged, in the economical as well as the educational administration of the national life. The fact that large machines are discouraged and not small ones is noteworthy. Small machines capable of management by single persons do not oppose such obstacles to the development of individual taste and artistic capacity.

One point more may be dealt with before passing on from education to livelihood.

Why is so much stress laid on the subjective sciences and the introspective consciousness, which are to be taught to and invoked in all students twice-born, rather than on the kindergarten system and the objective sciences, so much thought of now-a-days, and which seem, in the earlier time, to have been divided up between the three main types according to their future vocations? Apparently for somewhat the same reasons for which the Science of the Self (Aḍhāyātmā-Viḍyā) is made the foundation and guide of all other sciences (Viḍyās), the same reasons for which Duty (Dharma) is emphasised rather than Passion (Kāma). The quotation will be remembered which was made, a little while ago, from Professor James as to the successive appearance and disappearance of transient instincts. His suggestion is that each instinct, as it appears, should be seized hold of and developed and so made a habit and a
permanent acquisition, otherwise the iron will cool and the opportunity for shaping be lost. There is no doubt a certain amount of truth in the suggestion. But there is the danger also of a misapprehension and misapplication. If we look into the reason of this rising to the surface and then sinking down again of instincts, we find that it is due to the law of recapitulation, in the individual, of the past and also of the future history of the whole race—the reason of that law of recapitulation being the law of analogy, and of that again, the law of unity. The small man is as the great man because the two are one. Some instincts then must be such as have had their use in the past, and which we do not require to arouse again and fix into a habit now; and must not, on pain of retrogression. There are others which belong to the present, and others which belong to the future. These should obviously receive greater attention from pedagogues. Moreover, to make all alive, and work them all equally, is not only not in accordance with the general plan of evolution, but is impossible. There is not enough vital energy available. We must therefore strike the iron, not every time it is hot, but when it is hottest, for our special purpose. We must not endeavor to give it every shape, but only the best we can think of. If the earlier instincts
are developed fully, they will use up the available vital energy and the later instincts will not develop at all, or do so only imperfectly. From the ancient standpoint, the introspective consciousness, the Reason which strings together all the many in the One, which is the means of securing the Science of the Self, is the highest and finest shape which can be given to the dull clay of man. Hence the prominence given to those sciences and practices, especially the sān-dhyā, that lead to it.

Not by any means that the others are condemned. That is another error of exaggeration, opposite to the extreme which flouts the Science of the Self. All these other sciences and arts are clearly provided for also. But they are as clearly regarded as minor and subsidiary to the One Science. If we can have both earth and heaven—that is perfection. But if we can have only one, then heaven rather than earth.

Be it repeated here that, for the winning of the living introspective consciousness, unsullied brāhmaṇa is indispensable. They who are so unfortunate as to soil their virgin purity before achieving Insight, will find it very hard, perhaps impossible, in their present life, to realise the living power and virtue of Metaphysic, the Science of the Self. However otherwise accomplished they may be, however full of reading,
yet they will always suffer from the vague feeling, the doubt and uncertainty, that it is perhaps, after all, 'mere words'. The reason is this: The individual Mind (Maṇaṣ) combining with Selfish Passion (Kāma) finds perpetuation in the physical self, creates physical progeny, and exhausts the forces of the physical body which gradually dies. The same Mind combining with Unselfish Reason (Buddhi), the inverse of Passion, finds perpetuation for itself in the Higher Self, Ātmā. All the power and passion of the soul, all possible intensity of maddened yearning, craving, searching, are needed for the supreme effort which will bring the individual Mind into the arms of Universal Spirit. This is possible, generally speaking, only to the virgin soul (the Kumāra-Jīva), who has not frittered away his energy and passion and let his consciousness run into the physical body so largely as is necessary for the purposes of physical lusting.¹

¹This, which has been said in terms of the 'principles' of Theosophical literature, Ātmā, buddhi, maṇaṣ, kāma, sṭhūla-deha, might be translated also into terms of the ātāctic sub-divisions of the sṭhūla-deha, corresponding respectively with the main 'principles'. 'Fire' with 'water,' heat with moisture, tends to stimulate reproduction in terms of 'earth'. 'Fire' with 'air' stimulates reproduction in terms of 'ākāśha-ether'. Minuter details may be worked out in terms of the seven or more sub-divisions, of any plane. E.g., we may say: The individual in whom, on the physical plane, in the normal working state, the sub-
Such are the outlines of the principles which seem to have governed the education of twice-born boys in the olden time, not the quarrelsome and disorderly medieval ages, but the real olden time, before the *Mahābhārata*.

But what about the education of those not twice-born, and of the girls of all castes?

There is no regular education provided by Manu for the fourth type of mind and body, *viz.*, the hand-worker, or Shūdra. The Shūdra is the soul who is too young to understand the Science of the Self. His status, for the whole life-time of the body is, therefore, what the status of the other three is till the second birth:

Everyone is born a Shūdra, and remains such till he receives the sacrament of the *Veda* and is born a second time thereby.

divisions of ‘prthvi-tattvā’ (which corresponds with the physical body as a whole) corresponding to ādi, anupādaṅka and ākāśha (*i.e.*, the highest three ethers of *Occult Chemistry*) are more developed, will realise metaphysic, in the waking physical consciousness, better; in whom the sub-divisions corresponding to anupādaṅka, ākāśha, vāyu (or the second, third and fourth ethers), are more developed—the higher superphysics; ākāśha, vāyu, agni, (or the third and fourth ethers and gaseous matter)—superphysics proper; vāyu, agni, āpās (or the fourth ether and gaseous and liquid matters—the lower superphysics; agni, āpās, prthvi—physical powers; and so on, with endless permutations and combinations.

1 जन्मना जायते शुद्रः संस्काराप्रियद्र उच्यते ॥
and शुद्रेण हि समस्ताव्यावेदेऽन जायते ॥ *Manu*, ii. 172.
The Shudra's education, therefore, was by doing what he was told to do, and by the general influence and associations of the home-life of the household of which he was an organic part, in the same way as the children's education was before they went to the Teacher; and also, by means of periodical expositions of the Puranas, which were expressly composed by the Rshis for the benefit of those who had not strength of mind enough to hold the Vedas. These expositions were the originals of present-day popular lectures, and popular scientific and literary journals and magazines. At these lectures on the Puranas, which have continued down to our own day in India, though the spirit is wholly changed and the wisdom and instructiveness departed, women and children and all the men who had not the powers and opportunities for the regular education, attended and listened eagerly—as is evident from the descriptions of such periodic meetings in the Puranas themselves. How liberal the education is which may be derived from the Puranas, when expounded by a competent teacher, can be appreciated only by those who have studied them with the help of Theosophical literature, in the absence of the older commentaries. That the Puranas are the necessary means to an adequate understanding of the Vedas has been already mentioned. And, indeed, all the theoretical and other knowledge, contained in the
Vedas, of the nature of the 'humanities,' is contained in the Purāṇas—only the secrets which conferred practical superphysical powers are omitted. The current idea that the Shūdra was despised and trampled upon is only a false projection, by the modern mind, upon the screen of ancient society, of the conditions which that modern mind is itself suffering from—conditions born of the egoistic violence of those passions which are the brood of selfishness and hate and exclusive appropriation. In the earlier days—not the mediæval—if the old books are to be believed as a whole, and not only in respect of those parts which fit in with current theories, the Shūdra was no more despised, no less loved, than the children, the sons and daughters, of a well-conducted home of to-day. More on this will be said in connexion with the system of castes. Here it is enough to say that there is good reason to believe that the Shūdra of the olden days stood on a higher level of real mind- and soul-education than the bulk of his comppeers of to-day; and in every case of exceptional qualifications, he was allowed to live and study like the twice-born, with certain restrictions, which were far smaller and more rational than many disabilities imposed on communities and individuals by social and other pressure to-day in the most civilised countries.
The Shūḍra cannot commit a sin (which degrades, in the same sense as a twice-born person can. This is his advantage. His disadvantage is that) he cannot be given manṭra sacraments. He has no compulsory duty to perform (dharma), but if he does, there is no prohibition at all. Indeed, the Shūḍras who wish to gather dharma and to learn its ordinances, and follow the ways of the good among the twice-born, and perform the five daily sacrifices, of study, etc., but only without the secret manṭras—they do not infringe law, but rather gain the approbation of the good and receive honor.¹

We see in this that all study, except that of the secret manṭras, was also open to every Shūḍra who desired it.

On the subject of women’s education, much has been already written in recent times, and many texts collected, to prove that they were by no means kept uneducated and wholly ignorant of the larger life of the world. At the same time, it is clear that girls were not to be taken through the same course as boys. What is right and proper to teach to any one—this is a question of needs. According to the ends we set before us

¹ न शूद्रे पातकं किंचित् न च सांस्कारमाहिति ।
नास्त्याधिकारं धर्मेद्धितं न धर्मानु प्रतिप्रेक्षनम् ॥
धर्मेष्वस्तु धर्मश्च: सतां वृत्तमुग्धिता: ।
मन्त्रवस्तिः न हुष्ट्यंति प्रशंसां प्राप्तवांति च ॥ Manu, x. 126, 127.
must be our means. If the racial consciousness is
tired of the different-sexed condition and wants
uniformity of physiological and psychological
functioning, as in the earlier races, then, by all
means, let us have uniformity of bringing up.
But this is very doubtful, and will continue to be
doubtful for long ages yet. In the meanwhile—
confusion and competition, the desolate wrang-
lings of man's rights and woman's rights, and
an endless war of words as to who is superior and
who is inferior. As well try to settle whether
the right half of the body is superior or inferior
to the left half. If debate on this there must
be, then it were much to be wished that it could
be conducted without such waste of emotion. But,
perhaps, that is not possible; for the egoism and
the emotion and their elations and frustrations are
themselves the most important factors in the gra-
dual change of mood in the racial consciousness,
and are necessary to begin even at this early
stage, in order to bring it about at the end
of long ages. A new adjustment of the earth's
surface cannot take place without vast throes and
sinkings and upheavals and volcanic fires and
tidal waves. No more, it would seem, can any
important corresponding change in the ways of
human life be secured by a quiet committee-debate
and resolution, and without agonised struggles.

Under Manu's scheme, this kind of egoistic, com-
petitive *equality* of man and woman is not contemplated. His ideal for the two is that of *identity*, not equality. Indeed, in a broader sense, such is His ideal for the whole human race. In Manu we find no narrow parochialism, no provincialism, not even nationalism, but only Humanism, the organisation, into one Joint Family, of all the types, all the families, races and sub-races, of the whole Human Race—or even still more, that wider same-sightedness which sees all the Kingdoms of Nature ever indissolubly linked into one continuous chain of World-Process. So much so is this the case that the younger modern nations, unable to discover in Manu that idea of nationalism which they have just discovered for the first time in their own life, to their great glee and self-satisfaction, unable yet to look beyond nationalism into the vaster stretches of soul of the Ancient Ethos—are clamourously proclaiming, like children, the merits of their extraordinary find of the multi-colored shells on the sea-shore, and the consequent superiority of themselves and the inferiority of all others, blissfully oblivious of the aged and enfeebled grand-parents' voyagings across the whole ocean, and their divings into its deepest depths, and their findings of gold and gems. If, then, Manu's ideal is such for all the Human Race with all its widely divergent forms and types and colors and capacities, if He regards them all as organs of the same identical organism, how much
more must His ideal be such for man and woman, spouse and spouse, brother and sister, within the same house. The two are regarded as supplementary halves of one whole. And, for the time the difference of sex lasts, the vocation of the two is accepted as different in the same way as the function of the two halves of the one brain, of the two halves (the eye-balls) of the one organ of vision, of the two halves (the ears) of the one organ of audition, etc, is different. And preparation for the performance thereof is accordingly different also. But as the vocations were not wholly different, but only mutually complementary, therefore the education was not really different either:

All the sacraments prescribed for the boys are prescribed for the girls also. But they have to be performed without Veçã-mançtras (which their peculiarity of psycho-physical constitution, their special qualifications and vocations prevent them from using successfully). The marriage-sacrament however has, obviously, for bride and bridegroom alike, to be performed with Veçã-mançtras. For the girl, residence with the husband and helping him in his duties and learning from him takes the place of the boy's residence with and learning from the Teacher. Her tending of the household fires under his instruction becomes the equivalent of his tending of the fires in the Teacher's family. But, otherwise, generally speaking, the
girl should be nurtured, brought up, and educated in the same way and as diligently as the boy.¹

There is absolutely no prohibition against girls following the same full course of education as the boys of their caste; and that the implicit permission was availed of, in cases here and there, is amply proved by the classical stories of learned women. But the general routine was different.

The education given to boy and girl was partly different in kind and partly in degree. Different in kind—in that the one was prepared for the life outside the home predominantly, for teaching, for battling, for trading; and the other for the life within the home principally, for beautifying, for nourishing and fostering, for being a perpetual fountain of tenderness and happiness. Different in kind—in that the Brāhmaṇa-girl was given more book-education; the Kṣaṭṭriya-girl, more training in active exercises; the Vaishya-girl, in economical matters; though, in each case, less so than her brother; and all within the home itself, barring the exceptional instances. In this way, each became

¹ अमोनिका तु कार्यर्थं ख्रीणामावृस्त्यपि
संस्कारायं शरीरस्य यथाकालं यथाक्रमम्।
देवाहिकी विधि: ख्रीणा संस्कारे दैविकः स्मृत:।
पतिसेवा युवैवसो मृहायेंसप्रिपरिक्या:।

_Manu, ii. 66, 67._

कन्यायथं पालनीयं शिष्यन्यायं प्रथमन:।
more fitted for the maintenance of the characteristic public aspect of her future husband's home also, as an educational, an administrative, or a mercantile house. Also, generally speaking, girls seem to have been given more training than boys in the fine arts, for which their psycho-physical constitution fits them better—though of course, the instruction of boys in this respect was not neglected. The Bhāgavata records that Kṛṣṇa studied all the 'sixty-four arts'—subsidiary to the Sāma-Veda—with his preceptor Sāndīpani. With such training in the arts which beautify life and enhance its enjoyments, husband and wife would become all-sufficing to each other, and placed above the need of seeking for aesthetical delights outside the home. Such a condition of the home-life would naturally minimise social vice. For, as the Yoga-Sūtra says: "Attraction accompanies pleasure"; and pleasures outside the home mean attractions outside it also. And where the life is not dominated by the Spirit, the attractions must be matterwards and not soulwards, vicious and not elevating. But where both pleasure and love are between the spouses and within the home, then that home becomes a veritable heaven on earth, matter transfigured into Spirit, joys of soul and joys of sense both achieved at once. Stories about the wives of the Rṣhis being versed in the details of the Science of the Self are well-known. So also of Kṣhaṭṭriya women accompanying their husbands to
battle. One out of the *Mahābhārata* may be taken as a typical instance, as it mentions regular instruction being given to a Kṣaṭṭriya-girl in chariot-driving.

When Arjuna marries Kṛṣṇa’s sister Subhaḍrā secretly, with his and her consent, and drives away from the capital town of Dwārakā, with Subhaḍrā in his chariot, the keepers of the gate pursue him, thinking he has stolen her. He turns to fight with them and Subhaḍrā acts as his charioteer:

Sweet-speaking Subhaḍrā was highly delighted to see that force of excited elephants, rushing cars and horses, and challenging warriors. She said to Arjuna, in great glee: For long had I in mind to drive thy chariot, in the midst of the battle, while thou fightest—thou who art possessed of the great soul, and might of limb, and the shining aura and ojas and tejas. I shall be thy charioteer, O Son of Prthū! for I have been *well-instructed* in the art.¹

¹ उद्योगर्भनागास्तमनीकृतमभोविकूष्ठस्य तम्।
उवाच परम्परीता सुभद्रा भद्रभोविषिणी।
समहितुमभिप्रयो शीर्षकान्तक्षतो मम।
युद्धमानस्त्व संभामेव यथा तथ नर्सेषम।
अंजलिज्यंति विश्वेन्द्रनिर्भयस्य महात्मनः।
पार्थ ते सरारित्वेन भविता सिद्धितास्यहम्।

*Mahābhārata.*
And Arjuna consented and battled, and Subhadra managed the reins and the horses with skill; and, of course, the two came out victorious; and then the others quite properly inferred that it could not but be Arjuna, the beloved friend of their Lord, for who else could have prevailed over them? and there was peace-making and rejoicing and a great public celebration of the nuptials. The way in which Draupadi managed Yuqhiśthira's vast household, and was in charge of the whole income and expenditure, is described in full in the Great Epic. Similar stories about high-souled and well-educated Vaishya women of the past may be found in the Padma-Purāṇa and the Katha-Sarit-Sagara.

Such incidents out of the old stories give us indication as to the ways of girls' education. And indeed when we come to examine the matter closely, we find that the difference between man and woman, in respect of essential education, has, on the whole, never been, and is not to-day, in India, so very great as is made out for polemic purposes and for special, temporary reasons. Barring exceptional cases, and barring technical education, the general average in any given typical family for both the men and women, in respect of real, essential education, the education of the soul, will be found very much the same. Indeed, probably, the woman's average will be higher. Ability to
talk and to write a new language fluently, or even to know a large number of facts, is not the whole of education, nor even the most important part of it; and even in this respect is not more than one generation later for girls, in India, than that of boys. To know, even though it be only instinctively, more in the way of feeling than of knowledge—to know the whence, the whither, the why, of individual life, the deathlessness of the soul, and the unerring action of the Law of Karma; to be full of faith in heaven, of love for the family, of hope for the future, of patience under suffering, of contentment in the present; to be able to help and soothe and comfort one's fellow-beings in their griefs and misfortunes; to be able to understand the heart of human problems intuitively—this is real soul-education, and more valuable than mere mind-information. And this is the birthright of woman more than that of man. Of course, the two kinds of education are halves, and together make the perfect whole. And such also are man and woman. But if both cannot be had, the inner soul-quality of selfless devotion as well as the outer intellectual finish and polish and gracefulness of speech and gait—and if some change from the present condition is felt to be indispensable—then indeed it is better to refine mind into soul, than to coarsen soul into mind; to make man less egoistic, than to
make woman more militant. Manu's ideal is gentle men and gentle women, each filling a distinct place in the domestic and the social scheme; never entering into conflict with each other, but ever supplementing the qualities of each other and ever making life's way smoother for each other. And that this may be, he indicates different kinds of training for the two and not precisely the same.

It is expressly declared in the Upaniṣhaṭs ¹ that the Spirit (jīva) has no special sex, or, has both sexes at once, inasmuch as it is a combination of Spirit and Matter (Praṇayagātmā and Mūlaprakṛti). And the Purāṇas show that, even in the outer body, the same jīva now takes up one and now another; that in the race also, difference of sex is one of many passing phases; and that the next phase, after the present, will be, psychologically, womanwards, in the direction of Reason (buddhi) as distinguished from Mind (manas). Consequently, in the thought of the Primal Law-giver, there could not possibly be any idea of any inherent superiority or inferiority of either to the other. Both mean only so many experiences to be gone through by each Spirit, in order that out of love physical may emerge, not the dreary, weary, altercations of egoism, but the joys of the Love Divine of which the Persian poets have sung:

¹ Shvetāshvatara, iv. 3; v. 10; vi. 9.
Welcome! O Love Divine! Thy happy madness,
Sole remedy of all Life's ills and sadness,
Prime antidote of pride and prudery,
Art, Science, Scripture—all art thou to me!

Veṣās, Avestā, Bible and Qur’ān,
Temple, pagoda, church and K’ābā-stone
All these and more my heart can tolerate,
Since my religion now is Love alone!

Manu, xii. 119

V. Bhāgavata.
LECTURE IV.

THE PROBLEMS OF FAMILY LIFE AND ECONOMICS, OF GOVERNMENT AND OF RELIGION

अथीर्व विनिवेद्यमान् पुजारुपा परम्परा ।
द्विगु च शास्त्रो चतुर्मणी तत्त्वेन निवेदयितु॥
सर्वभूतेऽव चाल्मां सर्वभूतानि चाह्यानि ।
स देशस्य चाल्मां ज्ञानविद्यापिण्यानि ॥
एवं च: सर्वभूतेऽव देशस्य चाल्मावस्यानि ।
स देशस्य सत्तरसदित्व ब्रह्मचर्यारूपम् भवेत् परंपरां ॥

*Manu*, vi. 36; xii. 91, 125.

Having studied the eternal science embodied in the scriptures, in the right spirit of holiness; having reared up children virtuously; having sacrificed his energies to the utmost for the service of Gods and men; let the child of *Manu* offer up his mind unto Liberation.

He who beholdeth all beings in Himself, as Himself, he who beholdeth Himself in all beings, he who therefore ever sacrificeth Himself unto Himself, worketh for Himself, for there is no other—he verily knoweth and doeth all Dharma, he never can err in any duty, he understandeth the sole secret of the Kingdom of Heaven, the Realm of the Secondless Self. He who thus beholdeth all selves as the One Self, as Himself, He becometh All, he becometh *Brahman*, He becometh what he ever was, is and shall be, the Highest God, the Universal Self of All.

Our last meeting was occupied wholly with *Manu’s* treatment of educational problems in the
Brahmachārī stage of life. From his standpoint, they are probably the most important too. Next after these methods of best development and fullest training of the psycho-physical individual, come considerations of the domestic life, including conjugal and parental relations, sanitation and population, leading on to economics—all falling within the second stage of life, the Household.

**The Problems of Domesticity**

Accepting the fact of sex-difference as indefeasible for the time being, Manu mentions the conditions of the happy home, and the duties that have to be discharged by all concerned, in order that those conditions may be realised.

Husband and wife are enjoined to love one another till death do them part, and after and beyond that too:

The whole duty, in brief, of husband and wife towards each other is that they cross not and wander not apart from each other in thought, word and deed till death. And the promise is that they who righteously discharge this duty here shall not be parted hereafter even by the death of the body, but shall be together in the worlds beyond also.¹

¹ अन्योद्योग्यस्याद्यभीचारो भेददामरणान्तिकः।
एष्ठ धर्मः समासेन तेष्वं खर्वपूर्वोऽपरः॥
पार्ति या नामित्वादि मनोवर्गेहसंयता ।
सा नर्त्येकममामाति सावः साधीति चोच्यतेः॥

Manu, ix. 101; v. 165.
Polygamy, in some phases of civilisation and some types of psycho-physical constitution, as polyandry in other exceptional circumstances, and second and third marriages by widows and widowers, were suffered and allowed, but always with reluctance and deprecation. The ideal is monogamy and constancy till one's own death.

And since the superphysical possibilities of the woman-form are the higher because of the intenser love-nature and one-pointedness, therefore Manu places before the woman, who has lost her spouse, the ideal of remaining faithful to his memory till her own body falls away, even more stressfully than he puts it before the man:

Let her follow the ways and the rules of the Brahmachāris, improving her soul and her knowledge by the way of study and service of the elders, in place of the lost way of service of her husband and children. Let her triumph over her body and walk on the path of purity, following the dharma of the wife and husband that have not thought of other than each other. Thousands of virgin men have gone to highest heaven without having passed through the household. Unto such heaven shall she go to join her partner-soul, even though they have no child to help them pay the debts, if she should
be thus faithful to his memory and do deeds of good during the rest of her physical life.\(^1\)

Only for the women, as also the men, in whom the physical nature was over-strong, the craving of the flesh uncontrollable—for the younger selves who were of the Shûdra-type, and were willing to be recognised as such publicly, gaining the easy fleshly pleasures but losing the ascetic mental honors—was a second marriage allowed, as polygamy or even polyandry was allowed.

So, on the other hand, for the women whose temperament induced them to remain single and unmarried, the life of the celibate (naîṣhthīka brâhmacārī) was open, in the same way as for the men, with all its dharma and duties—duties, because, in Manu's scheme, there are mostly duties only and no rights, either for man or for woman. His Society is based on Dharma—Duty—not on contract; to Him, the failure of one does not absolve another as it does to the modern men and women of 'rights'. In Samskṛt, 'right' is rtā, but it means only what 'right' meant originally, viz., 'truth'.

\(^1\) आसीतातमारणावधान्ता नियता ब्रह्मचारिणी।
श्रो धर्मे एकप्रभीमां कांशन्ती तंत्रस्यम।
अनेकानि सहस्राणि कुमारब्रह्मचारिणाम।
हिंदू गतानि विग्राहणामकृत्वा कुलसंततिम।
पृृति भर्षीर साधी खरी ब्रह्मचर्ये व्यवस्थित।
स्वर्गं गच्छत्युत्रापि यथा ते ब्रह्मचारिण॥

Manu v. 158, 159, 160.
For the others, for whom marriage was a superphysical and spiritual sacrament, a dutiful and holy means of arousing the higher emotions of reverence and love and compassion and self-sacrifice—for them, for men as well as women, as in the classic ideals of Rāma and Siṭā—the ideal was faithfulness unto one's own death and beyond. The fire of the higher emotions having been once lit by the sacrament, such constancy was finer and more nourishing food for it than repeated marriages could ever be at their very best. To such faithful and high-souled ones, the retirement from family life (vānaprastha āśrama) came earlier than to others; and they could the sooner become the elders of the community, the brothers and sisters of charity and mercy and all-helpfulness.

In life, wife and husband ever uplift one another, if either one be noble of soul:

As the quality of the husband is such becometh the quality of the faithful wife, even as the quality of the waters of the river becometh as the quality of the waters of the ocean into which she mergeth. Low-born Akṣhamālā, wedded to Vaśiṣṭha, became one of the foremost of the Rṣhis that wear the woman-form. So Shāraṅgī wedded to Maṇḍapāla.

So too, if the wife be of noble soul and the husband sinful, and she determines to follow him
in death unwidowed, then, even as the strong snake-hunter grasps the serpent and drags it out to light from the deepest crevice, even so shall her giant love and sacrifice grip the husband’s soul, and drag it from its depths of sin and darkness unto the realms of light above.  

This is literally true. The subtler body of the spouse, possessed with the divine madness of Love to such extent that it flings away the grosser body, in order to defeat and triumph over Death’s efforts to separate it from its beloved, literally establishes bonds in superphysical matter with the subtler body of the other spouse, grips it with superphysical hands, and lifts it to the higher worlds. Itself cannot be dragged down to the grosser and painful regions of preτα-loκα, however burdened with sin the soul of the other may be, because that extreme self-sacrifice and selflessness, which works only in the highest and

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1 यात्रयणन्म भर्त्र स्री संयुज्यत यथाविधि ।  
तात्रयणन्म सा भवति सह्यद्रेणेव निवर्ग्या ॥  
सहस्राणां वसिष्ठनं संयुन्ताःधमयोनिजा ।  
शारणामनस्पिलन जगामाः यहर्णियताम् ॥  

Manu, ix. 22, 23.

and व्यालभायं यथा व्यालं बलात्रिष्टं बिलात् ।  
तत्तूद्ध्वयं सा नारी सह तेनेव मोहिते ॥  
वेश्चरो वा क्रूतिन्द्रो वा स्मित्रन्त्रो वा भवेश्वतिः ।  
पुनाविरिहवं नारी मत्तां यातुव्यति ॥

Shaṅkha and Aṅgirā quoted in Yājñavalkya-Miśākṣarā i. Vivāha-prakaraṇa, shl. 36.
most refined kinds of matter, has potency enough to resist immersion in the denser matter for itself, as also for all that it clings to in order to save. And its fire of devotion sooner or later sets alight a corresponding quality in the other, which then, of its own inspiration, burns away its grosser matter and sinful addictions. The principle of all vicarious atonement is this: The higher soul can save the lower, not the lower the higher. Therefore it is given to the woman to save her fallen husband by such extreme sacrifice, even more than it is given to the man to save his wife. The man can help mostly with knowledge only; but the woman helps with love; and if comparison must be made, then surely love shall rank higher than knowledge.

They say that Manu honors not the woman. Yet no enlightened modern statesman or sovereign has embodied in the law of any modern State what Manu’s Law contains:

The āchārya exceedeth ten upādhyāyas in the claim to honor; the father exceedeth a hundred āchāryas; but the mother exceedeth a thousand fathers in the right to reverence, and in the function of educator.¹

The Samskr̥t word gauravam means, primarily, ‘the quality of the guru, the teacher’ and,

¹ उपाध्यायान्तःशास्त्राचार्यः शताचार्योस्तथा पिता ।
सहस्र तु पितृनाता गौरवान्तिरिच्च्यते ॥ Manu, ii. 145.
secondarily, the 'weight,' the importance, the honor attaching to that quality. A modern Jesuit is reported to have said: "Give me a child for the first seven years of life; and then you can try to do anything you please with him afterwards." He knew that the impress on *soul-character* of those first seven years could never be effaced afterwards. Hence Manu says that the mother exceedeth a million teachers in the quality of educator. If the Initiator is more honored than the physical mother or father, it is because he is verily both father and mother of the disciple's higher bodies:

He who envelopeth the ears of the pupil with the Truth of *Brahman*, he who giveth him new birth into a higher body, with the sacred rites of the *Vedas*, and the help of the *Gāyatrī*, he is verily both the father and the mother of the disciple, and he is more, for the body he bestoweth is not perishable like the body of flesh, but is undecaying and immortal.¹

Thus does the ancient culture honor the woman. But it honors the mother-woman, not the militant 'woman's rights woman'.

¹ य आद्वृणोत्त्वत्तथं ब्रह्मण श्रद्धानां ।
स माता स पिता सैयतं न दुखबलकथयचन ॥
आचार्यस्वस्तत्वं वां जाति विधित्वद्वेद्यवर भ ।
उत्पाद्यति साक्षियं सा सत्यं तासव्रामर ॥

*Manu*, ii. 144, 145.
The good women should be ever honored and worshipped like the Gods themselves. By the favor and the soul-power of the true women are the three worlds upheld.¹

Verily, the father, the mother, and the children too, are not separate, but parts of the same organism:

The Man is not the man alone; he is the man, the woman and the progeny. The Sages have declared that the husband is the same as the wife.²

In the Brahma-Purāṇa, the Maṭsya-Purāṇa, and others where the various varṣhas, or races and sub-races, are described, it is said of the earlier ones that pairs used to issue at the same time from ‘egg-like fruit’ and live together for thousands of years and disappear simultaneously also. In those days, the verse of Manu had therefore a literal value, as regards the double-sexed or only slightly differentiated beings. And the echo of that distant fact in the more psychic human souls of to-day is the belief about ‘twin-flames,’ etc. But that belief represents only a partial truth. The

¹ तस्मात्साक्षर्यं: खियं: पूजया: सततं देववर्ते:।
सतीनां तु मसादेन धार्येते वै जगद्वयम्॥

Maṭsya-Purāṇa, ch. 214, sh. 21.

² एतानानां पुरुषं: यज्ञायतमा प्रजेति ह।
विशा: प्राहुस्थया चैत्यो भवता सा स्मृताज्ञना॥

Manu, ix. 45.
whole truth is that all flames or souls, and not only pairs of souls are one; also that Spirit and Matter, Puruṣha and Prakṛti are inseparable. The partial truth is that any two souls may and do have special affinity for special lengths of time, and serve as Puruṣha and Prakṛti to one another.

Hence is the marriage-sacrament sacred. In its perfection it is the means of bringing together two incomplete halves and making of them a complete unity, soul and mind and body. It is the means of fullest realisation and perpetuation of the work of the Self, in the present bodies of the married pair and the future bodies of the race. It is the means of providing pure bodies to new streams of embodied selves to enable them to do the round of the world-wheel safely. For only the offspring of pure and holy marriages, of loves consecrated by high ideals and religious aspirations, are pure and happy—while the progeny of evil emotions, lust and adultery and sensuousness, must perforce be evil also.

Many forms of marriage\(^1\) are mentioned. But only four are holy and recommended, according to types:

\(^1\)That the other forms, which indeed amount to crimes, are called 'marriage' at all, is on the general principle of legitimising illegitimate sons, in the interest of the victims themselves.
The children of the four holy forms of marriage are full of Brahman-glory and shall grow up worthy to be honored by those who have themselves won honor. They shall be well-formed and well-featured, full of the spirit of harmony (sāttva) and of all virtuous qualities, able to win and justly use wealth and fame and all lawful enjoyments; and they shall have the vital power needed to live man's full life-term of a hundred years in righteousness. But the children born of the unholy matings shall be unholy also, cruel, lustful, arrogant, tellers of untruth, and enemies of the laws of righteousness. Blameless are the children of blameless marriages; and blameful of the blameful ones, in brief.¹

Such is Manu's statement of the essential law of eugenics, making superphysical beautification the chief means and source of the physical improvement of the race. And in it is implied the reason of the condemnation of adultery and

¹ ब्राह्मणिः विवाहेऽ चतुर्बौधास्तुपूर्वः: |
ब्राह्मणचरित्रः पुत्रा जायन्ते विद्विसमता: ||
रूपसत्वशुणोपेता धनवन्तो वशाश्विनः: |
पर्याप्तंभोगा धर्मिष्ठा जीवन्ति च शान्तं समाः: ||
इतरं तु शिष्यं नृद्वंसानाश्विनः: ||
जायन्ते दुर्बौधाः प्राणवप्यिः सुता: |
अनिन्निते: स्वीतिवाहिनिन्याः भवति प्रजा: |
निन्नितंनिन्निताः नूत्स तस्मात्तिन्यालिन्त्वर्ज्यन्तु: ||

Manu, iii. 39-42.
free animal loves, with their inseparable fears and shames and lusts and deceits. and coarseness.

But despite the warnings of the Law-givers, the Spirit in its downward rush along the Path of Pursuit, developing egoism and sex-difference side by side as interdependent, inevitably falls into sin and confusion and adulteration of castes and stages of life (varṇa-saṅkāra and āśrama-saṅkāra). These become ever worse, till the consequences in misery shall, by reaction, rectify and remove the causes in sin; and the race, rising again, along the Path of Renunciation, shall feel anew that there is happiness in virtue and self-restraint and not in vice and license and self-abandonment. Then shall human beings realise that man and woman are verily soul and body, inseparable ever. Then shall they realise, in the words of the Vishṇu Purāṇa¹ and the Vishṇu Bhāgavatā² that:

He is Vishṇu, she is Shrī. She is language, he is thought. She is prudence, he is law. He is reason, she is sense. She is duty, he is right. He is author, she is work. He is patience, she is peace. He is will, and she is wish. He is pity, she is gift. He is chant and she is note. She is fuel, he is fire. She is glory, he is sun. She is

¹ I. viii. ² VI. xix.
orbs, he is space. She is motion, he is wind. He is ocean, she is shore. He is owner, she is wealth. He is battle, she is might. He is lamp, and she is light. He is day, and she is night. He is tree, and she is vine. He is music, she is words. He is justice, she is ruth. He is channel, she is stream. He is flag-staff, she is flag. She is beauty, he is strength. She is body, he is soul.

Then shall they see that both are equally important and indispensable and inseparable; that each has distinct psycho-physical attributes and functions which supplement each other; that both are present in each individualised life; but that, in certain epochs, one, with its set of characteristics, is more prominent in one set of forms, and the other, with its differentia and propria, in another set of forms.

In the words of Bhāva-Prakāśa, a work on medicine, which observes and examines Puruṣa and Prakṛti in their biological aspect:

Both are beginningless, endless, indefinable by precise marks, eternal; both are all-prevading and inseparable. But the one, i.e., Prakṛti, is unconscious, possessed of the three guṇas, germ-natured, ever-unfolding and infolding, (back-

1 Part I. Srṣhti-prakaraṇa, sh. 6, 7.

2 प्रकर्ष includes प्राविष्टर; Samskṛt medicine accepts Sāṅkhya and Yoga cosmogony.
wards and forwards, evolving and involving, expanding and contracting), and never resting in the centre, but always moving between the two extremes, the pairs of opposites (making all the richness of the world and world-experiences). While the other, i.e., Puruṣha, is conscious, attributeless and changeless, seed-natured also, but not subject to the transformation of evolution and involution, ever fixed at the centre and impartial between the two extremes (holding together both and making the balance and the justice which sustains the World).¹

¹The Puruṣha is बीज (sperm), but never unfolds and infolds; the Prakṛti as बीज (germ) does; like central sun and moving planets.

²उभावनायचार्यांगो चानन्ती निष्क्रिय विभृत्रा तथा ।
एका तु प्रकृतिस्तुत्र ब्रिह्या बीजधार्मिकी ॥
अनेकतना चामच्यस्य तथा प्रतत्वधार्मिकी ।
पुरुषश्रृंगत्वातु निर्देशो बीजधर्मकर्मकः ।
तथा प्रतत्वधार्मिक च मन्यस्यधार्मिक स तस्मः ॥

The recent discovery—yet under examination—of the different magnetic properties of the different sexes, as shown by what has been called the sexophone, is very interesting to compare with this ancient view. The sexophone is described as a very simple instrument—a mere thin wire of steel with a small lump of steel attached at one end. Held over the head of a male of the human or animal kingdom, the weight moves round and round in a circle. Over a female, of either kingdom, it vibrates to-and-fro in a straight line. The law is reported to have been verified in the case of eggs; also of females carrying young, where the sex of the foetus seems to overpower, for the time, the sex of the mother.

²सर्वगती।
On the question of population, the Great Progenitor, with his infinite tenderness for the young, wishful that the race should increase and multiply, also seeing the dangers of over-population, yet knowing the futility of all strict prohibition in view of the general plan of evolution, gives to men only the principles which govern the question:

The child of Manu becometh a parent when his first son is born to him, and is released from his debt to his own parents. The eldest-born therefore deserves the whole of the patrimony. To him the father passes on the burden of his triple debts. By his help he wins the long ages of bliss in the superphysical worlds. He alone therefore is the child of dharma. The others that may be born after him are the children of passion, (kāma). The eldest-born alone should therefore hold and manage the ancestral property, and all the younger-born should be looked after by him as by their father himself.  

\[1\] ज्येष्ठन जातमाणेण पुत्री भवति मानवः। 
पितृणानतृणःक्रेभ स तस्मात्वर्थहंति। 
श्चिन्नाणं सनयति वेन चानन्यमहंतुते। 
स एव रथमं: पुत्रः कामजातिरानितिदुः। 
ज्येष्ठ एव तु गुहियातुः पित्यं धनमोहितः। 
श्रेष्ठसूपजीवियंजयेत्र पितरं तथा।

Manu, ix. 105-107.
And elsewhere the Manu states the paradox of all life, and its only possible solution, with regret and yet with hope and joy also:

It is not good that the soul should be enslaved by desire. And yet nowhere is to be found desirelessness. The learning of the Veşas grows out of desire, and so too all the ways of action laid down therein. Desire is the root of all resolve to act in any way. And sacrificial rites arise out of resolves. And from resolves arise vows and penances, duties and self-denials. Nowhere is any movement to be seen without the impulse of desire. Whatever and wherever a man does, that is the moving of desire. But if the man will make this world a means, and dwell amidst his desires righteously, in the order of the law, then shall he enjoy all just enjoyments here and also go to the world of the immortals hereafter.¹

Often is the injunction repeated to restrain desire (kāma) by Duty (dharma). But this constant

¹ कामात्मता न प्रशस्ता न चैवेष्टस्यक्रामस्य। कामो हि वेष्ट्वयंगम: कर्मयोगमश्च वैदिकः॥
संकल्पमूलः कामो वे यतः संकल्पसंभवः॥
ततानि यमथर्माणश्च सर्वं संकल्पजः स्थतः॥
अन्तःस्वयं क्रिया कार्यं द्विसङ्कल्पसः तेह कार्यविन्यः॥
यथाद्विती कुस्ते किंचित्तन्त्वकामस्य चतित्तम्॥
तेषु सम्यगवर्त्तमानो गच्छत्यथाप्रवृत्ताम॥
यथा संकल्पितंतश्च सर्वान्त्वन्त्वमस्तुः॥

Manu, ii. 2-5.
depreciation of sense-enjoyments and warning against them are intended, not to abolish but to regulate; not to make life interestless, but to prolong it, to prevent the waste, in a few wild bouts of revelry, of the vitality which ought to suffice for a long life-term of happiness.

That the eldest son is declared the child of Duty (dharma), and the others the children of desire (kama), is indicative of Manu's intention that population should not multiply beyond the capacity of the land to feed and clothe comfortably, and that celibacy (brahmacharya) with its manifold benefits should be observed in later life as well as early.¹

Due proportion between the total number of mouths to be fed and bodies to be clothed, on the one hand, and the quality and quantity of the land from which the food and the clothing are to be derived, directly or indirectly, on the other; and, further, between the number engaged in productive labor, on the one hand, and that engaged otherwise, on the other—this seems to be the only basis of all sound economics. Throw these out of proportion and endless artificial difficulties will arise, to give opportunities for the exercise of their sharp wits to the statesmen and economists who take pride in calling themselves practical.

¹ See also footnote in The Secret Doctrine, ii. p. 411, (Old Edition).
And they will provide an equally endless series of solutions, one or more for each difficulty, as it arises. But each solution will give rise to ten new difficulties, and then there will be ten more solutions, and so on in a geometrical progression, till some day, the process ends in disaster. The way of truth is one, the ways of error, infinite. For every deviation from the one straight road is a new way, and it is an error. There will never be a radical solution of economical difficulties in the present ways, but only a great display of cleverness. The only real solution is the unpractical, visionary, religious one—for so it will appear to the person who prefers to temporise and deal with the surface of things. This is the solution that Manu indicates when he declares that only the eldest son is the child of dharma, and that all the others are the children of kama and mere sense-craving.

Even with such teaching and preaching in India, the just proportions of Manu could not always be maintained, though perhaps they were maintained for longer periods than elsewhere. But as often as they were disturbed, so often the only possible consequence followed invariably. If the numerical proportion of the castes was disturbed, so that the earth groaned under the burden of over-grown and non-productive officialism and militarism and their attendant evil
passions, then, at her complaint, as the Purāṇas put it, the Creator sent wars like that of the Mahābhārata, whereby the militarist population was directly cut off, and remedied itself, by the unfailing laws of karma. Or if the general population grew excessive, then out of the sin of over-indulgence of self which led to such excess and unavoidable over-crowding and dirt, the Creator shaped the demons of plague and famine, which swallowed up the excess and restored the just proportions.

And the Rṣhīs changed the laws of inheritance also, so that primogeniture was abolished. It reigned in those days when the management of wealth was altruistic, in the interests of the public generally rather than of one person; and when the eldest, as head of a large joint-family was an honored office-bearer and trustee for the whole, as a King of his people, rather than a private proprietor. And in those earlier days, generally, a really higher and more advanced grade of embodied self was born as the eldest to take care of the younger ones and lead them on, even as on a larger scale the Divine Kings came to guide the nations in that day—for the physical and the superphysical worlds are always adjusting themselves to each other. And thus the eldest was

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1 See the story of Karkaṭi in the Yoga-Vāsiṣṭha, III. and of Dussaha-yakṣhma in the Mārkaṇḍeya-Purāṇa.
a child of dharma in a very real sense. But when, with the growth of egoism and individualism, these things changed and selfish souls came as eldest, instead of unselfish, then in the place of primogeniture was substituted equal partition between brothers:

After the death of the father and the mother, let the brothers assemble and divide the paternal property; while the parents are alive, the children have no power.¹

But the time seems to have come round again, when the bands of celibates (naîṣṭhika brahma-chāris), those who remain in the virgin stage for life, should be strengthened largely by recruits from all parts of the world. Thus only will the over-growth of the spirit of individualism be successfully resisted, and the agony of the struggle for life made easier for the rest. Thus will the transition be made as painless as may be to the happier conditions of the new Race and sub-race, when elder selves shall come again as the eldest of joint families and a Divine King shall come as the eldest of the whole joint Human Family. Thus will the Manu’s hinted injunction against the over-growth of population be carried out successfully.

¹ उद्धृत्व पितृश्च मातृश्च समेत्य भावान समम्।
भजेतर्न पैश्चिकं रिक्यमनीशास्ते हि जीवयते॥

Manu, ix. 104.
The control of population is immediately connected with sanitation, as with economics. The purposes of sanitation are mainly defeated by over-crowding. If that can be avoided all else is regulated easily. Manu deals with all the essential points.

Avoidance of unhealthy foods and drinks and that personal cleanliness which is next to godliness have been made a habit by the education in the principles of hygiene and the daily training of the student (brahmachari) stage. Indeed, notions about these make up half the Hindû religion of to-day. Only, with the general degeneration of character and intelligence, the underlying reason of customs has been lost, the notions have become distorted and exaggerated, dead formalities are clung to, and many of the practices current as to 'touching and not touching' are mere caricatures, and in many cases worse to follow than to give up entirely.

Thus, e.g., there is much difficulty made, now-a-days, in India, over the question of interdining between the different castes. But in Manu the question is not even raised, so far as the three twice-born castes are concerned. Under his scheme, the students of all three castes live together and study together and tend the culinary fires and take their meals together, in the house of the same Teacher. They go a-begging, also, together and mostly to Vaishya homes. For it is the duty of the Vaishya,
mainly, to feed guests and supply food. The Brāhmaṇa is exempted from the duty of guest-rite by his vow of poverty; but, on special occasions mentioned, he also is equally bound to feed all, of any caste, who may come to his house in distress. And these students of all the twice-born castes offer equally to the Teacher the food received by them from begging. And so on. Throughout the Purāṇas the stories show that if the persons lived the proper life, their families interdined. For the only case in which Manu felt there might possibly be a doubt, viz., the twice-born taking food from those not twice-born, he lays down the needed rule. The possibility of the doubt consists in this, that, as a caste, generally, Manu exempts the Shūdras from much of the strict discipline enforced upon the others. As regards such, Manu says:

One's own ploughman, an old friend of the family, one's own cow-herd, one's own servant, one's own barber, and whosoever else may come for refuge and offer service—from the hands of all such Shūdras may food be taken.¹

One's own servant—this is the keynote. In his case, the necessary conditions can be made sure

¹ आर्थिकः कुलनित्र च गोपालोऽससनापितोऽते शुद्रश्च मोक्ष्यात्रा यथाल्पमानं निवेशकेत्
of, the conditions of physical cleanliness, and of the mental good-will which is even more important than physical cleanliness in a community to which the superphysical is ever near.

After doubt and debate, the Gods decided that the food-gift of the money-lending Shūdra who was generous of heart was equal in quality to the food-gift of the Shroṭriya Brāhmaṇa, who knew all the Vedas but was small of heart. But the Lord of all creatures came to them and said: Make ye not that equal which is unequal. The food-gift of that Shūdra is purified by the generous heart, while that of the Shroṭriya Brāhmaṇa is befouled wholly by the lack of good-will.¹

Such is the general principle. Of course, for those undergoing special yoga-training, the conditions of purity and of the avoidance of all but the magnetically most healthful contacts are much more strict. The exaggerated imitation of these by persons leading lives in and of the world becomes caricature, or even worse.

Side by side with personal cleanliness, the daily disinfection and purification of the whole

¹ श्रोच्यस्त्व कसौस्त्व वशान्यस्त्व च वार्ष्ये: ।
मीमांसित्वोभयं हेतुः समस्मत्राप्संवत् ॥
तान्यादापान्तिपाह्य भा कुंवर विषमस्म समस्म ।
श्रद्धापूर्तं वशान्यस्त्व हतमध्रापेतार्तः ॥

Mānu, iv. 224, 225.
house was secured on the physical plane—apart from whatever superphysical value the processes might have—by the maintenance of the sacrificial fire, the performance of the daily hōma with various odorous and medicinal substances, and the daily sandhyā and worship in the family temple-room with flowers and incense, in every household.

With regard to some kinds of houses, it is stated in other works that after sixty years’ occupation they should be dismantled, and new ones built instead.¹

To secure free circulation of light and air, to subserve the purposes of a natural system of conservancy, also to provide tooth-brushes and fuel for the people and pasturage for the indispensable domestic cattle, Manu ordains that certain areas of grass-lands and brush-wood and small jungle shall be left open around habitations, the areas to be fixed by proportion to the population.² The necessity of not allowing any refuse-matter in the vicinity of dwelling-houses is especially insisted on, and the observance of the rule is made possible by the provision of these large open areas, on which the forces of the great natural purifiers, sun and air, and also certain

¹ Detailed instruction for building healthy houses are to be found in the works on Vāstu Shāstra.
² viii. 237.
appropriate species of the vegetable and animal kingdoms, nature's scavengers, can act unhindered.1

The growth of huge cities, immensely over-crowded with men and machinery, and of complex and artificial ways of living, makes these simple rules inapplicable to the present. Elaborate systems of drains for removing sewage-matter to a distance are resorted to, and many devices invented from time to time for artificial lighting and airing and getting rid of the smoke and the soot and the general dirt. But they are seldom really satisfactory. And it is coming to be recognised more and more generally even in the West that the only solution is a dispersal of this crowding and a change in the ways of living.

The spread of infectious and contagious diseases is guarded against, in the old scheme, by an automatic system of segregation, by the 'uncleanness' (a-s ha u c h a) of the immediate relatives and of those who come in contact with them, of any one who dies during the household life. Every such death, in a society in which the rules as to the stages of life were working properly, would presumably be from disease and out of due time, and so entail more or less unhealthy physical and superphysical consequences on the kinsfolk. As to why deaths from all diseases— with a very few exceptions—were treated

1 iv. 151.
alike for the purposes of segregation, we have to bear in mind that infectiousness is only a question of degree and not of kind. In reality, all diseases are infectious, as is health also, as are passions, enthusiasms, panics, melancholies, high spirits. Only some are very much so, and some very little. Where an untimely death has been caused by disease, the presumption would be that it was more and not less infectious and dangerous. Deaths in battle appear to have been governed by different rules. Also, the deaths of those retired from the household life and of ascetics (vānapraṣṭhas and sannyāsīs) did not affect the kinsfolk in the same fashion. The post mortem disposal was different, and segregation, in the same way as for householders, unnecessary. For they have given up their bodies of their own will, when their vital forces and their uses have become naturally and healthily exhausted by efflux of time and even their cast-off garments of flesh and subtler vehicles, permeated through and through with the spirit of renunciation, are a blessing and a help to the people and not a danger. In interpreting all such rules, indeed the whole of the old scheme, it is absolutely necessary to bear in mind that superphysical considerations are even more important therein than physical ones. He who forgets this fact will never be able to really understand Manu.

It is worth noting that in the ages when caste-
differentiation was highest, the periods of impurity and segregation for the different castes were different. Ten days was fixed for the Brāhmaṇa; twelve days for the Kṣaṭṭriya; fifteen for the Vaishya; thirty for the Ṣhūdra. The reason seems to have been that fear is a predisposing cause of disease, being itself, in turn, the effect of a debilitated nervous system and unhealthy condition of body such as is favorable for the development of the disease-microbes. A family possessed of knowledge and of corresponding practice, in the highest degree, would allow itself least to fall into such a condition, and so be able to throw off the impurity most easily. But, at this day, in many parts of the country, the period of segregation observed by all castes is the same, namely, ten days. This may be regarded as one of the many indications that the characteristic differences between them are losing their sharpness of definition, though in some other respects they have become superficially accentuated.

So far, we have dealt with duties which may be regarded as more or less common to all persons and covered by what are known as the Ten Commandments of Manu:

Contentment, forgiveness, control of mind, avoidance of misappropriation, purity, control of sense, insight into truth, learning, truthfulness, absence of anger—these ten are the marks of
Dharma. They who study well and practise well these ten aspects of Dharma, they shall surely attain to the highest.¹

After these come the problems of livelihood, economical questions, and divisions of the social labor. Manu deals with these by means of the caste or class system. And here again, as in every other case, the keynote of his solutions is the subordination of the physical to the superphysical, the selfish to the unselfish, the material to the spiritual.

In normal times, when no misfortune compels, the way of living should be that which makes no struggle and no animosities with others. Or, if this be not possible wholly, then, at the least, the way of living should be such as involves a minimum of this unhappiness.²

Very different, this, from the accepted principles at work to-day. The modern world, that is to say, the modern western type of civilisation, which flourished high in Atlantean days also, a million years ago, seeks ever to make the life of the

¹ धृति: क्षमासमोक्ष्यें शाचचिमिन्नायतिमहः।
धीर्विह्या सत्यमन्नो शाक्यं धर्मलक्षणम्॥
दशलक्षणानि धर्मस्य वेव विप्रा: समधीयते।
अधीत्य चातुर्वर्जन्ते ते शास्ति परमां गतिम्॥

² अद्रेणेव भूतानामल्प्रद्रेण वा पुनः।
या वृत्तिः समास्थायेन विषयों जीवित्वमापि॥

Manu, vi. 92, 93.

Manu, iv. 2.
physical senses richer with the wealth of even superphysical forces. It seeks ever to bring down the powers and possibilities of subtler planes to serve the daily uses of this physical life. And it strives to harness them in the service of that same competitive, combative, self-seeking existence—making the struggle so much the keener, the consequent miseries of the many, as compared with the successes of the few, so much the more intense. The ancient type of civilisation, on the contrary, sought and seeks and shall always seek to make the superphysical life richer with the experience of the physical. To it this physical world is the world of action (kār ma-bhūmi), a mere means to the superphysical world, the heaven-world of fruit (phala-bhūmi), in mental enjoyment. The selves come to this only to go back the richer to their more natural habitat. Therefore that civilisation strives to make the powers and possibilities of the physical world subserve, not individualism and private property, but the ends of co-operation, which works and flourishes more easily in the subtler forms of matter than in the grosser. The breezes of heaven, the sunshine, the waters of rivers are easier to share than the earth's surface and its solid products. Much more easy to share are joyous emotions and knowledge, and the memories of the racial experiences as stored in the great epics. The Mahābhārata tells of how the
King Yayāti was cast from heaven prematurely by the office-bearers, because of some error in their records which made them think that the memory of his good deeds had faded from the minds of all living beings on earth; and how he was restored to heaven for a further period when he succeeded in convincing them of their mistake. The works on Yoga mention various races of high Gods and superhuman beings (dhyānāḥ āras), who feed and live on contemplation only.

Such an ideal of plain living and high thinking, co-operative and non-competitive, simple and natural, attaching more importance to superphysical joys and sorrows than to physical, made life easy and happy in the past and will make it easy and happy again in the commonwealths of the future. But no commonwealth can succeed which looks to the physical only, while those which look to the superphysical shall succeed with the physical also. It is impossible, even obviously, for every individual of a nation to own exclusively for his own use a marble palace and a motor-car and an art gallery. There is not room enough nor material enough on and in the earth. In the first flush of the discovery of a new force, people rush to the belief, 'this is inexhaustible'. But logic is against such a conclusion. The new force will only be a new form of the same One Energy. If that is infinite, the claimants and sharers
of it are also infinite in number. And competition and greed, if given free play, will exhaust even the exhaustless. The same Yayātī said:

Not by feeding with fuel of sense-enjoyments may the fire of desire be allayed. It ever increaseth the more, being thus fed. All the riches, all the means of sense-enjoyments that the whole earth holds, are not enough for one. Thus let the self realise and thus attain to rest.

But when men cease to strive for exclusive possession, then the joint wealth of the nation would increase by leaps and bounds; for the energy wasted in mutual combat would become all utilisable for production. And, as the just reward for virtue and unselfishness, it becomes possible then for each individual to pass through the same experiences of worldly riches, turn by turn. And he does so more fully and indeed more often, when the palaces and parks and galleries are public property, and free from personal anxieties, cares and worries, than the individual and exclusive owner ever could.

This ideal, of subordinating the physical to the superphysical, has of course become exaggerated.

1 न जातु कामः कामानाधुपमागेन शास्त्रानि।
हतिष्ठा क्रण्वद्भवेऽन्ति भूय एवाभिष्यते।
पृथिव्यामाति यत्काचित्त हिरण्य पशुवः हिक्रियः।
तत्सर्वं नास्त्यमकस्य इति मल्वा वाम्म व्रजनेन।

Mahābhārata.
and distorted in the more recent life of India; and therefore given rise to the state of things which justifies the charge of inertia against the Indian people of to-day, as a whole. The reason is the passing away of the older and more advanced souls, who helped to hold the balance evenly, and the influx in large numbers of less advanced ones, who are apt to be swayed too much by extremes. The old ideal was to perform the duties of the physical strictly, but as a means to the enriching of the superphysical life. The later misinterpretation is: neglect the physical altogether. The contrary misinterpretation by the modern West is: neglect the superphysical altogether. The new race may be expected to make the needed readjustment.

The Four Principal Vocations and Types of Men

In the meanwhile, for the purposes of the internal and external economy of the social life, and in very close analogy to the economy of the human frame, the population was divided by Manu, under the dominance of the principle of non-competition and of mutual help, into the four well-known chief types:

For the increase of the world’s well-being, and not for the increase of egoism and individualism, the Creator sent forth the Brāhmaṇas, the Kṣatṛṭriyas, the Vaishyas and the Shūḍras from his face, arms, thighs and feet.\(^1\)

\(^1\) \textit{लोकानां तु विद्वृत्त्वयुः सुखात्राः स्पातेः:} \begin{quote} \textit{व्रत्याऽऽक्षत्रिये वैष्ण शुद्रे च निर्भर्जन्तो।} \end{quote} \textit{Manu. i. 31.}
In those times and places in which the various parts of the human organism are very strongly and sharply differentiated from each other in the individual—as they would be in the stages of highest development of egoism, sex-difference, and the separative intelligence—in those times and places, specialisation and demarcation of castes, classes or vocations would also naturally tend to be most complete. And the passing of individuals, then, from one to the other, would be difficult, as of cells and tissues from one organ to another. But in the ages when the constituent parts of the individual organism were, and will again, be more homogeneous, the distinction between the individuals who make up the racial organism will also be less emphatic. Then, exchange of functions and vocations was, and will be, easier.

As by gradual selective cultivation from the same original seed containing various possibilities, two or more very dissimilar kinds of plants may be gradually raised, and then by neglect, the progeny of both may revert, in the course of generations, back to the original type—so it must be with the human race. The verse of Manu shows that all the castes come from the same source, viz., the body of the Creator. The Markandeya Purāṇa, we have seen, mentions expressly the gradual differentiation of the different castes out of
homogeneous material. Other Purāṇas have similar statements. The Vāyu Purāṇa says in so many words that:

There were no 'stages of life' and no castes and no 'mixtures' of them, in the Kṛta Yuga.¹

In the Viṣṇu Bhāgavata we read, not of solitary instances like those of Vishvāmiṭṭra, but of many cases of whole families and tribes changing from lower to higher castes, in the earlier Yugas. The chapters on the future, contained in most of the Purāṇas, say that at the end of the Black Age, when the confusion of caste is complete—in other words, homogeneity reverted to—then the Avaṭāra will re-establish castes on a higher level—out of the existing material, not by a new creation. Yuḍhiṣṭhira, in his conversation with Nahuṣha.² declares confusion of caste to be already complete, even in his time, five thousand years ago, and that distinction is possible only by natural, internal tendencies and qualifications and character and conduct.

Nor birth, nor sacraments, nor study, nor ancestry, can decide whether a person is twice-born (and to which of the three types

¹ वर्णाश्रमव्यवस्थापि न तथा समेत न संकरः ॥

² Mahābhārata, Vanaparva, clxxx. See Advanced Text-Book of Hinduism, II. vii.
of the twice-born he belongs). Character and conduct only can decide.¹

And Manu also says:

By the power of ṭa paḥs-force acting selectively on the potencies of the primal seed in all, persons born into one caste may change into a higher, or by the opposite of self-denial, by self-indulgence and selfishness, may descend into a lower. . . . . The pure, the upward-aspiring, the gentle-speaking, the free from pride, who live with and like the Brāhmaṇas and the other twice-born castes continually—even such Shūḍras shall attain those higher castes.²

In the earlier races, this held true in the same life. In later days, it has become a matter of generations and of new births. Rules for change of caste by gradual purification are given in Manu, x. 57-65.

It is noteworthy that, even at the present day, amongst Hindūs, a person born into one caste physically, belongs, frequently, by the calculations

¹ न बोधििनारिपि संस्कारोऽन श्रुतं न च संतति: ।
कारणानि विभूतिकिय वृत्तमेव तु कारणम् ॥

Mahābhārata, Vanaprava, ccxiii. 108.

² तपोवेनिजज्ञात्वेतु ते गच्छति युग्येषुः ।
उक्कवें चापकवें च मनुष्येष्विह जन्मतः ॥

x. 42.

and शुचिरस्तुन्युभूपुर्वत्वागनांकृतः ।
ब्राह्माणायाधश्रयो नित्यस्तुक्तां जातिमन्स्तुते ॥

ix. 335.
of his horoscope, to quite another caste. This indication of the horoscope is completely neglect-
ed however, now-a-days—except with reference to forming marriage-alliances—but was probably given more value in the earlier time, when astrology was a real and most important practical science, and was utilised not only to determine the types and vocations of children already born, but

1 It is not possible to make a detailed defence of 'Astrology' here, in a foot-note, but it may be pointed out to the earnest student that it is, in one aspect, a real science of 'temperaments' as determined by the predominance of one or the other of the root-\textit{tattvas} which make up the material vehicles of the soul, and also of the race and the world which it inhabits. The various planets correspond to these \textit{tattvas}. The changing mutual positions of these bodies produce a parallel and continuous change in conditions, magnetic and other, on the surface of each. And all life is affected by these changes. As seasonal conditions affect vegetable crops, so these planetary conditions affect 'human crops'. And the \textit{tattvas} are sub-divided under \textit{sat-tva}, \textit{rajas} and \textit{tamas}; and these demarcate the types of men. The first division of men is into \textit{dvija}, twice-born and \textit{a-dvija}, not-twice-born—the former characterised by \textit{sat-tva} and \textit{rajas}; the latter by \textit{rajas} and \textit{tamas}, chiefly. Then the former are sub-divided (i) \textit{sat\textsuperscript{t}tva} very slightly tinged with the others, or \textit{Br\textsuperscript{ha}hma\textit{nas}}; (ii) largely with \textit{rajas}, \textit{K\textit{sha\textit{ttri}yas}}; (iii) with \textit{tamas}, \textit{Vaishyas}. The latter are generally sub-divided into: (i) \textit{Sat-sh\textsuperscript{h}udras}, the better class of Sh\textsuperscript{h}udras, and (ii) A\textit{sa-t\textsuperscript{t}sh\textsuperscript{h}udras, the less so, according as \textit{rajas} or \textit{tamas} prevails. With the 'principles' of \textit{sat-tva}, and \textit{rajas}, and \textit{tamas}, there go respectively corresponding constituent \textit{tattvas} indicated in their turn by various planets and zodiacal signs.
also to control and bring about the birth of children of special types and qualifications. This science will also be probably revived on a higher level in the future, and changes of class and caste will become easy then, again, in a natural and successful way.

*The Brāhmaṇa as Priest, Scientist and Educationist*

During the stage of caste and class differentiation, the Brāhmaṇa is entrusted with the duty of maintaining and enhancing the national stores of knowledge and of superphysical powers, and of meeting all the educational needs of the community. Others are freed from the strain of that incessant and one-pointed study and yoga and ṭaṭas which use up the vital powers of the physical body so largely, but which is unavoidable for one who has to become the unfailing teacher and the spiritual guardian of the community. And the Brāhmaṇa is freed in turn from that labor, no less taxing to the vital powers, which must be undergone by the persons who have to become the martial protectors, or the bread-winners, or the domestic servants, of the nation.

For the Brāhmaṇa self-denial and knowledge (ṭaṭas and vidyā) are the only means to the final goal. By self-denial he slays the impurities of mind and body which stand in the way of the higher vision. By wisdom and knowledge he attains the Immortal
Brahman. All joy, all happiness, human and divine, is rooted and begins in self-denial, is maintained at the middle by self-denial, and has its ending in self-denial also. This has been ascertained and proclaimed repeatedly by the wise who know all knowledge. The tapas of the Brāhmaṇa is one-pointed study. The tapas of the Kṣaṭṭriya is the protection of the weaker. The tapas of the Vaishya is pursuit of trade and agriculture. The tapas of the Shūdra is service of the others. The Rṣhis, maintaining their physical bodies with roots and fruits and air (as mere instruments of touch with human beings, for their helping), behold at will, by the power of this same self-denial, the three worlds and all their creatures, moving and unmoving. Whatever is hard to cross, hard to attain, hard to approach, hard to do—all that can be achieved by tapas. Tapas is verily resistless.

The Brāhmaṇa should study diligently, day after day, the sciences that expand the higher mind (buddhi), and that promote the national wealth and welfare, and also the conclusions of the scriptures. Truly are all sacrifices performed already by the Brāhmaṇas who perform the one sacrifice of offering up their energies to the work of storing knowledge—for all the
action of all the other sacrifices has its root in knowledge.¹

The Brāhmaṇa is not to earn his livelihood by the ordinary pursuits of the others, and must not make his knowledge and his wisdom subserve that purpose:

He is to lead the life of straight simplicity, and shun all riches and all crooked ways of worldly-minded men.²

So only can the Divine Knowledge be kept pure and free of all temptation and taint of subservience to selfish ends. But it was a prime

¹ तपो विधा च विद्वस्य निःश्रयस्य संकरं परम्।
तपसा किलिक्यं हंति विद्वयासः शुद्धतमशुते॥
तपोमूलादेवः सर्वं हैवमात्यकं सुखम्॥
प्रकाराद्वैततस्तं भयानम् प्रतिवेद्विशिष्ठः॥
व्रह्मण्यं तपो त्यानं तपो भक्त्रस्य रक्षणम्॥
ब्रह्मस्य तु तपो वार्त तपो शूक्रस्य सेवनम्॥
कृपयाः सत्यतास्मानं: फलमूलणिलादाया:।
परन्त्रान्त प्रपद्यन्ति चैवोक्ष्य सत्यराचरम्॥
यहुस्तः यहरापं यहुर्गं यथा दुध्रकरम्।
सर्वं तु तपसा साधृ तपो हि दुरित्स्तकम्॥
वृद्धन्तिकरण्यानु भव्यान्ति च हितानि च।
निम्नं शास्त्रणवेशनं निगमाशेशव वैदिकानु॥
जातीनेवाप्रेव विष्ण मन्त्यस्तैतः सत्या।
ज्ञानस्य नित्येमां पदयन्तो ज्ञानचक्र्यो॥

Manu, xii. 104; xi. 234, 235, 238, 236; iv. 19, 24.

² न लोकमचारं वर्तेत व्यत्तिष्ठो: कर्षण।
अजिज्ञायासां छड्नां जीवित्वायमणजीविकाम॥

iv. 11.
charge on the resources of the State that the 

priest, the teacher, the scientist, the counsellor 
of the people, God's blessing incarnate amongst 

men, should not suffer lack of the nourishment 

needed by his body.

He is to obtain the food wherewith to 
quell his hunger from the King; or from his 
pupils, who are to beg for him as well as 

for themselves; or he may take it from the 
families for whom he performs sacrifices 

(yajña).¹

These are the sacrifices at which, in the olden days, 

when they were performed by duly qualified 
officiants, and the required purity of emotion 

and corresponding subtler matter were available, 

the Devas assumed visible shape, and took their 

share in the ceremonies, before the eyes of all, 

and there was open communion between them 

and the sons of Manu, as mentioned in the 

Bhagavat-Gītā:

Do ye give nourishment and means of 

manifestation to the Devas (with your pure 

emotions) that they in turn may give you 

richer life (and love). Thus helping each other, 

ye shall both attain the highest.²

¹ राजजो धनमानविच्छेदत संसीदन्तात्त: भृगु ।

वायुवालेवासिनोवारीपि न लभ्यत इति स्थितिः ॥

Manu, iv. 33.

²सङ्गमु भावयतानेन ते संगु भावयन्तु व: ।

परस्परं भावयतं: श्रेयं: परम्पराप्यथ ॥ iii. 11.
Such separation of the pursuit of knowledge from the pursuit of wealth is not only advantageous but indispensable, for the health of the individual as well as the social organism. So long as the stage of differentiation lasts, the same organ cannot healthily exercise two functions in equal degree. The whole-hearted pursuit of knowledge is not possible side by side with the successful pursuit of wealth; not even with the winning of a livelihood, if it should involve cares and worries. Nor is it compatible with luxurious living, even when the means therefore are available, as millions of dyspeptic brain-workers know to their cost, learning the lesson too late. All the vital forces (prānas) of a man barely suffice, as sacrificial offering, to satisfy the fire of physical and superphysical knowledge (the jñānāgni, the dārshanāgni), if it is to be kept alight on the altar of the nervous system; and if some are thrown into other fires of sense-delights (kāmāgni and kōśthāgni) then the altar itself is consumed. Asceticism is the indispensable condition of a fine and sound instrument of knowledge; an asceticism carefully calculated to preserve perfect health, not an exaggeration or caricature.

They who torment their bodies, in ways not permitted by the sciences, impelled by vanity and hypocrisy and the force of passions not conquered but only hidden—they but
foolishly attenuate and deprive of due nourishment the myriad beings, the hosts of minute lives, the living elements that make up the human body and through it gain their evolution. And they also starve the Higher Self seated in their bodies as in all beings.¹

Moreover, the voluntary poverty of the learned, while they were regarded as the highest class in the social system, served as a perpetual object-lesson for rich and poor alike. It prevented the rich from losing their souls in a mad scramble for wealth. It guarded the poor from the bitterness, hatred and envy which are such sad features in modern civilisation. The recompense for learning is not money, but honor. Cash is recompense for cash or physical labor; worldly power for effective protection in the possession and enjoyment of the things of the world; honor is the homage paid to loving wisdom. And it is the only recompense possible. Can the child, though it grow to be a conqueror of continents, pay off the father and the mother with bags of coin or landed estates? He who, by very birth-right, is the lord of all creation, he is to live by the voluntary offerings of others, or by

¹ अशास्त्रविविद्यं घोरं परंतं व तपो जना: ।
हुम्भात्संबंधूक्त: कामरागबलानिविता: ॥
कर्ष्यंत: शरीरस्यं भूतशान्मचेतस: ।
मां चेतान्त: शरीरस्यं तानिविध्याशुरनिध्यायान् ॥

Bhagavad-Gītā, xvii. 5, 6.
gleanings from the fields, and may not gather up for the morrow—lest the younger souls, the child-souls, suffer the pains of jealousy and distrust, for he is "the friend of all creatures".  

The very birth of each Brāhmaṇa is a new incarnating of Duty. He is born for the sake of Dharmā alone, not wealth and pleasure (Artha and Kāma). He alone is able to uphold the vast work of Brāhmaṇ. By birth

1Manu, iv. 4-12. The superphysical application of the principle may be noted. Theosophists will be aware of the statement made, with reference to the display of occult phenomena, that there is a law by which every such display on the side of the White Lodge is followed by an attempt at a similar display of force on the side of the Workers of Darkness. In terms of physics, this is the law of action and reaction. In terms of psychology, it is the law of the correspondence of emotions. See Chapter ix. of The Science of the Emotions. A show of superiority and power, sometimes even with sufficient and just cause, and much more so without, stimulates attempts at similar show on the part of others. Demonstrations of force, intended to overawe into peace, often only irritate into war. If the powers and authorities conferred by law on a public servant are exercised by him for vain show or for serving some self-interest, even the general public, and much more his personal enemies and the criminals, feel lack of restraint and inclination to break bounds. If the magistrate is severe to himself, the inner soul of the criminal bows to him in indefeasible respect. The dire self-repression of the White Lodge gives to it the right, the power, on all planes, to hold back the powers of darkness, the evil passions, the brood of selfishness, and the individual souls incarnating in them, from overwhelming the world. "As the elder behave so does the younger," by force of example.
is the Brähmana born the best and highest. He is the lord of all creatures—for their helping and for the guarding of the seed of Dharma. Because he is the eldest-born of the four brothers, because he is born from the head of the Creator, because he maintains undiminished the store of Brähman, therefore is the Brähmana the lord of all creation by right and by duty. All things belong to him. He eateth his own and none else's; he weareth his own; he giveth to others his own. If others eat and wear and possess, it is only because he permitteth them, of his compassionateness. Yet his best way of life is to live by the gleanings of cobs and grain, fallen in the fields after the harvesting; and to ever engage himself in the rites of sacrifice to the sacred fires for the superphysical well-being of the world. Never may he follow the ways of the world for the sake of livelihood, but ever should he follow the uncrooked and the uncruel, the pure and the artless, ways of living. Contentment in respect of worldly things is the Brähmana's way to the final goal; the opposite will only bring him misery. Never may he hanker after more when he has enough, nor gain even the enough by ways opposed to Dharma, even though in dire misfortune. Let him cast off the riches and possessions that hamper study. Study and teaching—the Brähmana has done all his duty when he has done these. Let him not attach his soul to the things of
sense, but withdraw his mind from them assiduously. The body of the Brāhmaṇa was not given to him to squander away and make unclean in the pursuit of petty sensuousness; it was given to him that he consume it with the fire of ṭapās, securing by that chemistry the good of others here, and bliss immortal for himself hereafter.

1 उत्साहितः विद्वान् मृत्युर्मृत्यर्मिन्मिन्म शादवति।
स हि धर्मार्थयुप्तो ब्राह्मणः कल्यनेऽ॥
ब्राह्मणो जायमानो हि पृथिव्यामाधि जायते।
ईशवः सर्वभूतानां धर्मकोशाय सुखेऽ॥
उत्तमोगोध्रार्कमेध्यार्कमेध्यार्कु ब्रह्मणेऽभागानु।
सर्वेदेयाय सर्वस्य धर्मेऽति ब्राह्मणः प्रसुः॥
सर्वं स्वं ब्राह्मणेऽध्येऽं यत्कथिताध्यायः॥
भृज्यानामेज्यते सर्वं व ब्राह्मणोऽहित॥
व्यथेव ब्राह्मणे संयते संव स्वं श्याति च।
आदिशस्यायं ब्राह्मणस्य भुजांते वित्तं जना॥
वर्त्तंश ब्रह्मणमेश्वरेः सम्बन्धितं परायणः।
इष्टः पार्वत्यानानीयः केतुला निर्विर्भेदशः॥
न लोकवनसं वर्तेव वृत्तिहितोऽ कथयं।
अजिज्ञासादां शूद्रां जीवेऽद ब्राह्मणीविविकाम।
संतोऽपरास्तेयला पुलस्य सत्यं भोजनः।
संतोषप्रावः हि सुखं दुःखसोऽविपर्ययः॥
नेत्रायानीम्यसंगेन न विस्तेन कर्मणं।
न विद्वान्यापर्येऽन्तु नार्थयमिपि यथसत:॥
सर्वं परियज्ञायमेव धार्मिकस्य विरोधितं।
यथा तथाध्यायकत्तु ता हेष्य कुलर्नवतः॥
इष्टिर्येऽन्तु सर्वं न प्रसज्ञेत कामम्।
अन्तिगासनं चेतेव च मनसा संतनिवर्त्ये।॥
ब्राह्मणायं तु स्वाधेष्य धर्मकामाय निष्ठवः।
तपसा श्रीपणायेव प्रेतान्ततुस्याय च॥

Manu, i. 98, 99, 93, 100, 101; iv. 10, 11. 12, 15, 16, 17.
It is not difficult to pay honor unto such a Brāhmaṇa! Yet more. While it is the duty of all others to render honor to him—otherwise their souls shall coarsen and contract with the ingratitude of debts unpaid—he himself is to avoid that honor, so far as may be without stunting the soul-growth of the others.

Let the Brāhmaṇa shrink from honor as from venom itself, and let him ever long for slight and insult, as he would for nectar. Happy sleeps the man that has been slighted, happy he roams about in the world; but the slightor perisheth.¹

Yet more. Not merely to repay past debt of gratitude, but to make further future flow of knowledge from custodian and trustee to the beneficiaries possible and easy, is it necessary to render honor to him. Honor is veritably the food of the mental body, of men and Gods alike. And, in the well-constituted and wisely governed mind, honor received becomes transformed into the compassion which overflows and is given as help and counsel and instruction.² If the child

¹ समानाद्र ब्राह्मणो नित्यमुद्रिजेत विषार्दित
अपमानस्य चाकांशेषस्मृतस्येव सर्वः
सुखं शेतेह द्यवं म् सुखं च प्रतिबुध्येत
सुखं चरति लोकेष्विमित्रवर्ममता विनन्दति

² Compare the ordinances of Ṣaṁhitās to the salutations and blessings with which studies should
cares not and turns its face away, the milk ceases to commence and end, and note their physical and super-

physical implications—ii. 72. Before beginning study the pupil should touch the feet of the pre-
ceptor, the right with the right and the left with the left, simultaneously. The psychological, and the most important, principle, underlying this rule of behavior, is, as said in the text, that it stimulates the com-
passion of the preceptor to give to the student all that he possibly can. The principle translates itself into terms of superphysics thus: According to the works on Vedānta and the minor Upanishads, which describe the nerves that work the various organs and the prāṇas that work the nerves, the hands have the 'passive' sense-quality of vāyū, viz., touch, and the active quality of agni, viz., ability to make visible signs, and to grasp, 'apprehend,' seize for one's own sake, use up, consume. The feet, on the other hand, have the active quality of vāyū, going, moving about, enveloping and encompassing all, and the passive sense-quality of agni, leading to new 'sights' and scenes, to new knowledge. (On this last point, as on all points concerned with practical Occult-
ism, which confers superphysical powers, there is some mystery observed in the extant scriptures and the statements are not plain.) Finally agni corre-
sponds to manas and vāyū to buddhi; and the sub-divisions of, the former on any plane match with corresponding sub-divisions of the latter on the same plane; and right and left hands and feet re-
present opposite magnetic poles. The contact then of the different aspects of manas and buddhi, agni and vāyū, and positive and negative poles, has a superphysical effect also on the vehicles of teacher and taught, and makes the teaching and studying more powerful and effective.

This may serve as an illustration of the interwork-
ing of the physical and the superphysical, throughout the observances of the Ancient Religion'. Others
to flow from the mother's breast. And the Brahma is enjoined:

Not to speak until asked, nor if he is asked improperly; though all-knowing he should behave as if he knew naught.¹

But after having made this rule, the elders were not satisfied with it. The tenderness of the older is stronger than the lack of respect of the younger. Love is stronger than death, compassion than egoism. So they added:

The Teachers, ever rathful to the helpless and the young ones, may tell, even unasked, to the pupils and the sons dependent upon them.²

The pupils who are away from their own mothers and fathers come first in the right to fostering care and instruction; the sons come afterwards—to Manu's Brahma. Drona thought far more of Arjuna his pupil, than of Ashvatthama his son.

may be worked out by the diligent student. One is given at Pt. III, ch. viii, p. 356 of The Advanced Text-Book of Sanatana Dharma.

¹नापृष्ट: कस्यचिद् श्रुयात् चान्यायिन गुरुछतः ।
जानत्रापि हि मेधावी जडवकोक आचरेत् ॥

ii. 110.

²अनुच्चरतानां विद्यायां पुत्राणां च ब्रजोत्तम ।
अनापृष्टमपि ब्रूयुरूर्तो दीनवसस्ता: ॥

Viṣṇu Bhāgavata, III. viii. 36.
Hinduism has sometimes been summed up as the worship of the cow and the Brāhmaṇa. It could not be better described in brief. For the true Brāhmaṇa is the embodiment of wisdom, and the cow is mother-love incarnate—mother-love, that divine instinct before which even wisdom stands reverent and adoring, which is the supreme product of the highest effort of Prakṛti, which is Her perfect and unceasing redemption of Her Primal Error of Avidyā, whereby the mad turmoil of the infinite worlds was created and is maintained; mother-love, whose overflow takes visible shape as milk, the vital fluid that helps the helpless, nourishes and gives life renewed to the infant, the feeble, the sick, the aged, when nothing else avails.

Shall not the cows be loved as mothers—the cows whose milk was greedily sucked by the divine babe of Devakī, as it flowed forth from their udders at sight of Him, in tenderness greater than for their own young even?¹

He who giveth up his body and his life, in defence, from danger, of the Brāhmaṇa and the cow and the woman and the child—he, though he be a Shūdra, or even a sinner and criminal, shall attain forthwith

¹ पर्यासि यासामपिबत्सुचल्लिमस्तुत्तत्तान्यलम्।
भगवान् देवकीपुत्रं किंतु गावी न मातरं॥
Vīśṇu Bhāgavaṭa, X. (i.) vi. 38
to the perfection of soul that even Brāhmaṇas
attain only by long practices of yoga.¹

For the sake of Nauḍinī, his “joyous mother-
cow,” when she was threatened by the Kṣaṭ-
ṭriya Vishvāmiṭṭra, the forgiving Brāhmaṇa Vasīś-
tha brought even the Sacred Rod of Power (the
Brāhma-ḍanda) into action, the Rod of Power
whose movements shake the earth to its founda-
tions, tear mountains from their roots and fling
them into the air and unseat oceans from their
depths and hurl them on the continents, causing
cataclysms that bring about the death of old and
the birth of new races.

Where such mother-love and holy wisdom
are honored, in that land shall nothing else
be lacking.²

Where the Spirit is just and right and loving,
all things else, of matter, are added of them-
selves.

With such a scheme of a Brāhmaṇa-caste, the
problems of education solve themselves. Each
Brāhmaṇa-home becomes a residential school or
college; there is no over-centralisation, nor com-
plete isolation of the student from the world; also,

¹ ब्राह्मणार्थे गवार्थे वा वेत्त्यागोऽध्वस्तः।
श्रीवाण्मयुपपत्ति च ब्राह्मणां सिद्धिकारणम्।

² गवस्तु मातृवासस्तत्यं ब्राह्मणो ज्ञानसंचयः।
पलिण यव न श्रीवत्र सम्ब्रह्मस्त्र न क्षयः।

Manu, x. 62.
while the home-feeling is maintained, instruction is not hampered. There are no inflexible curricula on the one hand, nor an unmanageable plethora of options on the other. Individual attention and adaptation are assured by the number of Brāhmaṇa-homes. Counsellor in all the deeper needs of life and householder are always available to each other as mutual support. Also, expert adviser and tradesman are everywhere, all over the land, within easy reach of one another. For the Brāhmaṇa is enjoined to know all arts and crafts also, and to fit himself to give instruction to artisans and hand-workers too in the secrets of their work, whenever required to do so—though he must not himself practise the crafts, for his own livelihood, lest wisdom be tempted and tainted with self-seeking.

Let the Brāhmaṇa know the ways of livelihood of all, and instruct them therein. Let him, for his own living, follow the way prescribed for him.¹

His living comes in the respectful offerings of food and clothing from the householders whom and whose children he teaches. There is no perennial difficulty about the increasing and excessive cost of education. There is not much mechanical development, or corresponding instruction, it is true, except perhaps in or near the capital towns,

¹ सर्वेऽपाः ब्राह्मणाः विद्याद्र वृत्त्यपायायान्याबिधि। प्रभृत्यास्तिरेन्यथा स्वयं चैव तथा भवेत्।

Manu, x. 2
where the guardians of the people have to maintain means of offence and defence. But the doubtful advantages of huge machinery are not missed, and are amply compensated for by the greater development and instruction in superphysical science. And enveloping all, is the atmosphere of mutual love and trust and reverence and patriarchal affection, between teachers, parents, children, and even the birds of the air and the beasts of the fields and the jungles, and even the plants, for the Brāhmaṇa is “the friend of all creatures”.

And not only are the young ones taught, but the grown-up men and women of all castes and classes have the advantage of lectures and readings and expositions from the Purāṇas and other Scriptures and histories, on holidays. And indeed half the days of the year are holy days, each having a special value and significance, as commemorative of great happenings, or devoted to work having a definite superphysical or physical good result. And souls are loving, and life is easy, and more joy is taken in communion with the beauties and romantic aspects of Nature, with her spirits and her Devas, than in the counting of cash and the tasting of power. Minds, delicately responsive, see in the common-place things of daily life the manifestations of high powers and principles. Books become tissues in the sacred and beautiful body of ever-virgin Sarasvatī, the Goddess of the
brāhmaṃchāri, not to be written or touched lightly with impure and frivolous intent by any and every passer-by. Every weapon becomes part of the Rod of Power and Justice entrusted by the Lord of All to Yamarāja, the God of Death and of Dharma, the King of Kings, and therefore may not be lifted in vain, for mere display and aggression. Every coin becomes an embodiment of Lakṣhmī, the Goddess of all glory and splendor and riches, so that wealth is reverenced as a mother giving nourishment, and not treated as a prostitute to dally and sin with. The very ink represents Kālī, and the white page Gaurī, not to be misused lest she be displeased and slay the offender with sterility and ruin.

Under such conditions, the beauty of the ancient life might reblossom in the modern world. So would even the familiar things of the physical be irradiated with the superphysical and transfigured by it into things of joy and beauty. So would benignity and cheerfulness, sweet affection and brotherliness, reign in all the kingdoms of nature, displacing and banishing all jar and discord and struggle. So would the simplest life become a poem and a continual feast of fine feeling. So would hurry and bustle yield to serenity and quiet order, and coarseness and vulgarity to refinement and courteous ways. If there must be hasting anywhere, it would be in the performance of Dharma,
not in the clutching hold of bags of money, nor even in the reading through of a whole library of books.

The wise man thinks of gathering wealth and learning as if he were immortal and had all eternity before him to do it in. But to the deeds and needs of Dharma and of duty he attends as if Death had him in its grasp already.¹

Thus great would be the results to society of the reappearance of a true Brāhmaṇa-caste.

The Kṣatṛṭriya as Soldier and Administrator

As the Brāhmaṇa is the custodian of the national stores of knowledge, so is the Kṣatṛṭriya the custodian of the national powers of external defence and internal order.

The very meaning of the proud, high-fronted word is, as the world well knows, "he who guards the weak from injury by the strong" (—the perfect definition of chivalry). How shall he be King who behaveth otherwise? What shall the man do with his life if it be blasted by ill-fame and the unanswered cry for help of the suffering.²

¹ अज्ञातसन्तवान विद्यान्यथा च चिन्तनेन्।
गृहीत इव केषोऽप्रल्य धर्मायाचेति॥

² क्षत्रियकल्याणवत इत्युद्धर्षः क्षत्रस्य शाशरेण सुभूतिः।
राज्येन किं तद्विपरीत्वा राज्यापैकाशस्मातिवालय॥

Kālidāsa, Raghuvamsha, ii. 53.
He is the King, the ruler, the warrior. But in his case also, as in that of the Brāhmaṇa, to prevent jealousy and bitterness in the minds of others and arrogance in his own, power is yoked with duty, privilege with responsibility. The King must bow his head before the wisdom and the saintliness of the poor Brāhmaṇa, and must also hold his very life as subservient to the protection of the meanest of his subjects from all wrong-doers.

The whole duty of the Kṣaṭṭriya, in brief, is the protection of the people, charity, the sacrifices whereby communion with the Devas and purification of his nature is achieved, and study and non-addiction to sense-pleasures.¹

Loyalty to the King is the duty of the people; love and protection of the people is the duty of the King. The one is the indispensable price of the other. As the price of loyalty is patriarchal benevolence, so is the cost of arrogant carelessness in the ruler, rebellion in the ruled. So, on the other hand, the price of protection is allegiance, and repression the cost of rebelliousness. Delicate must be the adjustment of the Spirit on all sides, if the life of the matter-side is to be happy. Yet men neglect the Spirit and look only to its sheathing, neglect to water the root and diligently brush the leaves.

¹ प्रजानां रक्षणं वृन्दानित्याध्यवस्थनमेव च।
विपवेष्वर्णसन्मिधं क्षत्रियस्य समासतः॥

Manu, i. 89.
By his fostering care and nurture and protection of them, and by the providing of education and livelihood, the King is the real father of his subjects; the others are but the means of their birth into this world. The Great King of all created the King to be the protector of the people. He who hateth him blindly shall go unto destruction without fail.\(^1\)

Even to-day, in India, in the parts where the 'modern' spirit does not prevail, the people regard and address the ruler as 'father-mother' and each other as 'brother' in almost all the vernaculars. But to the modern spirit of egoism, this is only 'ludicrous' or 'hypocritical,' and ruler and ruled are both diligently throwing away their high opportunity.

Manu repeats over and over again that the King shall not live for himself, shall not permit himself to love the flavor of power, shall hold the sceptre of justice and might as a trust, to be wielded only for the good of others, with purity of mind and body, and in awe and reverence of the Great King from whom it is derived.

\(^1\) प्रजानां विनयाधानादःक्रणाःक्रणाःपि।
स पिता पितरस्तः सः कैवल्य जनमहेतः।
कालिदास, राघुवर्म्श, इ.

रक्षार्यमेव सर्वेऽक्ष्यम् राजानमस्तु जयः।
तं यत्र द्वेषि संमोहान् स विनध्वयसंहायम्।

Manu, vii. 3, 4.
Says the Law-giver:

Let the ruler ever strive to conquer his senses, day and night. He who has conquered his senses, he alone can conquer the minds and the hearts of his people. The pure, the true, the wise, the learned in the sciences, the well-supported—such only can wield the rod of power safely. The avaricious, the self-seeking, the foolish who have not achieved discernment, who are sunk in sensuousness, who have not the ability to make and hold loyal friends—such cannot wield the rod of power. The rod of power is a flaming fire and may not be safely held or even touched by the hand that is not vitalised and protected by the Knowledge of the Self; moved aside by the hand of foolishness from the straight course of duty, it recoils on the ruler himself and slayeth him and his kin also. As the breath of the bellows, working in the hands of the metal-worker on the fire, reduces even iron to ashes, even so the sighs and the sobs of the suffering victims of power, working on the righteous wrath of the Gods, reduce the oppressor and his bands to ashes.  

1) इन्द्रियाणां जये योगं समातिलिङ्गमित्रानन्द्यामः ।
जितेन्द्रियो हि शक्ति वशे स्थायिं विभुतिं प्रजा: ॥
झूठिना सत्यसंधेयं यथाशाश्रासः सरिणा ।
प्रणेतु शक्त्यं हृंडः सुसहवेन भीमता ॥
Such is Manu’s ideal of the relations between prince and people. He gives many instructions as to the details of administration: the departments of work into which national affairs should be divided; the appointment of ministers; the constitution and procedure of judicial courts; the classes of civil and criminal cases they should deal with; the management by the State of the properties of widowed women and orphaned children, and other such helpless persons fit to be wards of the State; the provision of healthy recreation for the people; the inspection of work by means of periodical tours; the adjustment of foreign relations by means of the four forms of diplomacy: (i) formation of offensive and defensive alliances and conciliation and friendliness on equal terms, (ii) payment of subsidies or tributes, (iii) ‘divide and rule,’ and (iv) war as the last resource. And so forth. But it is the Spirit of righteousness and benevolence that is laid most stress on,

1 Details on all these and many other points are to be found in the Shānti and Anushāsana Parvas of the Mahābhārata, which are the real commentary on Manu; and in such works as Shukra-nīti, Kāmaṇḍakiya-nīti, Chāṇakya-nīti, Kautilya-nīti, etc.
throughout. If the spirit of the ministers of law, of all bearers of office, high and low, be right, the details are of small account. But if the spirit be wrong, then the thicker the statute-book, the worse the government. It was made the duty of the Brāhmaṇa to see that the King maintained the right spirit; of the King, to see that all his subordinates, the public servants, lived in it. This law of all laws, the foundation of the whole structure of the State, is the burden of that primal manual of law and government, the Manu-Samhitā. Modern governments would hesitate to put such 'baby-food' in their law-books, yet it is this very 'baby-food,' this 'milk of human kindness,' which is the secret of individual and national health. Good character and good manners are the foundation of good administration; a just control of the senses—necessary to the maintenance of a due proportion between land and population—is the only way to avoid individual and national disease and struggle. These elementary maxims can never be brought home too often to all persons engaged with the affairs of men—though perhaps no modern ruler would think without a blush of proclaiming them as edicts, as was done even to the time of the Emperor Ashoka.¹ Verily,

¹And has been done in recent times by the Mikādo of Japan—to whom be all honor—with results in fiery patriotism, which all the world knows well.
all Kings and all priests, Brahma and Kṣhaṭtra, 'knowledge and power' ('śaśṭra and śaśṭra'), in every nation, should teach and preach and publish assiduously to their peoples, as Manu, the great Prototype of all Patriarchs, does to all his progeny, the elementary principles of the Science of the Self (Adhyātma-vidyā) and ethics and self-restraint, as the most important part of their codes and statutes and scriptures. It seems to be assumed, in most countries to-day, that such 'baby-food' is given and taken sufficiently in the schools. But this is unfortunately not a fact. The schools and colleges eschew all moral and religious teaching. The bulk of the populace receives no education at all, though it needs the support of such more than the others, in its incessant struggle with poverty. The lower grades of the public service, drawn largely from the uneducated and illiterate classes, are also without such instruction, though they want it greatly in order to save themselves from perversion and misuse of power, and from overbearing arrogance and lack of patience and forgiveness.

This virtue of patience and judicious forgivingness is sorely needed by persons in places of power. It is only another aspect of patriarchal benevolence. Manu says:

The even random and harsh words of the young, the aged, the sick and the feeble, should
be freely forgiven by the person in authority, as also the words of anger and pain of those who, having suffered hurt from others, make complaint against the ruler also for failure to protect. He who endureth patiently the bitter words of the afflicted he rejoiceth in heaven. He who forgiveth not, out of a hardened arrogance and sense of power, he descendeth into the regions of punishment.¹

The Kṣatṛtiyas were maintained by a tax which was a definite proportion of the income of the industrial class. It varied from one-fourth in times of difficulty to one-tenth in times of ease. The average recommended was one-sixth.² All public servants and public institutions were maintained out of this, especially the great temples, to which were attached the counterparts of what we name to-day schools and colleges, hospitals, museums, parks, gardens, and theatres and places of dance and song, and of other amusement and recreation. Such institutions were placed in the shadow of the

1. क्षत्रियोऽनुिय नित्यं क्षिपतं कार्यिनं नृणामृि।
बालवृद्धावसानं च कुर्वत्क हिताभिि।

2. क्षिपतं मर्ययत्याचंस्तेन स्त्रेण महीकते।
यस्माद्यद्वायस्त्रि श्रमं तने तेन गच्छति।

Manu, viii. 312, 313.

² The King received one-sixth of the merit and the demerit earned by his good and evil subjects, especially Brāhmaṇas, also; see Manu, viii. 304, 305; and xi. 23.
temple, on the general principle which pervades all the ancient culture, of subordinating and refining the physical to and by the superphysical, and not allowing the latter to be coarsened and degraded by and into the former. Some faint, often degenerate and perverted, copy of what we can imagine the original to have been, may yet be seen in Southern India. Out of this tax were also maintained any Brāhmaṇas and ascetics who were not supported by private gifts and presents. This proportion of one-sixth of the tax to the national earnings seems to indicate the right proportion of non-producers to producers.

The problems of administration and of national defence were thus solved by the Kṣaṭṭriyas. Only a small proportion of these joined a standing army, the bulk being engaged in the various departments of public service. But all were trained in arms, and ready to take to them when necessary. And all were animated by the spirit of protectiveness, of which holds true the saying that "greater love hath no man than this that he lay down his life for his friend". All knew that the reward of the Kṣaṭṭriya was every whit as great as that of the Brāhmaṇa:

\[1\text{That huge standing armies are not necessary for protection, but the determined spirit of liberty, inspiring all the members of even a small community, is proved by the Swiss people to-day.}\]
Two souls, O King, pierce through the photosphere, the ring-pass-not, of the Sun, and win the mokṣha that is hidden in Its heart: the yogī soaring on the wings of yoga, and the hero flinging away his body in the face of an unrighteous enemy and dying in a just cause.¹

When this spirit failed, and lust and anger increased, when arrogance and luxurious indolence appeared, then the horrors of militarism came upon the fair lands of Mann, the earth groaned and relief came in great wars. Again shall similar causes breed similar results, till the race as a whole learns to respect and observe in practice the 'platitudes' and 'truisms' of elementary morality, and to subordinate the physical to the super-physical.

Statesmen, philanthropists, preachers, and piously-minded men and women, lovers of their kind, must ever hope and strive that the happy change may come about without pain. But the old books prophesy otherwise, and the logic of psycho-physics seems to point in the same direction. The Kalki Avaṭāra of the future—many, many thousands of years hence—is said to be an Avaṭāra of great destruction ere re-construction. And psycho-physics seems to say that egoism,

¹ स्नातिनि पुरुषो राजन सवृष्टमेधकमहिनी।
योगी योगसमास्तः श्रुत्वा तत्त्वं हन।
the principle of separative, exclusive, combative existence, can end only in combat. That which slays others must itself be slain. Even as because of unclean ways of living, the majority of individuals die untimely and too early deaths from accidents and diseases, even so must the majority of nations that follow unclean and unpeaceful ways of thought perish by the violent ways of war and degeneration into savagery. The bulk of egoistic selves must continue to destroy each other's bodies by the slower processes of industrial competition or the quicker ones of war, over and over again, until they realise that this struggle cannot bring them what they seek. Only when and as they realise this intensely, when they become really surfeited and deadly tired (vairāgya) at the soul with the present conditions, will they become ready to turn towards (abhyaśa) and be born into the nucleus of the next Race, and then expand that nucleus into the full Race. Even so, the individual who realises fully the painful consequences of the ways of vice and sin takes to the clean and temperate life and attains the more permanent if quieter joys of longevity. In the earlier days, the needed changes of caste, of law, of manners and customs, required by the gradual change of the psycho-physical constitution of individual and tribe and sub-race might have been made peacefully and cheerfully, by acts of
special or general legislation, of divine Kings and Seers, when there was love and trust between them and the people. But whenever there was not such faith and affection, in the distant or in the recent past, or is not, as at the present day, such changes are brought about only by struggles and revolutions.¹

In connexion with the duties of the ruler, we may consider Manu's ideals as to the best form of Government. He evidently did not approve of an autocratic despotism, however benevolent, nor, on the other hand, of mass-representation and democracy and anything that savored of mob-rule.

The Kṣaṭṭriya King is not an autocrat at all, but only the executive arm of the wisdom-stored head of the community, the Brāhmaṇa priest, educationist, scientist, philosopher, legislator. Where

¹The wars of the Bhārgava Brāhmaṇas and the Kṣaṭṭriyas; of Vasiñṭha and Vishvāmittra, in which the former called in, into India, the aid as allies of Pahlavas, Shakas, Yavanas, etc., from outside; of the Kṣaṭṭriyas against the other three castes jointly, etc., etc., are illustrations of the distant past. The recent past of the mediæval ages, and the present, requires no illustration. The only great historical change made without bloodshed, in the present, is the separation of Norway and Sweden; but solitary instance as it is, it is a fact of great good augury. In the very distant past, the Mahābhārata says that the institution of marriage, and, again, of shrāḍḍha, was effected by an act of legislation of the Rṣhis.
the law and the duty are unmistakably laid down in the Scriptures (ānāyā), the ruler must follow them, without power of making changes:

But where the Scripture is not explicit, or new legislation is necessary, then what the well-instructed and perfected Brāhmaṇas declare to be the law, that shall be the law. They are the well-instructed who have, with diligent observance of the ways of the virtuous, acquired the sum-total of knowledge embodied in the Veṣās, including their subsidiary sciences, and thus have the power to demonstrate and make visible the physical and superphysical truths of revelation. That which an assembly of ten¹ such, or even of three at least, may decide to be law, that shall be taken for law. The assembly of ten shall consist of one who knows all the three Veṣās in their completeness; one who has specialised as an expert in following out arguments and consequences and the distant effects of causes; one who has specialised in the rules of interpretation and of making inferences regarding the texts; one who is more particularly versed in the science of

¹In later Smṛtis, the number is raised to twelve, fifteen, twenty-one and so forth; and the idea of representation is more prominent: there will be so many of each caste, and of each āśrama. In the assembly of twenty-one, there is to be one Shūdra.
words and their meanings in different references and connexions; one who is the administrator of the law, the King and Chief Judge; one senior student Brahmachārī; one respected householder; one honored forest-dweller. The minimum assembly of three shall consist of three specialists in the three Vedas, respectively (for these include all knowledge). Verily, that is good law which even one twice-born, regenerate, person, possessing knowledge of the whole of the Veda, may declare to be the law, not that which may be proclaimed by ten thousand of the ignorant. They who have not observed the vows of self-denial, they who have not received the Mystic Words (māntrās) that sanctify and confer power, they that belong to their caste only in name—such shall not constitute an assembly for legislation even if they should gather in thousands. Such foolish persons, unknowing of dharma, living in the darkness of the selfish mind unillumined by the light of Self-knowledge—whatever they declare to be dharma, impelled by selfishness, that can be but sin and evil which will recoil on them a hundredfold, (for the consequences of selfish and sinful measures can only be widespread misery).

1 अनाध्यात्मिकना धर्मन् तथायो श्रवणिः स धर्मेऽहास्तिकः
Legislation by the wise, the righteous, the mature in years and in experience, who, by their *self-denial* and knowledge, are worthy of all trust, and whom the people more than trust, whom they revere; who, themselves unwilling to take up the responsibility, are requested by the King and prayed by the people to legislate for them—such is ideal legislation, not legislation by those who diligently exhibit themselves and their qualifications to an ill-instructed public, in many-worded speeches, in order to prove their fitness to receive the votes of electors, often drunken. If

![Manuscript text]

*Manu, xii. 108—115.*

1 But, of course, as the people so their legislators. The standpoint and the ways of life must be changed for all the classes of the nation before any *particular* change in elective methods could be made successfully.
the legislators are truly wise, numbers do not count; for truth is one, whether told by a few, holding amongst themselves all the needed knowledge, or by a thousand who do not add any more to the data. Only error with its myriad forms needs a myriad undisciplined and selfish hearts for its utterance.

The underlying principle of modern systems of representative Government is the safe-guarding of the interests of each constituency; and this implies that each representative is struggling with the rest that he may profit at their expense. It is the same principle of struggle and competition, imposing itself on the elders of the nations, who can behave no better and no more wisely than the quarrelling youngers. It is not the common well-being of the whole that is thought for and worked for, with patriarchal love and anxious care and mature experience, in the senate-halls of the world's 'civilised' races, to-day; it is the separative well-being of each, assumed to be necessarily in conflict with that of all others, that is fought for and defended by each and is attacked by all others, with sarcasm and irony, and gibe and jeer and derision, and retort and rejoinder, and smart self-display, and imputation of motive and downright invective, and even physical assault. What wonder, when such is the spirit of their elders, that no substantial progress
is made in the well-being of the nations, and the solutions of their many difficulties remain as far off as ever? Verily, it is not the interested member, with only one interest at heart, fighting against all other interests, but the disinterested patriarch having all interests equally at heart, who may discover the right course of action which will bring profit to the whole nation, a profit evenly, justly, righteously distributed to all its parts.

This lack of the sense of proportion of any given question to all the others that affect the welfare of the community simultaneously is the source of constant frustration of legislative hopes and wishes and acts at the present day. Perhaps, in the purposes of Providence, it is the congenital corrective of the disadvantages of excessive expertism.

Immensely more complex than at first appears is the interdependence of business, and far closer than we at once see has become the integration of them. An involved plexus having contres everywhere and sending threads everywhere, so brings into relation all activities, that any considerable change in one sends reverberating changes among all the rest.¹

But the majority of 'expert' legislators to-day seem oblivious of this interdependence and the single ideas which possess them take no account of the Ends of Life as a whole in the light of the

Science of the Self. The stock of such ideas too is very limited, besides. The blue-books on any given question, say of Excise or Octroi or Irrigation, will be found to mention all the main alternative measures, and new legislation consists mostly in getting tired of one and taking up another of these same, for a change.

It is not such rapid and random legislation by casual legislators that will ameliorate the condition of mankind. The deeper thinkers of even the modern West have recognised that legislators ought to be a class apart, who should be in touch with the avocations of the others only so far as is needed to give them a living knowledge of their needs, and, for the rest, should devote themselves to study of the questions to be dealt with. Hence Manu's ordinance that the knowers of the Three Vedas should legislate; and we remember that thirty-six years in the home of the teacher is the condition of that knowledge.

Yet here too we see, as in other matters, that Manu's dicta are followed perforce by His children, even when they imagine that they have superseded wholly and improved immensely upon the ancient ways with entirely original new ones, of representation and self-government, and so forth. In the crowded halls of Parliaments, wherein hundreds gather, only a few discuss—the same names re-appearing constantly in the reporting journals—and
the silent hundreds troop merely through the division-lobbies. The only result of the effort to substitute new ways for old, in the fond and futile craze for the feel of originality and therefore superiority, is that even the forced observance of the old ways under new names, fails to bring the hoped-for results—because of the change of the Spirit, from humanism to egoism.

If we may take faith in Manu, the Father of our Race, then representative governments and self-governments of the existing kinds are better only than malevolent despotism. They are not better than government by the wise. They are true government only when the higher self rules the lower, when the older self-less self represents and cares for the younger. But that is government by the few wise. In the early days, it prevailed; but it approximated to a benevolent despotism. The few wise ruled; the many ignorant obeyed. Then it was compassion to order, and gratitude to obey. It will probably return, in the future. But as the many will be far more evolved, the response, while equally immediate, will be fully intelligent, fully cognisant of the valid reasons for each order given by the few. And the government will thus approximate more to representative self-government. None can uphold self-government, in its uttermost form and on all scales, in language more unconditional than the Manu's:
All control by another, all dependence on another, is misery; all control by self, all self-dependence—this, this is happiness. Such is, in brief, the very character and mark and essence of misery and of happiness, respectively. But His 'self' is the higher self of noble thoughts, his 'other' is the body, the lower self of selfish and ignoble passions. And as there is a higher and a lower self in an individual, so is there also, in a nation, a wise and harmonious (sātāvika) minority and a turbulent and stupid (rājasa and tāmasa) majority. When the higher self governs, there is happiness. When the lower self reigns, there are endless troubles and disasters. In the infancy of the race there is the patriarchal rule, benevolent and firm; in youth, with the growth of egoism, the higher (represented by the innocence of the child and the wisdom of the grandfather) wanes, and the lower (represented by the passing away of the older generation and the removal of control from over the egoistic turbulence of the youth) waxes; and there is struggle. If the lower triumphs, disease and savagery supervene. If the higher, then peace and saintliness and a new civilisation.

Manu's ideal, thus, is self-government of the highest and deepest kind, government of the

1 सर्व पर्वतां हः सर्वमात्मवशं वृहम्।
एतद्वियात्मसिन लक्षणं वृहद्:खयोः।

Manu, iv. 160.
limbs by the head, a true and efficient co-operation between the organs of the same body, each discharging its appropriate function for the benefit of all. In this we may also note the difference in spirit between the co-operation which is the ideal of the Mann of the fifth Race, and the co-operation which will be the ideal of the Manu of the sixth Race. The co-operation of the former is the co-operation between differentiated, heterogeneous, parts and functions. That of the latter will be the co-operation between similiar, homogeneous parts and functions. That excess of competition and egoism have grown out of the working of the ideal of the Racial Vaivasvata-Manu, is only in the same way that non-assimilable and poisonous refuse is produced at the same time with healthy juices out of food, that poisonous toxins are formed in the body by the otherwise normal functionings of cells and tissues. Our fifth Race Manu's ideal, of co-operation amongst the differentiated, launched forth at the very beginning of the Āryan Race, to serve as archetypal plan for the whole Race, will probably be fully realised only in the old age and the seventh sub-race of this fifth Race, while its child, born now to it in its prime, will be growing up side by side with it, as the young sixth Root-Race.¹

¹ Apparently the type of the first sub-race of the fifth Root-Race is living on, in India, indefinitely through ups and downs, for this very reason, *viz.*,
While dealing with the functions of the Kṣaṭ-ṭriya, we may touch upon Manu’s scheme of punishments, with regard to which much hasty judgment has been passed against Him. A few considerations may go some way towards making it appear possible that His scheme is not so very bad as is often supposed by the ‘civilised’ critic (who has perhaps never read Him in entirety), as compared with the schemes invented later by His progeny. The eighth chapter of the Samhitā deals with punishments. There are almost as many verses in it of warning to the King, the judge, the magistrate, against injustice, as to the subject against crime.

that it may reblossom on a higher level as the seventh sub-race. The general principle also is that the more primary forms of life are more persistent than the later, have more vitality and lasting power, if less definiteness. It is also to be noted that the second, third, fourth and fifth sub-races, issuing out of the first, have all come back and deposited their types in the first, as the sixth also will presumably, to help, it would seem, in the fuller blossoming of the ruling idea of the whole Root-Race in its final manifestation in the seventh sub-race. The principles of all the main types of religion corresponding with the main types of sub-races (and planes and sub-planes of matter) are to be found in the all-comprehensive Dharma of Manu, belonging to the first and the seventh sub-race, viz., Dharma-worship, Buddha’s wisdom-worship, Chaldean star-worship, Egyptian animal-and-passion-worship, Zoroastrian fire-and-purity-worship, Christian and Musalmān God-and-devotion-worship, and finally all-comprehensive Dharma again as ceremonial magic-and-scientific-religion. To each of this corresponds a degenerate and evil form.
It cannot be said off-hand that modern codes of criminal procedure would not be improved by the inclusion therein of similar solemn adjurations to the officials engaged in the work of justice. In place of the high spirit of earnest endeavor to purify, what one sees but too often to-day, in even the highest courts, is the spirit of callousness, of flippancy, of cutting jokes during the trial of murder-cases, of 'smartness' and 'fencing' between advocate and witness. This is inevitable with overgrowth of litigation; and that overgrowth is, in turn, the equally inevitable consequence of the overgrowth of egoism, restrained just enough to be kept back from physical wars and battles. On this point Manu lays down the principle which is recognised by all true statesmen, though not always observed in practice by administrators:

The King and the King's servants shall not do any thing that might incite to and promote litigation, though neither must they suppress any suit that is brought to them by parties.¹

The principles that should guide the judge and govern the nature and the amount of the punishment are laid down thus:

The King who punisheth those that deserve not punishment, and punisheth not those that

¹ नात्यांस्विन्यम् कार्यं राजाः नाप्यथ्य पूरुप:।
न च प्राप्तिमयेन प्रतिवर्यं कर्तव्यचन ॥

viii. 43.
deserve it—he gathereth infamy here, and descendeth into hells hereafter. The first degree of punishment is warning, by word of mouth; the second is public censure and degradation in status; the third is fine and forfeiture, in addition to these; and the last is corporal punishment (ranging from whipping to death and including imprisonment, infliction of wounds, branding and mutilation).¹

Where a common man guilty of a crime would be fined a trifle, a ruler, a person in a position of power and authority, should be awarded a thousand times more heavy sentence. The punishment of the Vaishya should be twice as heavy as that of the Shūdra; of the Kṣhaṭṭriya, twice as heavy again; of the Brāhmaṇa, twice that of the Kṣhaṭṭriya, or even four times as heavy—for he knoweth the far-reaching consequences of sin and merit. The King should restore to all four castes the property stolen from them by thieves; if he fails to do so, the sin of the thief passes to the King. By confession, by repentance, by self-imposed penances, by study, and by gifts of charity, the sinner and the criminal washes away his crime. The man who is held to punishment by the King, becomes verily cleansed from all stain of his offence, is restored to

¹ Vide the commentaries on Manu.
his original status, and goes to heaven like
the doers of good deeds."¹

Bhishma explains, in detail, in the Mahābhārata, that unclaimed property reclaimed from thieves and robbers should be applied to public and charitable purposes and not appropriated by the King for personal enjoyment; and that unjust loss to the tax-paying and law-abiding subject, by the crime of others whom the King has failed to restrain, should be made good to the subject or his heirs, by the King, out of his treasury, if the property cannot be recovered from the thieves. Warnings to first offenders, especially the juveniles—this is only a recent discovery of modern civilisation,

¹ अर्जुन राजा राजां महाभारत राजा अर्जुनाच्या प्रथम वाग्में एवं कुर्याधिक्षेण तस्मान।
वृद्धियों धनं तु वधसंहतः परम।
कार्यां भवेंर्ववो यवानां: प्राकृतो जन:।
तव राजा भवेंर्ववः सहस्यमिति धारणा।
अन्नाकां तु य द्रुस्य लिये भविः किल्लिप्रमुः।
श्रीशीव तु वैद्यक्य द्वाराचार्यस्य सः।
बालक्षण्य चतुःपाठि: पूर्ण वाचि शतं भवेनु।
श्रीमुनिक्षया चतुःप्रतिष्ठाप्युपयुषिधि सः।
सत्वयं सर्वरूपाभ्यो राजा चार्इणां धनम्।
राजा तदुपयुजानान्धर्श्यमाति किल्लिप्रमुः।
ख्यापनेनातुतपेन तपसाध्यनेन च।
पापमुक्षेत पापानस्तथा शानेन चार्इणि।
राजरूपस्यमुदग्नास्तु कृत्या पापानि मानवा:।
निर्मलः स्वर्गमार्यांति सत्त: सुकृतिनिः यथा।

though it has been there in the pages of Manu for thousands of years (or at least hundreds, even by the computation of the modern critical Oriental scholar). The principle, that the higher-placed in the social scale shall be the more responsible, for purposes of punishment, remains yet to be stated in express words in modern law. That the sovereign should compensate the victim of crime amongst his subjects is not even dreamed of. And the ex-convict is not given back his status by modern society as was done by Manu's community. All this is overlooked by the modern student; and he fastens only on the dozen verses in which Manu makes the Shūdra, and to a lesser extent, Vaiśhyas and Kṣaṭṭriyas, liable to 'barbarous' forms of corporal punishment. With regard to these, the following points should be taken into account:

In the first place, it is possible that these verses, not many more than a dozen in number, which exempt the Brāhmaṇa from and subject the others to such punishment, may be later interpolations. But much stress cannot be laid on this. There is no clear proof possible that they are such any more than any other given verse.

In the second place, it should be remembered that many statements are made terrifying with a deterrent purpose. Penal laws should be preventive primarily and curative secondarily. Even modern penal codes say that theft shall be
punished with sentences which may extend to life-long imprisonment. But the actual enforcement of such sentences occurs only in rare and extreme cases. The cases and verses in which Manu prescribes corporal punishments are very few; those in which he ordains fines are very many. Modern codes prescribe imprisonment far more often.¹

Thirdly, he who runs may read that the same punishment for the same crime will not have the same effect upon different criminals. To a certain class of young selves and coarser bodies, corporal punishment is the only one that will be of effect. To another, loss of property is more appropriate. To another, public disgrace, dishonor, degradation from social position, would be more painful and less acceptable than death itself. To a fourth, a word of reproach and censure is as much. Even modern and civilised nations practise whipping and enforce capital punishment; extirpation of lobes embodying criminal tendencies and sterilisation of criminals is being seriously discussed.² And it is difficult to say that mutilation is always worse than capital punishment. The denizens of the jungle prefer to bite off their

¹ Indeed too often; statisticians say that one man in every ten passes through the jails in England. Can this mean much psychical health for the other nine?

² The State of Indiana in the U.S.A. has actually passed a law recently for the mutilation of criminals of a certain class.
own limbs themselves, to obtain freedom from traps and have liberty to roam about at will, rather than suffer imprisonment. To other organisms with a more delicate nervous system, the nervous shock of mutilations would mean death at once. Also, to the person with capacity for thinking before and after and for repentance, imprisonment and other ways of punishment are more educative; to those whose consciousness is all in the muscles, such imprisonment would mean either perpetual sleep and indolence, or fretting to death, while liberty with loss of sinning limb would be more educative.

Fourthly, the words of Manu do not always mean what they are often interpreted to mean. Where he speaks of 'cutting,' the modern reader hastily understands 'cutting off.' Where he means 'branding,' the latter thinks 'burning out.' Where he means imprisonment or other minor corporal punishment by the use of a generic word, he is supposed to mean capital punishment at once.¹

¹ Compare the use of the word v a ḍ h a in viii. 129, 130, and the explanations of the commentators. So in poetry, where the ancient poet speaks of a muṣhti-meya-katih, 'a waist that could be spanned by a hand'—quite a common fact, when the waist is understood to mean only the back-part, as k a ṭ i does, the modern interpreter understands the whole of the abdomen as well as the small of the back—and so makes out an obvious absurdity!
Fifthly, as regards the barbarity of mutilations: The inexorable law of nature is an eye for an eye and a tooth for a tooth. While it is good and right for any given individual to forgive the wrongs done to him by another, Nature does not, and cannot if she would, forgive. There is no sufficient reason. The higher, the inner, Self of the wrong-doer registers the wrong done as a debt incurred, and insists on paying it to the last farthing. Such is the metaphysical modus operandi of the Law of Karma. The superphysical (in its highest form, for us), is that the Solar Heart takes the place of the inner Self, and certain special classes of rays are the means of communication and registration, like nerves. In the individual organism, the law appears as the working of the faculty of conscience acting in appropriate centres in the body, where the sense of shame and shrinking and misgiving over a sinful deed are felt, and whence punitive reaction issues forth later. In the national organism, the judicial court, the King, takes the place of the heart and the conscience. If the King be a truly divine King, gifted with superphysical vision, and so closely identified in spirit with the Gods of nature, with Yama, the King of Kings, that he can see infallibly what the punishment by nature would be of the criminal, if that criminal is left to himself, then
he may righteously award that punishment himself and do the work of Nemesis without blame, indeed with praise, for he is serving the Gods of righteousness. But if he be not so gifted, then indeed it is best that he refrain from all punishments from which the general feeling of the public of his time revolt, and inflicting a milder and therefore inadequate punishment, leave to Nature to supply the deficiency with disease and other physical suffering, in the same or subsequent births; and win for himself the advantages of mercifulness. But let there be no doubt that physical suffering to an exactly equal amount must be the portion of him who has caused physical suffering to another; as mental for mental. The fearful ravages of manifold diseases in civilised countries are not so noticeable in the epochs and the countries of the 'barbarous' punishments.

Sixthly, the Brāhmaṇa was not wholly exempt from corporal punishment. Everyone is authorised by Manu to go to the extent of slaying a Brāhmaṇa even, in self-defence, or when he is caught in flagrante delicto in the cases of special crimes. When we remember what a Manu's Brāhmaṇa would be normally, it does not seem much to visit him with punishment other than that suited for the more worldly frame, for a first fall into sin and crime. And after he had 'fallen' and lost caste, for subsequent offences
he would be treated like a Shudra.

Seventhly, that there was a superphysical science, underlying and governing the award of graduated corporal punishments, may be gathered from the verses dealing with the expiations for slaughter of animals, which also are cared for by Manu, while the modern 'civilised' and 'refined' world cares for them only as edibles or as subjects for vivisection. Those verses show that from the standpoint of vital force (prāṇa)—as measurable a quantity as electricity or magnetism or steam-power—the destruction of the whole body of a minuter animal is as the destruction of a cell or a tissue in a larger animal or in man. And corporal punishments seem to have been graded and apportioned accordingly. It should be remembered that Manu's scheme contains the germ of every subsequent development in all the sub-races of the fifth Race, and that each such development has its use and merit, when confined to the proper time, place and circumstance, but becomes evil only by excess, by distortion, by wrenching apart from its appropriate conditions.

The race will have to develop for long, and indeed, must grow largely out of the need for any punishments at all, before the ideal Kings will come again. Thus does the Viṣṇu Bhāgavata describe the first King, Prthu, incarnation of Viṣṇu, standard for all subsequent Kings:
In himself the King combined the glories of all the great ruling Gods of the worlds. By tender fostering of the peoples, he made manifest his Viṣṇu-nature. Attracting and delighting the hearts of his subjects, by the mild grandeur and nobility of thoughts and words and deeds, he was a very King of gentleness and beauty, beyond even the moon of the autumn-time. Like the sun he warmed the earth and drew from it, only to give back again in purer streams. Like the fire in unslightable splendor; like Indra unconquerable; like the Earth in patient forgivingness; in gratifying the yearnings of men, like heaven; raining ever all good things, like the clouds; unfathomable like ocean; in saṭṭva, vast as Meru, King of the mountains; like the Lord of Dharma in the spread of education; like Himalaya, as the abode of inexhaustible wonders; in riches like Kubera, and in guardedness like Varuṇa; like the all-pervading wind in might of body and soul; resistless like the Lord of the Burning-ground Himself; beautiful as Cupid; self-dependent like the lion; in tender compassion for the people, like the great Father Manu Himself; in sovereignty over all, like the Creator; in soul-wisdom, like Brhaspaṭi, the Teacher of the Gods; and like Viṣṇu in realisation and fulfilment of the Universal Self.¹

¹ सर्वेषां लोकपालानां स्थानेकः पूर्ययुगात्रः।
गॉपीयाय जगस्वदेः कान्ते श्वेषद्वयुताल्मकः।
And as the sovereign is and ought to be, so will every public servant be and ought to try to be—a centre of trust and protectiveness.

The youngers invariably follow (and indeed out-run) the example set by the older and greater.¹

Such, then, is the vocation of the Kṣaṭṭriya, viz., to deal satisfactorily with all problems of internal and external, civil and military administration.

The Vaiśhya as Agriculturist and Merchant.

The Brāhmaṇas and the Kṣaṭṭriyas, having thus charge of the educational and administrative

¹ वद्यशाचरति भेद्यस्तानन्दात्मेऽजनः।

Bhagavad-Gītā.
duties of the State, were freed from productive labor. The problems relating to wealth-production were assigned to the Vaishyas. The duties of the Vaishya are:

Charity, sacrifice, study; the breeding of and dealing in cattle and domestic animals of all kinds; all the ways of trade and commerce; banking; and agriculture.¹

Study and sacrifice are as incumbent upon the Vaishya as upon the two others. He must perform them daily, as included in the five daily sacrifices of the twice-born, on pain of losing status. And charity is even more within his province than within that of the others. After these come his special duties. The order in which they are mentioned in the Bhagavat-Gītā is perhaps more significant:

Agriculture, cow-keeping, trade.²

The first two are the primary means of supplying the necessaries of life; the third its luxuries. Hence those two are most emphasised, though many kinds of trade are mentioned.³

By that perversion of truth which is the characteristic of egoism, itself being the inverted opposite

¹ पर्युपते रक्षणं वामित्वाचध्यवपुष्णमेव ।
वाणिकार्यं कूच्चिरं । वैद्यस्य कृषिमेव ।

² कृषिमैत्रेयश्वार्धिकवस्त्र वैद्यकर्म स्वभावजये।

³ Manu, i. 90.

⁴ Manu, ix. 326-333.
of the Universal Self and all-embracingness, the production of food, from having been the highest kind of activity in the land, has now come to be regarded as one of the lowest and most unintelligent, the work of the ‘illiterate ploughman and peasant’. It was not so in the early days. Every healthy article of food was honored as nectar (amṛtām), or as representative of the nectar, the elixir, of life, which makes continued existence possible for the embodied self.

Honor the food, and take it praisefully and thankfully. Rejoice to see it, welcome it cheerfully. Food thus honored ever bestows strength of muscle and virility of nerve. Eaten with discontent and grumbling, it destroys both.1

This spirit of simplicity and reverence in what are now regarded as petty matters, though really all-important, this sense of the earnestness of life in all departments of it, this refinement of innocent and high-aspiring feeling in connexion with daily routine, is the characteristic of the whole system of the ancient culture. If it could be established anew, then even from the most ‘practical’

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1 पृजयद्यानं नियमयाचैवतसकूलसयन्।
रिम्य ह्यायपरिवैत्व प्रतिनियते सर्वतः॥
पृजितं ह्यवानं नितं बलमूिवं च वच्चलिते।
अपृजितं तु तत्स्त्रज्ञगमयं नाशविद्धम॥

Manu, ii. 54, 55.
and 'matter-of-fact' standpoint, much profit would accrue to the race.

If the daily food were treated in the spirit ordained by the Manu, there would be much less waste in the homes of the rich, on the one hand, and much less lack in the homes of the poor, on the other; and there would be much less disease of body and mind in both, caused in the one by ill-feeding and overfeeding, and by underfeeding and ill-feeding in the other. For body and mind go together. It is possible to write the history of nations and races in terms of their dietary. Every distinctive phase of civilisation has its distinctive foods. The Gītā classifies foods, as everything else, into pure, stimulating and dulling (sāṭṭvika, rājas, and tāmasa). As the quality of the food, such is the quality of the body and mind of the feeders thereon. The two act and react on and help to maintain each other. The gentle mind needs gentle foods; and gentle foods produce gentleness of mind. The egoistic minds that love to feel and call themselves 'strong,' love also strong meats and drinks; and the 'strong' meats and drinks, having their origin in blood-guiltiness, lead on to more bloodshed; they breed and nourish the races that are always lusting and ravening to ravish and slaughter each other. All life, on all planes, is metabolism, assimilation of food and rejection of refuse. Hence the finer kinds of
life must go together with the finer kinds of food.

The Upanishat makes the extreme statement:

When the food is pure, the intelligence, the mind (the sațṭva) becometh pure. When the mind, the soul, the subtler astral and causal bodies, become pure, the memory of past births is attained with clearness and certainty. When the memory, the knowledge of endless past and future, is attained, then the knots of the heart, the egoistic attachments of the self, unravel and become loosened of themselves under the touch of the Universal Self. And then, to such a self, the Great Initiator, the Lord Sanaṭkumāra, unveileth the Light that is beyond the Darkness, the Lord whom they call Skanda, 'dropped' from the Shukra (Venus) of Shiva, through many mothers, the Lord who slayeth Tārakāsura, the enemy that prevents selves from 'crossing beyond' initiation.¹...

Food verily is Brahma.²

Manu also says that the twice-born, clean in food and therefore in body and mind, innocent of slaughter, who studies the secrets contained in the

¹ भारतायुत्रो सच्चाद्रिद: सच्चाद्रिध धृवा स्वति: स्वतिल्लभे सर्वप्रत्यीनां निप्नीक्षतस्य सृवितकायाय तमसस्पर्यं द्वस्ययतं भगवानु सन्तकुमारसां स्वयं इयान्याय स्वयं इयाच्याति।


² अन्र ब्रह्म Brhadāraṇyaka.
Vedas diligently, day by day, will recover the lost memory of past births and thereby attain to heights of spirituality and bliss unending.¹

Such memory was not uncommon in the older time, and will not be in the future again. But clean living is the insuperable condition of the thinning of the veil:

Give not the messed-up leavings of food to anyone. Eat not between the fixed and proper meal-times. Eat not again while the last meal remains undigested. Go not anywhere uncleaned after a meal. Anxiously avoid over-eating; for it goes against health, against the functioning of the higher mind and therefore against the hopes of heaven, against the ways of the virtuous, for it breeds gross passions, and against the rules of propriety and equitable division of food amongst all in the world. Take the clean and bloodless foods as far as possible. It is true that the trend of the worldly mind, on the path of pursuit, is in the direction of flesh-food and spirituous drinks and physical loves and lusts; and it may be said therefore that there is no sin in these, especially

¹ वेदाश्वासन सततं शौचन तपसैव च।
अहोहेतु च मृतानां जाति स्मरयति पौरिन्कीम्॥
पौरिन्किः संस्पर्शं जाति ब्रह्मावास्तने पुनः॥
ब्रह्माश्वासन चाजालमनन्तं सुखमहतुते॥

Mann, iv. 148, 149.
in regulated forms (and for the Kṣatra and the Shudra). Yet refraining from them bringeth high result. Not without the slaughter of animals may flesh be procured; and the slaughter of breathing beings is not conducive to heaven; therefore should flesh-foods be avoided. He who taketh not into his mind the wish to tie up and torture and slay innocent living things, he who wisheth well to all, he shall be blessed with lasting happiness. He who slayeth none, whatsoever he thinks, whatsoever he plans, whatsoever he sets his mind on, that shall be achieved successfully and without pain.¹

The use of spirituous drinks and flesh-foods and physical loves are natural to human beings, at this stage of evolution; no inducement thereto by order of law is needed.

¹ नोचिष्टं कस्यचिद्यानायाधि तथान्तरा।
न चेतनाययं कुयोंत्र चालितं कीष्ठं त्राजेत्॥
अनार्ग्यमनायुप्यत्सव्यः सागरतामोजः॥
अयुण्यं लोकाविविरं तस्मात्स्सत्मेऽजेत्॥
न मांसभक्षणं लोकों न मथ्ये न च मैथुने।
प्रायुक्तिरेव भूतानं निरुक्तस्तु महाभला॥
नानाल्यं आर्यं हिंसा मांसपथं द्वकित।
न च आर्यंस्य श्रव्यस्तस्माण्मां विनिर्जेत॥
यो वनधनार्यं क्षानार्यं अविकृतां न चिकृतां॥
स सर्वं विसते हिंसामये चुभमयन्तमद्वकित॥
यज्ञधारयं गुष्टं धूम्यं ब्रह्मायं यत्र च।
तस्वामीक्षयते यो हिन्नाद स्वः संजान।॥

Manu, ii. 56, 57; v. 56, 48, 46, 47.
Restraint and regulation of them is needed and that is provided by means of legally solemnised marriage, and the laboriously-conditioned sacrifices in which is reluctantly permitted the bloodshed of solitary animals, and the taking of specially-prepared liquor, and that too is often limited to the mere smelling of it.\(^1\)

The provision of clean physical foods and drinks and all other sinless necessities of life to the whole community was thus entrusted to the Vaishya—a duty no less high, no less strenuous, than the duty of providing clean superphysical mental and spiritual foods, which was entrusted to the Brāhmaṇa. If the latter was the custodian of the Divine Word (Śābdi Brahmaṇ), the former was the custodian of the Divine Food (Anna Brahmaṇ). The most benignant aspect of the consort of Shiva is named "She who is ever full of corn" (Anna-pūrṇā, Ceres). Looked at in such spirit of earnestness and

\(^1\) लोकेन्द्रयावामिषमध्यसेवा नियास्तु जन्तृतीनि सत्य चोदना।
भवस्थितिस्तेनु विवाहस्यमुप्रायमेत्तप्पु निवृत्तिरिद्ध।

Viṣṇu Bhāgavata, XI. v. 11.

Yet further, these blood and drink sacrifices were also made to subserve certain superphysical purposes; the slaying of the animal body, specially selected, often helped to set free a human soul imprisoned therein for exceptional kārmic reasons; and the rare soma-latā juice, used for drink, had special psychological effects. From yet another standpoint, for an allegorical explanation of some of such sacrifices, see the Praṇava Vāda, Sec. III.
reverence, the simple duties of tillage and of the household, the tending of the fires, the feeding of the children and the guests, acquire a loveliness greater than all the artificial glamor that the work of tongue and pen has acquired in modern times. This work of tongue and pen is but humble and subservient means to the happy home as end. The modern West says it honors woman. Surely, it only falsely pretends to do so. Did it really honor woman and woman's gentle and noble special functions, would there ever have arisen this unnatural craze for woman's rights, this fighting for 'equality' with men, instead of the feeling of 'identity'? Indeed not. But the concrete mind, which the fifth sub-race has developed, can look at the surface only, and so ever makes false and superficial racial generalisations. The proof that, even in these degenerate times, the East honors woman more than the West is that there are no suffragettes here yet—though perhaps the day is not distant on which the East will also enter on this phase of mind, to learn its lessons.

The noblest sermon that the Buddha uttered is a song in praise of the simple-hearted ministries and loving offices of the household, between the members of the family, the relatives, the friends, the guests. It is only in the immature 'youth' of the 'mind,' at whatever stage the
individual or racial ‘body’ might be, when the emotions are vague, the thoughts undefined, the feeling of pseudo-infinite potentialities which makes newness and romance not crystallised into a concrete actuality, that the familiar things of life are felt as commonplace and beneath aspiration. Later on, with greater experience, the jīva discovers that the powers and potencies of an avatāra are not too high to subserve the happiness of the ideal home, and that the home ever appears as the ideal goal of the pravṛtti-half of life, on a higher and higher level, as the qualities of the jīva unfold in greater and greater degree.

The householder is the elder of the Brahmachāri, and even of the forest-dweller, yea, even of the renouncer; for it is he who maintains them all, with physical and even mental food.¹

The Mahābhārata tells how Kṛṣṇa went as ambassador to Duryodhana, to make one final attempt to avoid the Great War. Duryodhana pressed hospitality on him, but Kṛṣṇa declined and went to Viṣṇu’s house instead.

Only that may be eaten which affection brings with eagerness, or which misfortune

¹ गृहस्थमेव धार्मिक्याध्यायार्थाधिगुणापरः ।
वस्मात्रःसान्त चात्रेन तस्माद्वेगाम्भरमो गृही ॥
brings of necessity. Thou lovest us not, O King! and no adversity compels.

So he went to Viḍura. And who was Viḍura? He was Yama himself, the God of Death and Justice, who, dreadfully tired of meting out punishment to unhappy sinners, age after age, took advantage of a doom laid upon him by the Ṛṣhi Aṇi-Māṇḍavīya for some slight error of judgment in a case, and came on to this earth to have a real good time with babies and friends. So when Kṛṣṇa, satisfied with his faithful servant’s tendance, smiled upon him and offered boons, Viḍura, who had soul-content and wanted nothing, but must not slight the Lord’s kind mood, asked these boons:

May I ever take joy in Thee, my Master! and may my house be ever full of things good to eat and of babies clamoring for them, and of guest-friends able to appreciate them!

Indeed they are deceived by fortune, cheated by a cruel fate of the only joys which are at all adequate compensation for bearing the load of flesh called the human body, who are too rich or

1 सम्प्रतिभोज्यायनात्मक आपव्रोज्यानि वा पुनः।
न च ल्यं प्रीयक्षे राजन् न चेत्यापहता वयम्॥
Mahābhārata, Udyoga Parva.

2 अस्तु मे लघुसि रति: चुङकुङङ्।
भोज्यमयानिधि संकुले कुले॥
Bāla Bhārata.
too clever to wash the little limbs of their babies with their own hands or serve their guests themselves. It is the high privilege of the Vaishya of Manu to taste this great joy day after day in a degree greater than is permitted to the others; and the diligent service of the earth-mother and the cow-mother is the only means of securing this high joy.

The dharma that any one performeth, the merit of good works that any one gathereth—three parts thereof belong to him who provideth the food wherewith the worker of merit worketh, and only one belongeth to himself.¹

Thus high is the calling of the Vaishya, the tiller of the soil, the giver of food—almost more important than any other; thus high is the recompense offered, by the ancient culture, to ‘productive’ labor out of the proceeds of ‘unproductive’ labor. The wives, the husbands, the heads of households, the leaders of society, if they realised this fact, would be less likely to give their souls up to the small talk of the smart set, and to the fit and the fashionable cut and the richness of material of their dresses. The verse quoted indicates the proper proportion between the two also, as also does the normal and healthy proportion

¹ यस्यानन्दयुद्धां: कुष्ठे धर्मसंचयम्।
अन्नशतुस्वयं भागा एकं कर्ता समद्विदे॥
of the various parts of a well-built human body, to which the castes correspond. Obviously, the bulk of the people must be Vaishyas, if the national body is to be healthy and well-proportioned, else would the head and the arms overbalance the trunk and the lower limbs. Even the Shūdras in a nation must not be very many, not so many by far, as the Vaishyas. The legs and feet are very small in volume, compared with the trunk and thighs. Too many Shūdras, too many servants, can only mean, on the one hand, a dangerous excess of luxuriousness and indolence in the other classes, and on the other, would mean that the aggregate amount of soul-wisdom that is the most precious possession of the twice-born is smaller, in the nation, than the amount of ignorance; that, therefore, the factors and forces of law and order and harmony and affection are weaker, in that society, than the elements of error and disorder, natural to the child-stage of the jīva.

The kingdom wherein Shūdras preponderate over the twice-born, and wherein error and lack of the higher wisdom are therefore rampant—that kingdom shall surely perish before long, oppressed with the horrors of misgovernment and epidemics and famines.¹

¹ यद्यादृश गुहितमूर्थिय नातिकाकाकान्ताभिजम्।
विनम्ययायत् तत्कलं दुर्मिश्चव्यापिपीतिम्॥

Manu, viii. 22.
Even from the standpoint of the modern spirit—which ever asks what is the cash-value of a measure—it will indeed ‘pay’ sovereigns and statesmen to promulgate diligently the Science of the Self. Then will men strive less against each other with might and cunning and foul ways; then will there be real peace, inner as well as outer; and out of peace will arise great profit to all; and because to all, therefore to each. In the old scheme, the Brāhmaṇa, the Kṣaṭṭriya, the Vaishyā, all these had for prime duty, “sacrifice, charity, study”; all were twice-born equally, in respect of the soul-knowledge which makes the man regenerate, all knew equally the principles of the Science of the Self, the practical psychology and metaphysics which only make it possible to rule a kingdom or a household wisely and well. And these three constituted three-fourths of the population, at the least. What wonder that a nation should live long with such conditions of health!

That, besides this essential soul-knowledge, the Vaishyā was required to possess much other knowledge of many concrete sciences, and a perfect mastery of economics, and was not to be a ‘mere shop-keeper’ and a ‘mere peasant’ will be apparent from the following injunctions:

He should know all about mineral products, metals, gems and jewels, also pearls and
corals, perfumes, medical drugs, the science and art of agriculture and horticulture, the varieties of land arable and sterile, all about weights and measures and standards, the geography of the world and the countries wherein different objects of trade and commerce are produced, the science and art of cattle-breeding, and so forth.¹

No wonder that study was made part of the daily duties of the merchant and agriculturist. The daily paper is the modern form in which Manu’s indefeasible mandate is observed.

One point may be noted in passing on to the fourth class. On the subject of machinery, incidentally, Manu says that the starting and working of great² machines and factories, and also of mines, etc., by individuals, is one of the sins that rank next after the heinous ones (an u p a-p a t a k a)³.

Those who have followed the preceding portions of this exposition, and have observed the consequences of the system now in vogue, will easily understand the reason for this ordinance. To make competition subservient to co-operation, to give it the beautiful complexion of generous emulation,

¹ Manu, ix. 328—333.
² The difference between the use of large and small machines is pointed out elsewhere.
³ सर्वाकर्ष्याकारां महायण्यभवत्तेनम्।

.......

आत्मार्यं च किंयारभो... नासितश्यं चोपपातर।॥

Manu, xi. 63, 64, 66.
of noble rivalry in deeds of good, instead of the
deathly hues of greed and grasping and strugg-
ling for moreness of personal sense-pleasures and
possessions, to make life simple, æsthetic, artistic,
full of fine feeling and poetry, for all and each—
such is the ideal of the Laws of Manu. The
consequences of the current system are the reverse;
the struggle for bread and for luxuries is made
only the more bitter, the products of industry
are made only the more ‘cheap and nasty,’
vulgar, friable, trumpery, wasteful, all life is
coarsened. The more thoughtful artists, in the
modern West also, have begun to raise notes of warn-
ing against this vulgarisation of mind and of
Lakshmi as the first consequence of over-com-
petition, and the mutual savage quarrels and
battles and internecine destruction as the next.
Manu’s Vaishyāya gathers and holds wealth only
for the use of others, not for his own luxury;
and if he should start factories using machinery,
it should be not in the individualist but the co-
operative spirit, as if it were a State-business,
not his own. So only will be the evils of
machinery avoided.¹

¹ यज्ञप दृढांति धनानि भात्र यज्ञाय सूष्टः पुरुषो रक्षिता च ||
तस्मात्तस्य यज्ञ एवोप्रेयोज्यं धनं न कामाय हिंते प्रवत्तम्।||
एतत्त्वार्थेन कौमित्य धनं धनमन्त्वं वर।
भाव स्थाति मत्येयं यज्ञार्थमिति विष्णु तम्।||
Mahābhārata, Śanṭi, ch. xxv.
The Shudra as Manual Worker

The fourth class or type of human being, the Shudra, was entrusted by Manu with the charge of the problems of service and labor. If he had no rights and privileges, neither had he any heavy responsibilities or harassing duties, or cares for others. He had but to do as he was told, and was assured of all the food and clothing that he needed. Briefly, he was treated as a child.

The Shudra can do no wrong. And he who cannot sin, deserves no sacraments. He has no duty to perform, such as the others have; but there is no prohibition to him to take up such duties, if he feels able and inclined to do so.

The modern idea, that he was made a slave by Manu, in the worst sense of the word, is nothing more nor less than an attempt by the modern to debit the ancient with its own sins and shortcomings. Because the modern egoistic mind is always seeking, consciously or unconsciously, to humiliate others, and, as natural consequence, is always suffering humiliation itself, by reaction—it thinks that itself is perfect and that the ancient

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1 Contrast this with the modern view, that the highest, the King, can do no wrong.

2 न शुद्रेपातर्कितिवित्रचसंस्कारसहितः।
नास्याधिकारो धर्मविश्वस्तिन न धर्मव्यतिप्रतिपत्तम्।

Manu, x. 126.
was what itself really is. The mediæval ages of India, the post-Mahābhārata period, and the present, are no more and no less degenerate, in this respect, and in the matter of the institutions of slavery and piracy, etc., than the same ages of the West. But the ideal of Manu is different. The verse has been quoted before in which the Shūdra is referred to as "the family-friend". The statement that he corresponds to the foot, makes him an integral part of the body politic, and implies that his well-being is to be cared for as much as that of the rest. It is said that the Kśhaṭṭriya, the Vaishya, and the Shūdra cannot properly be guests in the house of the Brāhmaṇa, which cannot and must not be wealthy; but it is added that if they should happen to come in, hungry, not finding other hosts, then the Brāhmaṇa is to feed them too. And the Vaishya and the Shūdra are mentioned together:

If Vaishya and Shūdra should arrive as guests, then let the Brāhmaṇa feed them also together with his retainers, practising the rule of benevolence. ¹

The very principle which governs differentiation of caste, in the later day, is declared thus:

¹वैद्ययुद्धावपि पापो कुडम्बेनौतिपन्यंग्नो ।
भोजयत्सह प्रवैस्त्वात्तवानुस्यं प्रयोजयन् ॥

Manu, iii. 110.
Every one is born a Shūdra. The second birth comes with the sacrament of the sacred thread. Till the birth into the Veda, every individual remains a Shūdra. 1

Per contra, as already mentioned before, in the second lecture, the whole human race began as the casteless sons of Brahmā, or Brāhmaṇas in the generic etymological sense, and gradually differentiated into various classes:

Those in whom restlessness (rajas) prevailed, and loves and hates, and the capacities for enjoyment and for daring adventures, they turned from white to red and became Kṣaṭṭriyas. Those in whom stayingness (tamas) appeared, and who clung to the land and the cattle, they became the yellow Vaishyas. The others who grew fond of slaying others, avaricious, ready to do anything, and gave up the ways of cleanliness, they became the dark Shūdras. 2

2 न विशेषपासिति वर्णानां सर्वे ब्राह्मांदे जगत्।
ब्राह्मणा: पूर्वसूत्र इह कर्मभिर्वर्णां गता:॥
कामाभोगमिथास्तीक्षणा: कोधना: प्रियसाधसा:।
सि कस्त्रवर्गाणं रच्छांगालिस्ब्रजा: क्षत्रां गता:॥
गोपु वृष्टि समाधाय पीता: कुश्युपर्जीविनः।
स्वधर्मानृतिःसंति इह ब्रजा वैसहस्यां गता:॥
हिंसानृतिमिहा दुःखा: सर्वकर्माप्जीविनः।
क्रुष्णा: शौचप्रतिभ्रष्टा ब्रजा: श्रद्धां गता:।
इत्येत: कर्मभिर्बर्णां ब्रजा वर्णां गता:॥

Māhābhārata, Shānti, ch. clxxxvi.
Putting the two lines of thought together, we see again what we have already seen before, that the homogeneous and ethereal human race gradually fell into denser matter and became differentiated into types and classes, which, by the turn of a sub-cycle, after having reached extreme rigidity, have become again really homogeneous by adulteration and indiscriminate marriage, and can now be differentiated effectively and really only by sacraments, education and discipline of different kinds, which take due account of the temperament of each student. In other words, the jīvas who are incapable of the introspective consciousness are the Shūdras in the national organisation; and different functions are accordingly assigned to them. To say that head and foot are differently made and have different functions is not to insult the one and adulate the other. On the contrary, to try violently to make them perform the same functions is to violate common sense. They can and do attain the same level only during sleep, and the disappearance of the existing conditions (pralaya). And they do not appear and manifest prominently during the epochs of the more spherical form of body. In other ages, they do appear different; but, of course, nourishment and affectionate treatment and protective care are equally due to both head and foot, twice-born and non-twice-born, child and sage. In some respects, indeed, more
consideration is shown by Manu to the Shūḍra than the others. The verses have been quoted before in which he lays down that the punishment shall be heavier for the twice-born classes. In some Smṛtis, where the duties of the twice-born householder are described, it is laid down that the two heads of the household, the father and the mother of the family, shall take their meals after the children, the guests, and the servants have had their food. The Shūḍra is the embryonic plasm of the race out of which develop the others, as out of consciousness arise cognition, action and desire, respectively corresponding to the Brāhmaṇa, the Kṣaṭṭriya, the Vaishya. And therefore whenever a Shūḍra displayed promise of progress he was permitted and helped to develop the promise and make the progress, in the olden day, as ought to be done again to-day.

The Shūdras in whom the soul awakens sufficiently to make them wish to live the life of the good and the virtuous, they should be encouraged to live that life and should receive praise from all. They should be helped in all studies, but should not yet be entrusted with the secret words of power (māntra), which can be safely entrusted only to specially selected bodies. As such a Shūḍra strives, with simple-hearted earnestness, to imitate the example of the good, so he makes progress in status, in this world and the next also.
Because the seed of all possibilities is in all, because all have descended from and must merge again in the same Creator, therefore any jīva might unfold any potency and make the others latent, by self-restraint or the reverse; and so may change from lower into higher class or caste, or the reverse. The jīva who faithfully serves and studies with and eats the food of a higher class, attains gradually to the status of that class, in this very life, or in the next.

In a condition of general mixture and adulteration, where it is impossible to ascertain purity of breeding and lineage, the only feasible course is to decide the type and class of any given individual by his character and temperament. Not birth, not even formal sacraments, not superficial learning, make the twice-born and the Brāhmaṇas; those who know the inmost truth, the Rṣhis, have declared that character and conduct alone determine the caste of a Man.  

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1 धर्मसाक्तो धर्मसः: सतां वृत्तमुक्तिः: ।
मन्त्रवश्यं न हुस्यांतिः प्रशस्तः प्रामुरंति च ॥
यथा यथा हि सदस्तुसमावित्वाद्वीनसुखः ।
तथा तथेऽम चायं च लोकं प्रामोद्भानिनित्वः ॥
तपोभ्रीमावैसः ते महोपानिति युगो युगो ।
उल्कात्र चापकः च महोपावित्रम जनात: ॥
ध्यानिनित्वानुध्यानपुरुष्युद्वागनमंकः ।
वर्गार्थाध्यास्यो नियमस्थां जातिमिदंते ॥

Manu, x. 127, 128, 42; ix. 335.
From such statements we may infer what the spirit of the ancient culture was towards the Shudras of the community. The epithets of “youngest,” “latest-born,” “littlest brother,” are applied to him constantly, and the tone is of affectionate patronage and gentle but firm rule. He is to labor, but his food and clothing must be sure, and such instruction as he can assimilate must be given to him. He is the child-jīva, the younger member of the family. He is mentioned in the same breath with the women and the children, all objects of equally tender care.¹

The head of the household is the bharțā, which etymologically means the “nourisher and protector,” and, by usage, means equally the “husband” and the “master”. The name for the wife is bhāryā, “the to-be-fostered”. The name

¹ खियो बाळाश्व गुष्ट्रान्त
for the servant is another form of the same root, bṛṭya, "the to-be-supported". It is for these that Vyāsa composed the Itiḥāsa and the Purāṇa.

For the instruction, in entertaining ways, of the women, the children, the Shūdras, the weaker brethren of the twice-born, whose tender minds were not fit to grasp and to hold the stronger teachings of the Veda, and for the easy attainment of the goal by them, the Lord Vyāsa, ever working for the good of all, overflowing with compassion for the weak, compiled these ancient histories, and by means of these declared that portion of the knowledge hidden in the Veda which is most needful for human happiness.¹

Such is the ancient ideal, whatever the subsequent perversions in practice may be. The modern West has won much merit with the Gods by abolishing the horrors of forced slavery. But its work is but half done, is but ill done, if it has created and substituted instead the fevers of the acute problems of master and servant, capital and labor. It has to complete

¹ श्रीमद्ब्रह्मदर्शन्यूपं बालानां प्रेयसे परम्।
वेषां कोणमेवादृश्यं शुनिग्राच्च।
भारतायपदशेषं वेषार्यपशुपुष्टवान्।
चक्षुर संहितासाहस्य व्यास: कृपणवत्ततः।
प्रवृत्त: सर्वभृतानां हिताय भगवान् तस्म।
its good work by restoring slavery on a higher level, the willing and loving slavery of each to all, according to capacity, to make of the Human Race one vast Human Family, composed of elder and younger brothers—as is the ancient ideal.

**Mixed Castes and the Problems of Minor Arts and Crafts**

It has been said before that all human beings whatsoever, everywhere on the broad surface of the earth, fall without a remainder into the one or the other of the four main types, and that Manu's emphatic declaration is that there is no fifth, all the other races of the earth which do not recognise caste-divisions formally being also stated to be transformations of these four types. And these main types deal respectively with the main problems of social and national life, in their most important aspects. But a number of sub-castes are mentioned by Manu, as arising from intermixture of the main types. While the mixture is deprecated, it is recognised as a fact, and the conditions of passing from these mixed sub-castes to the pure main ones are laid down by Him. All the minor arts and industries, as means of livelihood, are entrusted to the keeping of these mixed castes. And it is a study in psycho-physics

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1 *Manu, x. 43-45.*
by itself to try and discover why a particular trade is assigned to a particular sub-caste, arising out of a particular alliance entailing, in the progeny, special psychological and physiological traits and corresponding fitness for that particular occupation.

Certain arts which are now highly esteemed are not held in such honor by Manu. This is due largely to the fact that to the ancient view, the great art of all arts, the art of Yoga,\(^1\) throws all others into the shade, and deserves to attract all the aspirations and all the energy available and to spare from life’s daily duties. Also, the labors and occupations that produced the necessaries of life for the nation were always placed before the others that produced the luxuries. The dignity of productive labor was a greater reality then than it seems to be to-day. The Brāhmaṇa who, in time of misfortune, could not maintain himself by teaching, was to take up cultivation of the soil rather than music or painting or carving, for a livelihood, even though he might know these arts well and be even able to give instruction in them. We have seen before that the Brāhmaṇa was to know all and be able to teach all things, but was not to practise any other profession than that of “teaching, mendicancy and ritual sacrifice”. At the same time, the fine arts were not slighted, but highly honor-

\(^1\) See The Secret Doctrine, ii. 319, lines 1-3 (Old Edn.).
ed, when used, not for personal gain, but for the uplifting of others, in the spirit of religious ritual. No wealth or beauty of architecture and sculpture and painting and other decoration was too great for the temple. No labor or study was too diligent to perfect the Veđa-chant, the music, the colors, the fragrance of incense and flowers, which were to call the Gods to take visible shape and to produce wide-reaching benefit for the people, health, timely rain and ample crops, cheerfulness and high and holy thoughts and aspirations. No mechanical skill was too minute to perfect the King's means of offence and defence, of rapid conveyance by land and sea and air, for the benefit of his people. And it was the honored duty of the Brāhmaṇa instructor to supervise and advise upon all such constructions. But when the skill, the talent, the genius were used for personal gain and for outstripping one's neighbor, then were they regarded as degraded, then the superphysical was dragged down into the physical, then the higher married and surrendered to the lower and underwent degeneration. This was not wholly avoidable, however; and so, providing all possible clogs upon the downward course, Manu has perforce recognised these mixed castes as the bye-products of the Path of Pursuit, and handed over to them the arts as means of livelihood,
in their lower form, and not the higher, in which indeed they provide what are the necessaries of the higher superphysical life. The place of the fine arts in the scheme of instruction, for the purpose of soul-education and the enhancement of the beauty and the joy of the domestic life—has been briefly indicated before.

Such is an outline of the ancient division of vocations. All these vocations, in Manu’s Theory of Life, belong to the household order (grhaśta-ashrama), which, as the support of all, is declared to be the highest.

As all breathing animals live dependent on the air, even so do men of all stages of life live dependent on the householder. He is truly the eldest of all because he supports all with food, mental as well as physical. As the streams and the rivers all have finality in the ocean, so do all men of all stages have finality in the householder. The student, the householder, the forest-dweller and the ascetic, all take their birth from the householder. And of all these, the householder ranks highest by all the ordinance of Veda and Smṛti, for he supporteth them all.¹

¹ यथा वायुः समाभिष्ट्य वस्तिते सर्वंजन्तवः ।
तथा गृहस्थमालिन्यं वस्तिते सर्वं आभ्रमः ॥
वस्मानव्रोम्याभ्रमिणो ज्ञानन्तनेन चान्वहम् ।
गृहस्थेनेव वायिते तस्माज्ञोश्चाभ्रमो गृही ॥
There is no justification in Manu for large numbers of able-bodied and idle beggars, parasites upon the workers, themselves doing nothing useful and expecting everything to be done for them. The strenuous life was enjoined upon all. The Brāhmaṇa was to be content in matters physical, but was to study assiduously and ever expand his knowledge for the use of all. The Kṣatṛiya, the Vaishya, the Śūdra, was each to do his respective duty with unflagging enterprise and labor.¹ Every one was to pass through the household and take his share in the national labor, unless there were exceptional reasons. And every one was to enter the household, not for sense-pleasure but for progeny. There was an appropriate time for the work of this world and there was also an appropriate time for retirement from it. Excess and exaggeration were avoided on all sides.

¹ यथा नक्ष्यो नात्र सर्वं समुद्रे वांति संस्थितिस्म नात्र वेदवाश्यमेव वांति संस्थितिस्म।
ब्रजाचारी गृहस्थश्रव्या वानमर्त्यो यत्स्थितः॥
एते गृहस्थप्रभवाभवायुः पृथ्वाश्रयमाः।
सर्वंपति चै तथा वेदस्तुतिविधानात॥
गृहस्थ उदयेये प्रेष्ये स वीरंतान् बिभास्य हि॥

2 Manu, iii. 76, 77 and vi. 88, 89, 90.

2 Manu, vii. 90, 100, 102; viii. 419.
The Vānaprastha or Retired 'Forest-Dweller' and Unremunerated Public Worker

After the life of the household, the 'forest-life,' retirement to the comparative quietude of the suburban woods, which there would be always in the vicinity of towns laid out under the old plan, traces of which may yet be found along the beautiful west-coast of southern India.

Having spent the second quarter of life in the household, when he observes wrinkles and white hairs upon his person, and beholds the face of the child of his child, then let him retire to the forest. Having discharged his debts to the Teachers, the Ancestors and the Gods, let him place the burden of the household upon the shoulders of his son and live in retirement, with mind impartially benevolent to all and freed from all touch of competition. Let him meditate, in solitude, on the mystery of the Self and the ways of progress towards the Spirit. Only by solitary meditation and retirement within oneself may the Great Self be really understood, and not in that mixed conversation with others which keeps the small self active, preventing thereby the dawn of the Great Self.

When not thus meditating, let him ever engage himself in study, self-controlled, one-pointed. Let him befriend all creatures, think tenderly of all beings. Let him give
ever and take never. Let him diligently perform the many sacrifices prescribed, each at its proper season.

Briefly, the key-note of this stage is sacrifice. When the ritual sacrifices had palpable significance and value—as they will have again, in the life of the newer race—the most important work that the retired householder could do naturally took this shape. In modern days the appropriate shape would be the life of public work without worldly remuneration. In different times, places and circumstances, the forms may be different, but the underlying principle must always be unselfish service. The alternative that is more suitable to modern conditions is even expressly mentioned by Manu:

Manu, v. 169; vi. 2; iv. 257, 258; vi. 8, 9, 10.
Having given up all the active work of maintaining the household, gradually working out his past karma, ever purifying his mind and body increasingly, and ever studying the Vedas, let him dwell in the homestead itself, supported by his son.\(^1\)

We have seen that the forest-dweller was to form part of the Legislative Council. It was not Manu’s will that any one in any stage of life should be careless of the common weal. Even in the renunciant stages of life, he was specially enjoined to place first the well-being of the world:

Even though the Brāhmaṇa have reached the stage of same-sightedness, when he seeth all with equal eye, and have attained to the peace beyond the turmoils of this fleeting world, yet so long as he weareth any sheath of any plane, so long must he help the suffering dwellers of that plane. If he neglect and fail to help the suffering, his virtue of spirit, his knowledge, his superphysical power, his Brahman-force and illumination, gained and stored with so much self-negation, shall pass away from him even as water leaketh out from a cracked vessel.\(^2\)

\(^1\) सत्यस्य सर्वकर्माणि कर्मदेशानापादत्रः।
नियतो वेदश्रुत्य पुश्चेद्येऽसुध्यं वसेत्।

\(^2\) ब्राह्मणः समदेक्ष भान्ति भीनानामनपेश्कः।
सत्यस्य ब्रह्म तस्यापि भ्रात्रभाण्डकयस्य यथा।

\(V. \ Bhūgavata \ IV. \ xiv. \ 41.\)
The hands that hold occult powers and are strong with the strength of the Spirit, must be ever engaged in battling with the forces of evil that are always seeking a breach in the ranks of the Hierarchy whose persons form the guardian wall between them and the weak world they seek to overwhelm. The life of White Power is not all high joy alone, but is also strenuous labor always, and intense sadness and sorrow at times.

In this stage of Vanaprastha, by due performance of self-sacrifice, the embodied self takes his third birth, the birth of Initiation into the High Mysteries of Yoga.

The first is the (ethero-physical) birth from the mother-father. The second is the (astro-mental) birth (from the Teacher) at the binding on of the thread which marks the student. The third is the (mental-buddhic) birth (from the Hierophant, the Yoga-Master) at the sacrificial Initiation. Thus the Scripture sayeth. The twice-born, retired to the forest, should strive after this and the other Initiations mentioned in the Upanishats for the perfection of his Science of the Self.²

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³ Thirty-two separate vidyās, e.g., are mentioned in the Chhândogya and the Brhadāraṇyaka.

² तुलुर्यय्येजननं द्वितीयं मैत्रिज्ञानने।
   तुतीयं भगवीश्वरं द्वितीयं भृतिचावलेत॥
   एताधानाथं सत्तवं शिष्या विपोण वनक सन्ध॥
   नौविनाभृपापिशीतिर्मलतंत शृंगः॥

Manu, ii. 169 and vi. 29.
Sannyāsa, the Last Stage and the Problems of the Spiritual Life

The successful discharge of the duties of the Vānaprastha stage qualifies the individual for the final stage of Sannyāsa, renunciation of all worldly connexions, wherein are perfected and carried to their final finishing the virtues of the forest-dweller, and the problems of the spiritual life are solved.

Having thus spent the third quarter of life in forest-retirement, let him wander forth, homeless, for the last quarter. Let him not wish for death, not wish for life. Let him abide his time patiently as the worker waiteth for the day of wages. Let him burn up the evils of his body with regulations of the breath and of the vital currents; the addictions of his mind by the practice of abstraction; all sinful thoughts and passions by concentration; and finally the gūnas of the Not-Self, that cause the turmoil of the world, by meditation, on the Self. Let him behold the subtlety of the Supreme Self by means of yoga-contemplation and understand its manifestations in organisms good and evil, high and low—as those may not understand who have not achieved the Higher Self. He alone escapes the bonds of karma who sees well the laws of its working and thus knows how to clear off and close his
count of sin and merit; he who sees not thus truly falls again and again into the toils of birth and rebirth.¹ Let him study Brahmān in all Its forms, everywhere, in the things of nature, in the intelligences and beings that rule those things, in himself, as taught in the crowning teachings of the Scriptures. For verily, all this that exists and can be spoken about is built of Thought, of Consciousness; and none who knows not that Subjective Science, the Science of Thought, of Consciousness, of the Self, can perform anything successfully. In this wise, the renunciant, casting off the chains of attachment that tie his soul to the things of sense, freed from all the toils of duality, from all the strife of rival pairs of extremes and contradictory opposites, gradually becomes established in the peace of Brahmān. Knowing the Laws of Karma, by the power of yoga-contemplation and with the help and consent of the Lords of Karma and the White Lodge of Rṣhis, let him come out of the ordinary routine of Yama's sway and transfer his sins against (and debts which he owes

¹This is really nothing more recondite and mysterious than an ordinary business man deciding to give up his private business, and enter the public service of the Government of the country, handing over that business with all its debts and assets (to be set off against each other) to his heirs and assigns, and then entering that public service.
to) third parties, to his enemies who have harmed and sinned against him in the past and owe him debts; and his meritorious deeds towards (and assets owed to him by) others, to his friends who have done him good and have assets to realise from him; and thus winding up his account, let him approach the Eternal Brahman. Let him now gradually retire from and cast off the fickle and fleeting physical body—which had borrowed the passing bloom and beauty and strength of youth and prime from the glories of the indwelling soul, but is now seen to be what it truly is, a crumbling hovel, raftered with bones, tied up with tendons, mortared with flesh, plastered with blood, hung with decaying skin, ill-smelling, full of faecal filth, shaking with every passing wind, haunted by ghosts of evil passions, claimed at law insistently by old age, sorrows and disease. Or let him set forth for the north, the quarter of the earth that has never yet been really conquered, and ever go on straight before him, turning not to right or left, living but on air and water, till the body falls.¹

¹Or he arrives, karma permitting, at the holy āshramas of the Rāshis, whose principal seat is in the north of India, though branches of the White Lodge are scattered all over the earth. In the Purāṇas and in Theosophical literature this place is known as Shambhala; another, more or less close to it, being Kalāpa. The determined will to reach the Hierarchy, in the conditions mentioned, is sure to bear fruit either in this very life,
The renunciant saint and wanderer, who thus followeth the Path, entereth eternal Brahman without fail.

or in a later. Even at the present day, the earnest sannyasis do go off from Baḍarīnāth into the heart of the Himālayas, and, it would seem, some succeed in the quest, while others, not yet ready, leave the present body to take a more capable one later.
Thus ended a well-ordered human life on the physical plane, under the scheme of the Great Progenitor. It should be remembered, however, that while from the standpoint of the physical plane, the last two stages of life are as the opposite of the first two, from the standpoint of superphysical planes, Renunciation (sannyāsa) is to forest-life (vānaprasṭha) as the household (gārhasṭhya) is to studentship (brāhmaḥarṣya); in other words, that the renunciation of work on the physical plane is the assumption of work on higher planes, the acquisition and wielding, by means of the one-pointed practice of yoga, of superphysical powers of a higher order, for the service of the world. This is indicated by the stories of the functions of the Rṣhis in the Purāṇas and the brief hints given in the available Upaniṣhats of the many stages and grades and initiations and yoga-disciplines that sannyāsīs are expected to pass through.¹

¹ See the Turīyatītāvadhūta, Paramahamsa and Sannyāsa Upaniṣhats, for descriptions of the stages, Kutichaka, bahūdaka, hamsa, paramahamsa, digambara, go-mukha, turīyatīta, avadhūta, etc.
It is also indicated by the three sub-divisions of the one Path of Renunciation, on one of which mystic devotion (bhākṭi) predominates; on another, superphysical activity (karma); and on the third, occult wisdom (jnana)—predominates only, and never excludes the two others—according as the temperament of the individual jīva's superphysical sheathing respectively shows forth more the Vaishya type and the higher clinging and steadfastness and inertia (tamas); or the Kshatтриya type and the higher restlessness and mobility (rajas); or the Brāhmaṇa type and the higher inclination and suitability for cognitive purposes and harmony (sattva); while all three are summed up in Upasana, service, 'being near,' 'being in attendance,' corresponding, on the higher level, to the Shudra in whom all the other three are potentially present. It is true that the practice of walking on one of these three minor paths (mārgas) is recommended to be begun even during the household life, but this is done only on the general principle of preparation and of the concomitance and concurrency of everything and all things; so that an individual, in the view of physical science, begins to die from the moment he is born, by the law of necrobiosis, and, per contra, in the view of occult science, begins to live from the moment he dies. We have seen that the three debts begin to be paid during the household
life, although they are partially incurred therein too.

The Spirit of the Higher Socialism in Manu's Laws

With the last stage of the human life on earth, ends our survey of Manu's scheme as a whole. There remains, to sum up our study, a statement in modern terms of His view of the spirit in which life should be lived. From all that has gone before, it is obvious that, according to Him, the spirit which should animate the social organisation is the spirit of the joint-family, of the broadest humanism, in modern days termed socialism, but socialism guided and administered by the wise, not by the mob. The four classes of men were called by Him "the earlier-born and later-born brothers". The cultivation of love and good-will to all, the subordination of the personal to the social self, the avoidance of arrogance and invidiousness, the balancing of rights by duties, are constantly insisted on. All grades have their functions, i.e., division of labor is enjoined; but all live in an atmosphere of mutual love and trust and service. In the most official relations the human side is to be kept in mind. Each is to think more of his duties than of his rights. The conventions are the outcome and expression of the spirit of brotherliness, rather than the set arrangements of the modern theorist and advocate of a literal commonwealth, which are probably unwork-
able because artificial and unrooted in human nature. Many of the most important affairs of life, which modern governments leave to chance and individual enterprise and inclinations, while some of the most influential of modern thinkers advocate state-regulation of them—matters like education for vocations, dietary, marriages, morals, manners, charity, land-cultivation—were managed, under the old scheme, by means of a quiet social pressure, exercised by the elders and the wise of the various castes, communities, guilds, etc., and exercised in the spirit of patriarchs of families, by means of approbation and praise on the one hand and, on the other, of withdrawal of sympathy and passing of censure, and finally of temporary excommunication; just the means, in short, which are employed by good and wise fathers and mothers in bringing up their children. In this fashion, the evils of over-official state-management on the one hand, and overmuch liberty and license on the other, were both avoided. Manu's scheme is the nearest and only approach to a workable socialism that has tried in our race, and that succeeded for thousands of years. So much so is this the case that, indeed, all civilisations which the so-called historical period, of which modern historians have discovered any traces, have perforce conformed to it in general outline, however much differing in minor details; and where and when they have not so conformed,
have not only failed to make improvement, but have suffered decay. What is advocated here is the application of His *principles of social organisation*, for they are the only sure foundation of different-sexed human society; the superstructure might safely vary in detail.

If, despite this, the objection is lightly taken that Manu’s ways may have been suited to a simpler state of human society but are not to the complexity of modern life, that His solutions are wholly inapplicable and unpractical to-day, that it is all very well to talk of the joint human family, and types of men, and elder and younger brothers, and Universal Brotherhood, and patriarchal government by the wise—but that modern conditions make it all impossible; what then can be the reply? Only this: “Very well. Let us continue to treat poison with more poison, to wipe off mud with mud, hate with hate, egoism with egoism, and abide the result. Endless time is before us, and we can afford to make experiments, even with broken hearts and ruined lives as outcome. In the end we shall see that when an error has crept into a mathematical computation at the outset, no persistence and accuracy in later calculation will bring out a correct result. Only the setting right of the original error will avail.” The error here is the principle of egoism, individualism, competition, run amuck.
Reformers begin in youth with the idea that they have found an original solution, a panacea for all evil, which will change the face of the world; they end in old age with satisfaction if they have cleared away a little rubbish. New civilisations arise and overthrow the old, but that which they overthrow are only the decayed, senile, diseased remnants of the old; and they climb with effort to the glories of the prime of the predecessors. This is but the copy, on a large scale, of what we see on the small scale in the family; the younger generation replaces and yet only goes over again the life of the older. The young West, the fifth sub-race of to-day, imagines that it has superseded ancient ignorance and superstition. What it has superseded, perhaps, is only its own recent medieval past, not the really old. It imagines it has discovered the evolution of matter; in reality it has only forgotten the involution of Spirit in matter and its re-emancipation therefrom. It imagines it has discovered nationalism; in reality it has only forgotten humanism, and the universal brotherhood of all beings. Forgetting the whole truth, it is making much ado over the half-truths it has found. But it will find the other halves before long. Indeed, modern thought now is only blindly groping after the scheme laid down by Manu, and will presently re-establish its broad outlines. The re-establishment will come more easily if the elements of the Science of the
Self (Ādhyātmā-Vidyā), of Theosophy, are recognised by governments, are made part of the curricula of schools and colleges, are instilled into the minds of the students and the public by earnest-minded teachers, preachers, editors of papers and magazines, till they become part of the mental life of the nations. And endeavors to do this are being made by the Theosophical Society in every land, and it is leading the nations to drink at the pure sources of Āryan Wisdom. "Tell them to study Manu," said a Master to H. P. Blavatsky. The result of the general spread of right knowledge will be the general spread of right desire and then of right action. Co-operation will grow from within, healthily and surely, instead of being forced from without, by strikes, riots and rebellions. Knowledge of psycho-physics will expand; astrology, as the science of temperament and the taṭṭvīc constituents of man and planet alike, will revive and will make really practical the sciences of ethnology, eugenics, anthropology in its broad and true sense, the 'ocean science of Spirit' (Purusha-Sāmuḍrīka) the dislocated, torn and tattered pages of which have fallen into the hands mostly of charlatans to-day, and appear as Palmistry and Cheiromancy and Phrenology and Physiognomy, etc. Then it will be possible to fix the right avocations of men in their childhood and to educate them
accordingly. Private life will find its riches in pure and fine emotions rather than in material objects, the riches of the inner world which do not depend on competitive success. Public life will be rich in both, and devoted to service. Peaceful retirement will come from inner desire, not outer decay. The Immortal Self will triumph over death, for the study and practice of the Sacred Sciences and Scriptures will open up and extend man’s vision into past and future lives.¹ The cessation of mutual slaughter and of misuse and waste of nature’s gifts will induce the Gods and the Rṣhis, who are the custodians of those forces, to enable men to re-discover the secrets of the forty-nine ‘fires,’ the forty-nine ‘airs,’ the two sets of forty-nine each of the occult forces known as the ‘Sons of Kṛshāśva’ which were the hereditary birth-right of the descendants of Rāma, as mentioned in the Rāmāyāna, the powers of creating high and low temperatures and of multiplying the substance of any given kind of matter, as mentioned in the story of Nala and Damayanṭī in the Mahābhārata, and many another marvel which we can scarcely even conceive of to-day. Then will Manu’s ideal be fully restored. And to help in such restoration is the mission of Theosophy to the modern world.

Whatever glimpses are given of the future, in the Purāṇas and modern Theosophical literature,

¹ Manu, iv. 148, 149.
support the belief in this restoration of Manu's ideal. The next type of civilisation (including the sixth and seventh sub-races of the present Root-Race, at their best, before their decay, and the earlier sub-races of the sixth Root-Race which will coincide in time with the former), will show a fuller and richer content of mental and physical wealth, possessed in the spirit of true communism, till the whole physical and psychical constitution of the race changes in some hundreds of thousands of years. Then the present pages of Manu will become inapplicable, except as to the basic Theory of Life, and a new Manu will write new pages according to the needs of that distant time.

**CONCLUSION**

Within this well-proportioned and well-balanced scheme of our present Manu, Avatāras and Teachers, great and small, have arisen in the latter ages, who have laid greater stress on some one aspect of the Dharma than on the other factors of a just life. This has been largely due to the same reason as ordains that in any master-piece of Art all qualities may not equally be shown. No sculptor, however dext, can carve into one figure strength in action, grace, and the perfection

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1. A little over four hundred thousand from now according to the Bhaviṣhya Purāṇa, when the Kali Yuga of the fifth Root-Race will end and the Saṅya of the Sixth be in full swing.
of repose. No musician, however great his genius, can express simultaneously pathos, joyousness, and heroic prowess. No painter, however endowed, can limn on one canvas the glory of the raintime sunset, the terror of the tempest, and the serenity of the snow-clad peak. No one individual and no one race can show forth all the virtues in perfection, synchronously. Each develops and manifests pre-eminently but one of the infinite glories of the Self. Succession belongs to time; simultaneity is only in Eternity. And so human perfection must be accomplished by the evolution of various qualities in various Races and sub-races, and cannot be found in one alone.

Also, as said before, when any one aspect of human nature runs to excess and so breeds evil in any Race or sub-race, an opposite quality has to be exaggerated by the Guardians of Humanity to readjust and restore the disturbed balance by reaction.

Hence the doctrines of karma and rebirth—explanatory of the past, consolatory in the present, mandatory for the future—when distorted into apathy and fatalism in India, dropped out of Christianity and Islām, and even the principle, as enunciated by them, of individual salvation by submission to the Divine Will, became a means to 'individualism' and an instrument of aggressive conversion, in order that effort and egoism might
be stimulated. Now that these are excessive, they are being restored, in order to calm down the nerve-destroying fever of speed-lust, which seeks to exhaust the experiences of a whole cycle within a single life, regarded as the only available life, and invents moving platforms and piers to serve rushing trains and steamers that will not stop, and cuts down sentences to words and words to letters, to save men's valuable 'time which is money' for—they know not what.

In the separate sub-races of the fifth Root-Race the dominating feature has been the growth of the separative egoistic intelligence, with its natural accompaniment of competition, bringing it within measurable distance of Race-suicide, despite the warnings of its Manu. Now, satiated with this in its fifth sub-race, it is turning towards conscious co-operation. As the principle underlying competition is the self-asserting, detail-seeking, concrete-minded, extreme-pointed and divisive intelligence—Manas; so that underlying co-operation is the altruistic, generalisation-seeking, abstract-minded, mean-pointed, reconciliation-making reason—Buddhi. The lower body and mind grow by self-assertion, the higher by self-surrender. The body of the adversary is conquered by strength, his soul by humility.

To impress these new characteristics on the jīvas who are to form the first nuclei of
the new sub-race and Race, the later Teachers have laid chief stress on love and self-surrender. The Buḍḍha, with all His emphasis on Right Knowledge, became known as the Lord of Compassion by His life, and the very exaggeration of His teaching of non-individuality, in reason, works for the feeling of self-surrender and non-individualism in ethics and practice. The Christ, with His teaching of utter submission to the Divine Will, and by the devotion evoked by His life, led men in the same direction—to make their submission to The Good so much the more noble for the greater growth and strength of evil egoism developed and transcended. The prophet Muḥammad took Islām—'Submission to God'—as the best description of His religion.

Just before the beginning of the Kali-Yuga, the black age of iron egoism, the Lord appeared as Kṛṣṇa to bind the hearts of men to Himself in many bonds, and so, even while ushering in the inevitable age of strife and discord, to do this under the best possible conditions and the strongest safeguards for His beloved children. Nārāda said to Yuḍhisṭhira:

Many are the jīvas that have gone to His Abode of Peace, because they bound their minds to Him with bonds of even lust and hate and fear, as others did with those of love and uttermost devotion. The dairy-maids did so by
love of His all-compelling, maddening, soul-intoxicating physical beauty. Kamsa did so by the stress of fear. The mighty Titan-kings and Shishupāla and Dantavaktra gained their ends by rage and wrath and hate. The Vṛṣṇis by the bonds of blood-relationship. You, the thrice-happy sons of Pāṇdu, by sweet friendship and affection. We, the Rṣhis, by conditionless submission and devotion. Tie your minds to Him, ye sons of Manu! tie your minds to Him, in any way you can, but tie your minds unto the Diamond-Soul. The wise call Kṛṣṇa, the ‘Attractor,’ because by this name He draws the souls of all unto Himself.¹

Only by so fixing the soul on an Ideal, by inner and outer reiteration (j a p a) in thought, word and deed, of that Ideal, may the centre of that higher individuality be developed and strengthened which is the vehicle of what is known as Personal Immortality. What Kṛṣṇa is in His deepest essence, Prahrāda explains to his child-companions and to us:

¹ कामात् द्वेषात् भयात् श्रेष्ठत् यथा भक्तिभरेण मनः।
अविद्य तदष्ठ हिल्यां हस्तस्नाति गता॥
गोप्यः कामात् भयात् कसो द्वेषात् चैव चाद्यथो नृपः॥
सम्रभादवृष्णिः श्रेष्ठूऽ गृहं भक्त्यं वयं विभो॥
तस्मात् केनापुपपयेन मनः कृष्णे निवेद्येत्र।
(कृष्णाधुर्घञ्जयां एवं सत्यं षिताकर्षणात्॥)

Viṣṇu Bhāgavata, VII. i. 29-31.
He is the One, the Highest, the Sovereign Lord of all the powers and forces. He is the Unperishing. He is the Inner Self of all. And He is also all that manifests. It takes no labor at all to propitiate Him and gain His favor. For He is verily the Self of all beings, and is everywhere, indefeasibly self-proven, the One Beloved of all souls, ever most near and dear. Therefore let us all cast off this Āṣura-mood of pride and selfishness, and cultivate love and sympathy for all beings—for thus alone can we please Him who is the Overlord of all the senses and of all sentient beings.¹

The holy word of the Veṣa says the same:

Worship ye the Universal Self as the One and Only Beloved...For the sake of the Self alone is all else dear.²

The many subsequent minor a v a t ā r a s, saints, prophets and teachers, of East and West alike have repeated the same. And all this teaching, from

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¹ एक एव परे ह्यायो भगवानीपरेभ्योऽवेष्ययः।
प्रत्यगालस्वपेण द्वियुपेण च स्वयम्।
न ह्यच्चुन्त प्रीणयतो बह्यायासोस्त्रुतज्ञः।
आत्मवात सर्वभूतानां सिद्धवास्थिः सर्वत:।
तस्मात् सर्वेऽपि भूतेऽपि स्वात् कुसुम तोहसम्।
आसुरं भावसुन्दहय यथा तुष्ययथोपक्षः॥

Ibid, VII. vi. 21-24.

² आत्मानेव श्रियुपासीत ... आत्मनस्तु कामाय सर्वं वे प्रियं भवति।

Brhadāraṇyaka Upaniṣad, I. iv. 8, and II. iv. 5.
Krśhṇa onwards, may be regarded from the standpoint of our particular evolution—apart from its eternal and intrinsic value—as converging on the intention to lead the combative fifth Race through its own sixth sub-race to the new epoch when love and wisdom shall reign on earth in place of hate and cunning.

H. P. Blavatsky says:

The Americans...are, in short, the germs of the sixth sub-race, and in some few hundred years more, will become decidedly the pioneers of that race which must succeed to the present European fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race, until in consequence of cataclysms...the sixth Root-Race will have appeared on the stage of our Round.... It will silently come into existence; so silently, indeed, that for long millenniums shall its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous *lusus naturae*.... Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves in the majority.... This process of preparation for the sixth great Race must last throughout the whole sixth and seventh sub-races.... The cycles of matter will be succeeded by cycles of spirituality and a fully developed mind. On the
law of parallel history and races, the majority of the future mankind will be composed of glorious adepts. Thus will mankind, race after race, perform its appointed cycle-pilgrimage.1

This sixth Root-Race will be the Race which will most manifest Buda, the sixth principle, in this kalpa, and it will apparently be double-sexed again like the second Root-Race, as is in accordance with the characteristic of Buda, which is two-sided, and ever reconciles and combines into one the two halves of each whole truth. Therefore, the details of the daily life and laws and manners and customs of that glorious Race, when fully evolved and living on its own continent, must be very different from those of the present time, although the ensouling selves will be largely the same as those of to-day. But whatever the surface-differences may be, the basic Theory of Life and the vital swing of Pursuit and Return will still hold sway, and Self-realisation must ever be the one sole motive of infinitely manifested life.

Great Avataras have come in the past and will come again in the future, whose grand figures loom and names of might echo through the haze of the ages. They have come and will come to close great epochs and to open

1 The Secret Doctrine, ii. pp. 444-446. (Old Ed.)
greater ones, to call to birth new civilisations out of the ashes of the older forms of that self-same Phoenix, the Human Race. Smaller Messiahs, Messengers, Prophets and saintly Teachers have performed and will perform similar functions with regard to smaller cycles and sub-cycles and phases of civilisation. But the innermost Truth, the one burden of the teaching of all, the purpose of the civilisation founded or modified by each, indeed the purpose of all the Races, Rounds, Chains and Systems of all times and all spaces, providing ever richer and richer foil and back-ground of more and more perfect organs of sensation and action, and more and more complex channels of ever more varied experiences of endless shades and grades of matter—the one purpose of all this ever has been and evermore shall be, by ever deeper Yoga, to behold ever more fully the Infinite Glory of the Eternal Self.

शर्यापामध्ये वैदेशपामापात्स्वार्थान् परं स्वत्तमः।
तद्भवर्षे सर्वशिधार्थानं प्राप्तं हत्यन्तं ततः॥
इज्याचार्यागासुशिशुस्वाध्यायसत्तमम्॥
अस्तं तु परस्मौ धर्मां यहु योगेनाखस्त्ततः॥

Manu, xiii. 85; Yājñavalkya, i. 8.

शुभमस्तु सर्वज्ञगताम्
सर्वेऽभिन्नं पदयतु
लोकसङ्गमस्त: सुखिनों भवन्तु

Peace to all Beings
APPENDIX

In the course of the studies embodied in these discourses, we have seen that the one secret:

(i.) Of successful education—is pre-determination of vocation, with training in manners, morals, clean habits of body and mind, and in prayers and high aspirations (and not extremes of uniformity on the one hand and endless options and specialisations on the other, both with exclusion of morals and its only basis, essential religion).

(ii.) Of happy domesticity—well-advised marriage between persons of parity of mental and physical temperaments, and possessed of sense-control, soul-fidelity, and a constant sense of the higher purpose of marriage, viz., happy progeny (and not divorces, temporary marriages, civil contracts, re-marriages, widow-and-widower marriages, etc.).

(iii.) Of effective economics—regulation of population by self-restraint (and not immoral ways), and the division of the social labor by regulation (and not haphazard competition).
(iv.) Of health and sanitation—avoidance of overcrowding and clean living, with clean food, clean air, clean surroundings (and not drugging and inoculation and disinfectants).

(v.) Of genuine government—government by the trusted, disinterested, patriarchal, holy-living, wise (and neither despotism nor representation of hordes of warring opinions by the interested).

(vi.) Of all success in every department of life, individual, national, racial—the spread of Ādhyātmā-Vidyā, the principles of the Science of the Self, and the consequent growth of the right spirit.

It is obvious that to restore the old scheme in its entirety is impossible, even perhaps in hundreds of years; and then too, by a law of nature, the future cannot be an exact copy of the past. The spirit of the old scheme will be restored, the forms will be richer and more elastic.

How then to work, ad interim; what are the first steps to take in the present and the immediate future, from the practical standpoint?

A few suggestions are submitted herewith, for general use, but with special reference to Indian conditions—to be approved or laughed at, rejected or accepted, utilised or thrown aside in part or in toto, altered, amended, improved, replaced by others, as may seem fit to the reader and the worker.
(1) The first and the most important thing to do, as the preparation for and the foundation of all else, is to spread 'Right Knowledge,' to 'educate public opinion' as the modern phrase is. Private persons and public persons, individuals and governments, should 'recognise' Theosophy, and should spread the knowledge of its main principles and broad outlines by means of catechisms, pamphlets, text-books, hand-books, magazine and newspaper articles and lectures and discourses, amongst students and the general public. Thus only shall human beings of all faiths, all schools of thought, all sciences, all other departments of learning and of working, gradually abate their differences and enhance their points of agreement, to the common good of all, and the growth of the spirit of conscious co-operation everywhere.

(2) All Teachers should be specially trained for their work, by a comparatively long course of studies and travels; should be householders (or 'retired'), of patriarchal heart and beyond middle age. They should be remunerated largely with marks of honor and not have high or progressive salaries in cash; but should have all needed food, clothes, housing, and other necessary help and comforts provided for them and their families by the managing authorities of educational institutions, in such a way that the teachers may have a minimum of worry over administrative family details.
(The methods and rules of missionary bodies working through Schools and Colleges in India, and of such institutions as the Fergusson College of Poona or the Central Hindū College of Benares, are more or less imperfect examples.)

(3) Elders, over fifty years of age, retired from the competitions of livelihood, experienced in human character in all its varieties, and of special learning in psycho-physics, anthropology, and all such ‘sciences’ as concern themselves with the ascertainment of men’s temperaments and peculiarities and abilities and disabilities, should be attached to all educational institutions or groups of such. They should advise—not compel—parents and teachers with regard to the possibilities and the natural vocations of each child and youth and the appropriate courses of study for him. Their remuneration should be like that of the Teachers.

(4) The School-course should include, for all children, instruction and training in habits of physical cleanliness; exercises in breathing and of other kinds, especially those without apparatus; systematic military drills and evolutions and fencing with sticks and shooting with bows and arrows (just to strengthen the arms and shoulders and give a habit of accuracy in aiming, at small cost); lessons in the cooking of food; training in manners, morals and prayers; the usual three ‘Rs’, geography, the elements of some
one physical science, and some one physical art, according to special proclivities, the outlines of the History of the Human Race, (as given in the Purāṇas and The Secret Doctrine) with its fairy tales, to be elucidated later in the college-days of specialisation for vocations. Instruction, especially in the school-department, should be largely oral and mnemonic, and elaborate appliances and expensive buildings and apparatus should be dispensed with as much as possible. The hours of study should be morning and evening.

(5) The State should issue manuals, for the use of officials and non-officials alike, giving them appropriate ethical teaching as to the spirit in which each member of the community and the public service should do his work; and also laying down detailed codes of manners and etiquette to be observed towards superiors, equals and inferiors, by the people in different departments and walks of life, from student to retired ascetic, from manual worker and laborer to Sovereign. These manuals should carefully point out the far-reaching consequences of the spirit, the feeling, the mood of mind, with which the work is done—the evil consequences of arrogance and distrust and fear and hate and malice, the good ones of benevolence, trust, friendliness, regard and respect; and should point out the uses of the observances of etiquette in promoting good feeling
and the right and appropriate mood of mind. The State should also arrange to make sure that the persons concerned know the contents of these manuals. Following on knowledge will generally come conscience.

(6) As for help in the choice of appropriate education, so for help in the following out and settling of marriage-choices, the State should appoint Elders, who should advise only, and when consulted. Such Elders should possess knowledge of psycho-physics, pathology, astrology, etc., and the loving wisdom of the true priest in a special degree.

Manuals giving useful and necessary information on the sex-life and the conditions of healthy, handsome, happy progeny, as ascertained by the best available science of the day, checked by the teachings contained on this all-important subject in the Scriptures of all the nations, should be provided by Governments to all married pairs, as the Sovereign’s patriarchal and most valuable marriage-gift to them. These books should contain warnings against sex-mistakes and conjugal excesses and against excessive progenition, pointing out the evil consequences.

(7) Similar manuals on sanitation should be provided by Governments to all householders. These should contain plans for model dwelling-houses and gardens, so that intending builders may endeavor to follow them if they please.
Municipal and other local authorities should as far as possible insist that new houses, large or small, shall be built so as to stand clear, each in its own grounds, and that proportionate areas of open common and of scrub and wooded jungle shall be attached to every habited site.

(8) Bureaus of information should be established by the State, presided over by Elders (of the type mentioned), possessing special knowledge of economical affairs, which should give advice and information to all people desiring them with a view to newly taking up a vocation, regarding the business-openings most suitable and available for each.

(9) The excessive multiplication of books and papers should be discouraged (not compulsorily prohibited) by Governments. They should issue special authorisations to Elders (of the type mentioned, and remunerated with honor and the means of subsistence by the Government, and not allowed to make monetary profits out of their books, etc., for the publication of books and periodicals and the delivery of oral lectures and discourses, dealing with the various departments of life, knowledge and action. But others should not be prohibited, unless they publish things positively hurtful to the mental and physical health of the community. The State should however make it generally known that it officially considers only the publications
of the authorised Elders to be beneficial for its people; and should also issue lists of books that they consider healthy and instructive, but without proscribing any others that are not positively deleterious.

(10) Governments should also encourage, and as far as possible help out of public funds, such traditional forms of amusement and recreation, —pageants, passion-plays, scriptural and historical dramas, songs, recitations from noble books, observances of holy days —as tend to exercise a healthy and elevating influence upon the mind of the less educated masses and keep them from pastimes, addictions and occupations, that are wasteful of body and soul, such as intoxicating drugs, litigation, gambling, and domestic quarrels.

(11) Judicial and executive authorities should be instructed to encourage and help in amicable settlements and arbitrations as far as possible, in such fashion that substantial justice may be secured, in all matters where such compounding and settling is at all permissible.

(12) Private owners of wealth should be encouraged, by edicts in the name of the Sovereign, to throw open their permanent possessions, like palaces, parks, gardens, art-collections, to the visits of the poorer population of the neighborhood, on fixed days in the week, or other holidays, and to provide for them little dinners,
and other such social amenities, from time to
time, especially on the occasions of rejoicings
in the family—briefly, to establish 'family-relations'
with them, retaining for themselves the right-
eous pride and privilege of 'the benefactor and
the patriarch' and gradually throwing off the
false and evil pride and privilege of 'the rich
man'. Such wealthy persons should also be en-
couraged to maintain permanent guest-rooms.
And wealth without education, or good character,
or public charity and good work, should be
discountenanced and placed low in or altogether
excluded from 'warrants of precedence' for
official and social functions, and otherwise publicly
censured by the Government.

(13) Officials should be paid principally with
marks of honor, and with cash only to the ex-
tent of necessary comforts. The senior offices
should especially be manned by Elders of the type
mentioned. All possible steps should be taken,
in short, by the State to discourage the greed
for mere money and luxuries and sense of power.

(14) The chief legislatures of the nations should
consist, besides the Sovereign and the highest
officials, largely of disinterested and benevolent
patriarchs and matriarchs of advanced age, be-
yond fifty at least, whose only interest is the
welfare of the whole nation which is as their
progeny to them, who have themselves retired
from all competitive business and represent no special interest and constituency, whose experience is the widest in the land, whose wisdom, character and expert knowledge the most trusted and reverenced. As far as possible, they should be elected by an electorate composed of the middle-aged fathers and mothers of families fulfilling educational conditions, and out of lists of nominations published by members of the electorate and the government, *without any* canvassing or rivalry of candidature or any effort whatsoever on the part of those to be elected. Their only remuneration should be special marks of honor.
This Work is
Inscribed
to
A. B.
My Mother,
—physical in past lives,
superphysical in this—
by whose wish
it was
composed.
If I were lost in the darkest night,
I know whose face would bring me light,
    Mother mine, O mother mine.

If I were faltering and weak of sight,
I know whose hands would guide me right,
    Mother mine, O mother mine.

If I were sunk in the sorest sin,
I know whose sighs would cleansing win,
    Mother mine, O mother mine.

If I were black with the burn of blight,
I know whose tears would wash me white,
    Mother mine, O mother mine.

If I were dying in body and soul,
I know whose prayers would make me whole,
    Mother mine, O mother mine.
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Pranava-Yada.