# THE ARYAN PATH

Canst thou destroy divine Compassion? Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute. Such is the Aryan Path, Path of the Buddhas of perfection.

—*The Voice of the Silence*

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# INDEX

## General Index


Ambition, Legitimate and Illegitimate—*By Elizabeth Cross* 546
At What Age Is Man Most Creative?—*By Lalita Kumarappa* .. .. .. .. 19

"Be Not Anxious...."—*By Hugh I'A. Fausset* .. .. 365
Big Business and Tapasya—*By E. M. H.* .. .. .. 199
Bus Named Sankhini, A—*By Bhabani Bhattacharya* .. 197

Christianity in England—*By Leslie Belton*
I.—Sin and Socialism .. 508
II.—Orthodoxy or Liberalism 552
Company of Mystics, The—*By J. Vijaya-Tunga* .. .. 357
Comparative Philosophy—*By M. Hiriyanna* .. .. 519
Conflict—Temporary or Eternal?—*By R. S. Thomas* .. 407
Contribution of Jainism to Religious Thought, The—*By Ajit Prasada*.. .. .. 99
Correspondence 87, 325, 328, 468, 470, 473, 565

Dancer Dreamt, A...: An Interview with Uday Shankar—*By E. M. H.* .. .. .. 117
Doctrine of Reincarnation in Classical Thought, The—*By Margaret Smith* .. .. 200
Doctrine of Reincarnation in Gnostic Thought, The—*By Margaret Smith* .. .. 299
Dostoevsky and the Problem of Evil—*By K. R. Srinivasa Iyengar*
I.—Sorrow Is .. .. 291
II.—"Out of the Dark—New Light" .. .. 391

East and West—*By N. S. Subba Rao* .. .. .. .. 131
Editorials:
Clash of Colours, The .. 385
Colour Bar, The .. .. 289
From Age to Age .. .. 1
Immortal Literature: A Note 49
Mahavira: The Man of Dauntless Energy .. .. 97
Power Which Unites, The .. 433
Powers Latent in Man, The.. 145
Psychic Phenomena.. .. 481
Rabindranath Tagore .. 193
Re-emerging Pattern, The.. 529
Science: Fact and Theory .. 241
Truth versus the Will to Believe .. .. .. 337
Eire in War Time—*By R. M. Fox* .. .. .. .. 490
Emperor Who Dreamed of Truth, An—*By Bhabani Bhattacharya* .. .. .. 436
Ends & Sayings 43, 91, 139, 187, 235, 282, 332, 377, 427, 475, 525, 567
Evolution of Indian Mysticism, The—*By K. S. Ramaswami Sastri*
VIII.—Mediæval Mysticism, West and South, and the Outlook Today.. 26

Faith of a Biologist, The—*By S. S. Suryanarayanan* .. 38
Family vs. the State, The— *By M. N. Srinivas* .. .. 68
First of the P.E.N. Books, The —*By K. R. Srinivasa Iyengar* 36
Folk-Songs, Legends and Mysticism—*By Devendra Satyarthi*
I.—Man, the Tree and the Spinning-Wheel .. 402
II.—Death and Love .. 455
III.—The Man of the Heart.. 513
IV.—Creation Myths .. 541
Former Anti-Indian Art Criticism : Its Real Background— *By Hermann Goetz* .. .. 253
From Digestion to Cerebration —*By E. J. Holmyard* .. 31
Future of the Family in India, The—*By John Barnabas* .. 205

Gandhiji on the "Gita"—*By D. S. Sarma* .. .. .. 459
Great Indian Artist, A—*By Gurdial Mallik* .. .. 531

Heroes and Heroines in Ancient Days—*By V. Sitaramiah* .. 462

India and the Malady of Our Time—*By R. M. Fox* .. 14
India and the West—*By Radhakumud Mookerji* .. .. 181
Indian Poet's Poet, The—*By K. Chandrasekharan*.. .. 340
Indian Thinkers on Æsthetics —*By Ph. D.* .. .. .. 396
India's Early Influence on Mediterranean Music—*By Dennis Stoll* .. .. .. 23
Is Madhava's Metaphysics Monism ?—*By R. Naga Raja Sarma* .. .. .. 129

Japan's New Order—*By P. Mahadevan* .. .. .. 416
Jesus Christ : Glimpses of His Life and Mission—*By Ernest E. Hayes* .. .. ..
I.—Anticipation .. .. 3
II.—The Call .. .. 71
III.—The Teacher and the Teaching .. .. 122
IV.—The Healer and the Healed .. .. .. 170
V.—The Esoteric Teaching 211
VI.—His Occult Teaching .. 268
VII.—His Martyrdom .. 311
VIII.—Immortality .. .. 361
Jousse of Ideologies, A—*By Hervey Wescott* .. .. 178

Kierkegaard and the Present Age—*By Hugh I'A. Fausset* 259
Knower and the Known, The— *By C. E. M. Joad* .. .. 176

Labour and Leisure—*By Ph. D.* 495
Light That Failed, The—*By N. S. Subba Rao* .. .. 74
Literature in Its Changing Moods—*By B. J. Wadia* .. 51

Man and the Word, The—*By Mrs C. A. F. Rhys Davids* .. 535
Medieval Mysticism of India— *By Krishna Kumar* .. .. 126
Modern India—*By Dennis Stoll* 521
Morals at the Crossroads in the U. S. A.—*By Hervey Wescott* 55
Mr. Bramley's Date with Destiny—*By Claude Houghton* .. 105
Mute Witnesses Push Aryan History Back—*By S. V. Venkateswara* .. .. 217

Nature of Man, The—*By J. D. Beresford* .. .. .. 317

New Books and Old 31, 74, 126, 174, 215, 272, 315, 365, 413, 459, 519, 555.
New Kind of Man, A—*By John Stewart Collis* .. .. 370
Note on Locke's "Essay Concerning Human Understanding," A—*By Faiz B. Tyabji* .. .. .. 215

Our Unobstructed Universe—*By John A. Osoinach* .. 174

Panditaraya—A Poet-cum-Critic of South India—*By U. Venkatakrishna Rao* .. .. 307
Philosophy as Such in India: A Misapprehension—*By V. Subrahmanya Iyer* .. .. 6
Philosophy of Poetry, A—*By V. Sitaramiah* .. .. 555
Poet Radiu'd-Din of Nishapur, The: His Life and Times—*By Hadi Hasan*
I.—The Qara-Khanids' Rise to Power .. .. 446
II.—The Paths of Glory..... 496
Present Status of ESP, The—*By J. B. Rhine* .. .. 147
Problem of the Buddha Image, The—*By O. C. Gangoly* .. 61
Prologue to Karma (Poem)—*By William Ewart Walker* .. 412

Rabindranath Tagore: A Memory—*By Eva Martin* .. 194
Recent Developments in Spiritualism—*By J. D. Beresford* .160
Reincarnation in Jewish Thought—*By Margaret Smith* 397
Religion: Universal and Particular—*By John Middleton Murry* .. .. .. 440
Reward for Curiosity—*By Leslie W. Taylor* .. .. .. 550

Science and Society—*By H. S. Redgrove* .. .. .. 76
Science in the Future .. ...413
Scientific Purpose and Thought—*By Sir Richard Gregory* .. 243
Self-Help—*By Constance Williams* .. .. .. .. 65
Sinister Bar, The—*By Miller Watson* .. .. .. 386
Sundara-Kanda of the Ramayana, The—*By V. M. Inamdar* 417

Thoughts Religious and Philosophic—*By Merton S. Yewdale* .. .. .. 264
Unity—*By Elizabeth Cross* .. 343
Vision (Poem)—*By William Souter* .. .. .. 210
Vivisection of India—*By P. T. Raju* .. .. .. .. 33

Wanted—A New Gita—*By S. K. George* .. .. .. 304
We Have So Much to Give Each Other—*By Irene Rathbone* .. 315
What Did It Matter?—*By Joseph Neroth* .. .. 165
Whither Man?
I.—An Aspect of Emergent Evolution—*By Nolini Kanta Gupta* .. .. 347
II.—The Philosophic Mind—*By J. N. Chubb* .. 352
Wizardry in Ancient China—*By Lionel Giles* .. .. .. 484
Women in America—*By N. S. Subba Rao* .. .. .. 369

Young and Old Souls in Earth Life—*By Merton S. Yewdale* 104

# Index of Book Reviews

All Change Humanity—*By Claude Houghton* .. .. 275
Al-Minhaj : Being the Evolution of Curriculum in the Muslim Educational Institutions of India—*By G. M. D. Sufi* .. 276
Analysis of Knowledge, The—*By Ledger Wood* .. .. 176
Approach to the Ramayana, An—*By C. Narayana Menon* .. 186
Argument of Blood : The Advancement of Science—*By Julian Huxley* .. .. 138
Aryan and Semetic Cultures and Religions—*By Bulaki Rama* 426
Asphalt Road to Concrete Paradise—*By V. S. Mudvedkar* .. 42
Assamese Literature—*By Birinchi Kumar Barua* .. 36

Baker's Dozen, A—*By Llewelyn Powys* .. .. .. 281
Biographical Dictionary of Puranic Personages, A—*By Akshaya Kumari Devi* .. 467
Book of Mencius, The—*Translated by Lionel Giles* .. .. 420

Case for African Freedom, The—*By Joyce Cary* .. .. 225
Census of India, 1941. Vol. XVII. Baroda—*By Satya Vrata Mukerjea* .. .. 135
Christian Paradox, The—*By Cyril Scott* .. .. .. 374
Christocracy—*By John Middleton Murry* .. .. .. 564
Colour Bar in East Africa, The—*By Norman Leys* .. .. 225
Confession of an Octogenarian—*By L. P. Jacks* .. .. 560
Continence and Its Creative Power—*By Swami Jagadiswarananda* .. .. .. 186
Court Cagliostro—*By Michael Harrison* .. .. .. 522
Curve of Fate, The : From the Man-Ape to the Man-God—*By J. Lonsdale Bryans* .. 278

Darkness and The Light—*By Olaf Stapledon* .. .. 373
Design and Purpose—*By Frederic Wood Jones* .. .. 524
Dilemma of Christianity, The—*By John Middleton Murry* 226
Discipline of Peace, The—*By E. E. Barlow* .. .. 465
Dvaita Philosophy and Its Place in the Vedanta, The—*By Vidwan H. N. Raghavendracar* .. .. .. .. 129

East and West—*By René Guénon ; trs. by William Massey* 131
Education—*Compiled from the Speeches and Writings of Swami Vivekananda by T. S. Avinashilingam* .. .. 86
End of This War, The—*By Storm Jameson* .. .. 226
English Regional Novel, The—*By Phyllis Bentley* .. .. 524
Enquiry into Meaning and Truth, An—*By Bertrand Russell* .. .. .. .. 176
Essay Concerning Human Understanding—*By John Locke* .. .. .. .. 215
Etching of a Tormented Age—*By Hsiao Ch'ien* .. .. 425

Ethical Ideals in India To-day —*By Edward Thompson* .. 521
Foundations of Peace: A Buddhist View—*By Clare Cameron* .. .. .. .. 185
Freedom: Its Meaning—*Planned and edited by Ruth Nanda Anshen* .. .. .. 453
Friend of France, A—*By Ian E. Black* .. .. .. 315
From the Ends of the Earth—*By Mary Trevelyan* .. .. 553
From Witchcraft to Chemotherapy—*By Sir Walter Langdon-Brown* .. .. 279
Gautama the Enlightened—*By John Masefield* .. .. 280
Germans Beyond Germany: An Anthology—*Edited by Vilem Haas* .. .. .. .. 375
Gesture Language of the Hindu Dance, The—*By La Meri* .. 524
Gita, the Mother—*By M. K. Gandhi; ed. by Jag Parvesh Chander* .. .. .. 459
Grand Strategy: The Search for Victory—*By H. S. Sargeaunt and Geoffrey West* .. .. 561
Grave Danger to the Hindus—*By "An Obscure Hindu"* .. 33
Great Experiment, A: An Autobiography—*By Viscount Cecil* .. .. .. .. 74
Great Prophecies about the War—*By Clarence Reed* .. 37
Handbook of Virasaivism, A—*By S. C. Nandimath* .. 232
Hawkspur Experiment, The—*By W. David Wills* .. .. 83
Heaven Wasn't His Destination —*By W. B. Chamberlain* .. 274
Hidden Teaching Beyond Yoga, The—*By Paul Brunton* .. 223
Historic Mission of Jesus, The—*By C. J. Cadoux* .. .. 322
Ibn Khaldun: His Life and Work—*Trs. from the Arabic by M. A. Enan* .. .. 81
Idea of God, The—*By J. D. Beresford* .. .. .. 226
Ideals and Illusions—*By L. Susan Stebbing* .. .. 79
Immortality—*By Count Hermann Keyserling; trs. by Jane Marshall* .. .. .. 280
India and a New Civilisation—*By Rajani Kanta Das* .. 422
India and Democracy—*By Sir George Schuster and Guy Wint* 133
Indian Constitutional Tangle, The—*By Jamil-ud-Din Ahmad* .. .. .. .. 39
Indian States' Problem, The—*By M. K. Gandhi* .. .. 134
Indus Valley Painted Pottery—*By R. F. S. Starr* .. .. 217
Introduction to the Philosophy of Sri Aurobindo, An—*By S. K. Maitra* .. .. .. 372
Is This the Christianity of the Bible?—*By F. Theophilus* .. 425
It Has All Happened Before—*Selected and translated by Kathleen Freeman* .. .. 186
Italian Economy and Culture: A Study in Economic and Social Transformations—*By M. Moulik* .. .. .. 277
John Millington Synge—*By L. A. G. Strong* .. .. 320
Legend of Lost Ring and Other Poems—*By B. Rama Rao* .. 42

Lyrics and Sonnets—*By M. Gilbert* .. .. .. .. 42

Magic and Divination—*By Rupert Gleadow* .. .. 137
Magic Casements—*By Eleanor Farjeon* .. .. .. 280
Man on His Nature—*By Sir Charles Sherrington* .. 178, 317
Masters of Reality—*By Una Ellis-Fermor* .. .. .. 321
Medieval Mysticism of India—*By Kshitimohan Sen; trs by Manomohan Ghosh* .. .. 126
Minds in the Making—*By E R. Dodds* .. .. .. .. 138
Miraculous Birth of Language, The—*By R. A. Wilson* .. 231
Modern India and the West—*Edited by L. S. S. O'Malley* .. 181
Mongol Journeys—*By Owen Lattimore* .. .. .. 80
My Life: A Fragment—*By Maulana Mohamed Ali; ed. by Afzal Iqbal* .. .. 422

Naked Shingles—*By Manjeri S. Isvaran* .. .. .. 234
Nation at Bay, A .. .. 78
Nature and Destiny of Man, The—*By Reinhold Niebuhr* .. 365

Occult Causes of the Present War, The—*By Lewis Spence* 374
Of Men and Women—*By Pearl S. Buck* .. .. .. 369
Out of the Body—*By John and Erica Oxenham* .. .. 84
Out of the People—*By J. B. Priestley* .. .. .. 184

Pakistan: A Nation—*By "El Hamza"* .. .. .. 33
Palni: The Sacred Hill of Muruga—*By J. M. Somasundaram Pillai* .. .. .. .. 425
Path to Reconstruction, The: A Brief Introduction to Albert Schweitzer's Philosophy of Civilization—*By Mrs. C. E. B. Russell* .. .. .. 466
Peacock Angel: Being Some Account of Votaries of a Secret Cult and Their Sanctuaries—*By E. S. Drower* .. 136
Plato's Mistake—*By Richard Church* .. .. .. 280
Poems—*By Rabindranath Tagore* .. .. .. .. 272
Poems of Cloister and Jungle: A Buddhist Anthology—*By Mrs. C. A. F. Rhys Davids* .. 230
Poems of Peace and War—*By Christmas Humphreys* .. 86
Poetry and Prophecy—*By N. Kershaw Chadwick* .. .. 562
Poetry, Monads and Society—*By Humayun Kabir* .. .. 555
Political Philosophies Since 1905, The. Vol. II, Part III—*By Benoy Kumar Sarkar* .. 423
Problem of Aborigines in India, The—*By A. V. Thakkar* .. 186

Ramayana of Valmiki (in its North-Western Recension): Sundara Kanda—*Edited by Visva-Bandhu Shastri* .. 417
Ramayana Polity, The—*By R. C. Dharma* .. .. 80
Rammohan Roy and America—*By Adrienne Moore* .. 419
Replenishment from the Central Source by a New Method of Raja Yoga—*By Basil Crump* 42

Report of the British Association for the Advancement of Science, The: Science and World Order .. .. 413
Rice .. .. .. .. 41

Science in Chains—*By Sir Richard Gregory* .. .. .. 138
Secret Shakespeare, The: Who Was He?—*By Alfred Dodd*.. 273
Sermon on the Mount, The—*By C. F. Andrews* .. .. 564
Shri Ramanlal Vasantlal Desai Abhinandangranth .. .. 466
Social Relations of Science, The —*By J. G. Crowther*.. .. 76
Some Memorable Yesterdays: Or Men, Women and Events of Indian History—*By Bhabani Bkattacharya* .. .. 281
Spiritualism?—*By Shaw Desmond*.. .. .. .. 82
Sri Aurobindo's "The Life Divine": A Brief Study—*By V. Chandrasekharam*.. .. 229
Sri Ramakrishna and Spiritual Renaissance—*By Swami Nirvedananda* .. .. .. 229
Sri-Vidya-Saparya-Vasana—*By Brahmasri N. Subrahmanya Iyer; trs. by A. Nataraja Iyer* 77
Studies in Philosophy—*By M. A. Venkata Rao* .. .. 519

Table of Indian Food Values and Vitamins .. .. 86
Testament of Democracy, The —*By Prof. M. V. Krishna Rao* 186
Thomas Hardy—*By H. W. Nevinson* .. .. .. 319
Timeless Land, The—*By Geoffrey Johnson* .. .. .. 186
Training for the Life of the Spirit—*By Gerald Heard* .. 226
Transposed Heads, The: A Legend of India—*By Thomas Mann; trs. by H. T. Lowe-Porter* .. .. .. 228

Uniqueness of Man, The—*By Julian Huxley* .. .. 38
United States and Japan's New Order, The—*By William C. Johnstone* .. .. .. 416
Universe Through Medicine, The—*By J. E. R. McDonagh* 31
Unobstructed Universe, The— *By Stewart Edward White* .. 174
Upakhyanamala, The: A Garland of Stories—*Condensed in the Poets' Own Words—By A. M. Srinivasachariar; trs. by V. Narayanan* .. .. 462

Villages and Towns as Social Patterns: A Study in the Processes and Forms of Societal Transformation and Progress—*By Benoy Kumar Sarkar* .. .. .. 421

Walt Whitman—*By Hugh I'Anson Fausset* .. .. 370
"What Dreams May Come...." —*By J. D. Beresford* .. 85
What Is Hinduism?—*By D. S. Sarma* .. .. .. 323
What It All Means—*By L. Stanley Jast* .. .. .. 137
Witchcraft—*By William Seabrook* .. .. .. .. 41
—*By Charles Williams* .. 40
Women in Rgveda—*By B. S. Upadhya* .. .. .. 183

World's Crisis and Faiths, The —*By Baron Erik Palmstierna* 374
Writers in Freedom—*Edited by Hermon Ould*.. .. .. 523
You Can Speak with Your Dead —*By Shaw Desmond* .. 41

## Index of Correspondence

Freud's Theory of Sublimation —*By C. Narayana Menon* .. 325
Is There Need for a New 'Gita'?
I.—*By R. Naga Raja Sarma* 468
II.—*By M. A. Ruckmini* .. 470
III.—*By D. S. Sarma* .. 565
Menace of Racialism, The—*By G. Y. H.* .. .. .. 473
Sublimation and Substitution —*By K. C. Varadachari* .. 87
Towards Natural Eradication of the Evils of Caste—*By S. C. Guha* .. .. .. .. 328

## Index of "Ends & Sayings" Paragraphs

Æsthetic theory of the ancients 92
All-India Village Industries Association, Annual Report 141
America's part in post-war world 334
Animal protection .. .. 475
"Britain's Silent Revolution" 567
Brotherhood and religious intolerance: Sir Sultan Ahmed on 238
Brotherhood as cure of war: Dr. Bhagavan Das on .. .. 139
China and India.. .. 142, 187
China's achievements and faith 333
China's strength from devotion to duty .. .. .. 282
Colour Bar—A World Problem 429
Communalism in sports and schools .. .. .. 334
Congress Crisis, The .. .. 427
Conscience violated causes ineffectiveness .. .. .. 190
Co-ordination of knowledge needed .. .. .. 93
Criminal Tribes problems .. 46
Cultural understanding between Britain and India .. .. 239
Culture and politics .. .. 142
David Hare, watch-maker and philanthropist .. .. 382
Dignity of labour: Shri Prakasa on .. .. .. .. 44
Dnyaneshwar .. .. 187, 188
East and West .. .. .. 526
Economics of medicine, The .. 527
"Educating" Germany after the war .. .. .. 143
Education for interdependence: K. G. Saiyadain on .. .. 236
"Equal Rights for Asia Too".. 568
Ethics and politics .. .. 479
Foundations of the Peace: Henry A. Wallace on .. 240
Freedom of the pen: Irwin Edman on .. .. .. 384
*Gita*, Importance of the Study of the .. .. .. 431

*Gita* Jayanti in Bombay .. 47

Harijan Sevak Sangh report .. 332
Hindi: Amaranatha Jha on .. 91
Historians' need for impartiality 96
Historical Records Exhibition 142
History, Uses of .. .. 479
Human nature: Dr. Olaf Stapledon on .. .. .. 570
Humane education, Need of .. 191

Imam Hussain's martyrdom honoured .. .. .. 139
Imperialism outmoded: *Saturday Evening Post* on .. 381
Increasing wants, no solution: J. C. Kumarappa on .. 377
Indian fable's travels and return .. .. .. .. 283
Indian philosophy increasingly recognised .. .. .. 477
India's cultural unity: Sir Akbar Hydari on .. .. 95
India's freedom: Dr. Wang Chung-kui on .. .. 235
Sir P. C. Ray on .. .. 43
India's widespread influence in antiquity .. .. .. 140
Industrialisation of India: Dr. Sudhir Sen on .. .. 44
Intercommunal tension, solution of .. .. .. 431
International directorate of scientists proposed .. .. 93
Internationalisation of all problems .. .. .. .. 379
Interracial tolerance needed .. 334
Interrelationships and interdependence: Dr. Gilbert J. Fowler on .. .. .. 287

Jews and anti-Semitism .. 381

Mission schools' effect in changing attitudes.. .. .. 284
Morality and convention .. 192

Negroes in the U. S. A. .. 380
New Order, The: E. M. Forster on .. .. .. .. 235

Notes:

Abolition of Capital Punishment .. .. .. 518
Asia and Europe .. .. 196
Beauty and Morality .. 67
Capital Punishment .. 214
Communal Unity .. .. 512
Communalism .. .. 364
Control of Behaviour .. 164
Discipline .. .. .. 30
Experiment in Adversity, An 90
Future World, The .. .. 545
Ganga Ram Trust, The .. 549
Great Civil War, The .. 306
Great Pioneer, A .. .. 116
Imperialism .. .. .. 271
India and England .. .. 426
*Inquirer, The*.. .. .. 540
Intuitive Knowledge .. 411
Kismet .. .. .. 173
Mrs. C. A. F. Rhys Davids .. 528
Old Man and New World! .. 73
On Immortality .. .. 489
Reaping the Whirlwind .. 263
Revelation and Intuition .. 314
Reverence for Law .. .. 258
Science and Metaphysics .. 454
Unemployment .. .. 331
University of the Air, A .. 103
What about Old Charts? .. 356
What the Negro Wants .. 125

Nutrition standards .. 377, 476

Oriental studies important .. 95

Party government, future of .. 430

Philosophers' responsibilities .. 91
Propaganda and the common man .. .. .. .. 568
Psychology and physiology, East and West: Arthur Moore on .. .. .. 286

Race prejudice in South Africa.. .. .. .. 143
Recreation for villagers .. 378
Retribution for Germany .. 428
Russia and India .. .. 282

Science and regimentation .. 478
Science's responsibility .. 47, 48, 94
Self-confidence: Sir C. V. Raman .. .. .. 43
Social and economic changes now: Harold Laski on .. 379
Social reconstruction: Dr. Bhagavan Das on .. .. .. 569
Social Service .. .. .. 525
Socialism: G. D. H. Cole on .. 144
Socialism and India .. .. 236
Socialism and New World Order 475

Tagore's art: Nandalal Bose on 284
"Think Indian" slogan .. 140
*Trivedi's* reappearance .. 237
"Two Paths to the Good Life" 240

Universalising personal desires: G. H. Langley on .. .. 285
Universities and cultural synthesis .. .. .. 45

Village community's disintegration: Sir Malcolm Darling on 286
Village health leagues .. .. 141
Village servers' qualifications.. 335
Vivisection and animal experimentation .. .. 189

War and morality, St. John Ervine on .. .. .. 336
War's causes: Dr. H. Goetz on 477
Way of Life, A: Leonard J. Russell on .. .. .. 383
Women's rôle: Sir S. Radhakrishnan on .. .. .. 140
Women and peace .. .. 94
Women and self-reliance .. 238
Women and social reform .. 94
Women's common sense and war aims .. .. .. 380
Work, Karel Capek on.. .. 189

## Index of Names and Pseudonyms of Writers of Articles, Reviews and Correspondence

B. P. H. .. .. .. 522
Barnabas, John .. .. 205
Bax, Clifford .. ..80, 136, 230
Belton, Leslie .. 322, 508, 552
Beresford, J. D. .. 160, 317
Bhattacharya, Bhabani 81, 197, 436
Burns, C. Delisle .. .. 133

Chandrasekharan, K. .. .. 340
Chubb, J. N. .. .. .. 352
Collis, John Stewart 320, 321, 370
Common, Jack .. .. .. 225
Cross, Elizabeth 83, 343, 546

D. C. T. .. .. 86, 234
D. S. .. .. .. .. 184
Davids, Mrs. C. A. F. Rhys .. 535

E. .. .. .. .. 186
E. B. H. .. .. .. 420, 425
E. H. .. .. .. .. 426
E. M. H. .. 41, 42, 86, 117, 199, 372

E. W. .. .. .. .. 524

Fausset, Hugh I'A. 226, 259, 275, 280, 365, 463, 564
Fox, R. M. .. .. 14, 490

G. Y. H. .. .. .. 473
Gangoly, O. C. .. .. .. 61
Ganguli, J. M. .. .. .. 223
George, S. K. .. .. .. 304
Giles, Lionel .. .. .. 484
Gode, P. K. .. .. .. 324
Godwin, George .. .. 465
Goetz, Hermann .. .. 253
Gregory, Sir Richard .. .. 243
Guha, S. C. .. .. .. 328
Gupta, Nolini Kanta .. .. 347

H. .. .. .. .. 186
Hasan, Hadi .. .. 446, 496
Hayes, Ernest V. 3, 71, 122, 170, 211, 268, 311, 361
Hiriyanna, M. .. .. .. 519
Holmyard, E. J. .. .. 31
Houghton, Claude .. 109, 373,
Howell, B. P. 41, 82, 84, 137, 231, 278, 374
Hoyland, J. S. .. .. .. 563

Inamdar, V. M. 323, 417, 467, 561
Iyengar, K. R. Srinivasa 36, 85, 135, 228, 273, 291, 375, 391
Iyer, V. Subrahmanya .. .. 6

J. .. .. .. .. 185
Jhaveri, K. M. .. .. .. 272
Joad, C. E. M. .. .. .. 176

Kaye, Michael .. .. .. 79
Kumar, Krishna .. .. 126
Kumarappa, Bharatan 421, 422
Kumarappa, Lalita .. .. 19

Mahadevan, P. .. .. .. 416
Malkani, G. R. .. .. .. 183
Mallik, Gurdial .. .. .. 531
Martin, Eva .. .. .. 194
Menon, C. Narayana .. .. 325
Mookerji, Radhakumud .. 181
Murry, John Middleton .. 440

Neroth, Joseph .. .. .. 165

Osoinach, John A. .. .. 174

Ph. D. .. 39, 396, 419, 495, 562
Prasada, Ajit .. .. .. 99

Raju, P. T. .. .. 33, 274
Rao, M. A. Venkata .. 277, 423
Rao, N. S. Subba ..74, 131, 369
Rao, U. Venkatakrishna .. 307
Rathbone, Irene .. .. 315
Redgrove, H. S. .. .. 76
Rhine, J. B. .. .. .. 147
Richardson, Banning .. .. 229
Ruckmini, M. A. .. .. 470

Sarma, D. S. .. .. 459, 565
Sarma, R. Naga Raja ..77, 129, 468
Sastri, A. Venkappa .. 78, 134
Sastri, K. S. Ramaswami .. 26
Satyarthi, Devendra 402, 455, 513, 541
Sitaramiah, V. .. 232, 462, 555
Smith, Margaret .. 200, 299, 397
Souter, William .. .. 210
Srinivas, M. N. .. .. .. 68
Stephen, P. L. .. .. .. 281
Stoll, Dennis .. .. 23, 521
Suryanarayanan, S. S. .. .. 38

Taylor, Leslie W. .. .. 550
Thomas, R. S. .. .. .. 407
Tyabji, Faiz B. .. .. .. 215

V. .. .. .. .. 524
V. M. I. .. .. 281, 422, 425
Vahiduddin, S. .. .. .. 276

Vaidya, Vijayarai K. .. .. 466
Varadachari, K. C. .. 80, 87
Venkateswara, S. V. .. .. 217
Vijaya-Tunga, J. .. .. 357

W. E. W. .. .. .. 279
Wadia, B. J. .. .. .. 51
Walker, William Ewart .. 412
Ward, R. H. .. .. 319, 466
Watson, Miller .. .. .. 386
Wescott, Hervey .. 55, 178
West Geoffrey .. 138, 523, 560
Whiteman, W. E. .. 37, 40
Williams, Constance .. .. 65

Yewdale, Merton S. .. 104, 264

# THE ARYAN PATH

**Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.**

*—The Voice of the Silence*

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## FROM AGE TO AGE

The salient points in world history are not the victories and the defeats of potentate or prince, not the rise and fall of nations or of continents, but the vicissitudes of thought, and especially the proclamations, periodically made, of the never-changing Truth.

"From age to age," declared the Indian Shri Krishna more than five thousand years ago, "I incarnate for the preservation of the just, the destruction of the wicked, and the establishment of righteousness."

Not by announcing the superiority of a given race or nation, not by branding as inferior and evil a chosen scapegoat race, not by establishing a rule of iron in which no scope is left for individual initiative, is this mission of every great teacher fulfilled, but by the setting of a noble example in his own life and by proclaiming once again, in terms suited to the age to which he comes, "the same exhaustless, secret, eternal doctrine," by sowing the grains of Truth, leaving it once again to the seed to test the soil.

Gautama Buddha, coming twenty-five hundred years later, when "the mighty art was lost," repeated Krishna's message. His esoteric teachings were none other than the *Gupta-Vidya*, the Secret Knowledge of the ancient Brahmins. His own disciples carried his teachings far and wide, northward, eastward, southward, and also to the West, to Egypt, to Greece, to Judæa. And Jesus, coming in Judæa five hundred years after him, preached unmistakably the philosophy of Buddha-Sakyamuni.

Those who claim a unique status for any particular Prophet wrong and belittle him. It is in his setting as one of an unbroken succession of Friends of the Human Race that each great Teacher is seen at his true stature, in his full glory. The Teacher of whom the Christians would like to claim the monopoly is no exception. In spite of their best efforts, those who call themselves his followers have fortunately failed to fit his majestic figure into the niche of a

petty god in the world's pantheon of deities; and for the non-Christian world, as for the Unitarian 'heretics," Jesus stands forth in all his grandeur as the Son of Man, a lover of Divine Truth who had become by his own efforts a veritable god on earth, even as his great Predecessors had before him, as his great Successors would after him.

We publish in this issue the first of a series of articles on "Jesus Christ—Glimpses of His Life and Mission" by Ernest V. Hayes. His treatment is at the same time reverent and rational. Arguments for and against the historic accuracy of the Gospels are of little value compared with the lofty ethical teachings there enunciated, which some great Teacher must have given—the Message does not proclaim itself—and the ideal life pattern there portrayed for men to copy if they can, as they can. That to which all but the Christian dogmatist would agree is that the figure of Jesus was that of

a great and pure man, a reformer who would fain have lived but who had to die for that which he regarded as the greatest birthright of man—*absolute* Liberty of conscience; of an adept who preached a universal Religion knowing of, and having no other "temple of God" but man himself; that of a noble Teacher of esoteric truths which he had no time given him to explain; that of an initiate who recognized no difference —save the moral one—between men; who rejected caste and despised wealth; and who preferred death rather than to reveal the secrets of initiation.

The mission of every teacher worthy of the name is the same,—to restore to men the truth that in their folly, in their preoccupation with non-essentials, they have forgotten or have overlaid with dogma and with ritual.

Ammonius Saccas, in the third century of the Christian era, declared that

the whole which Christ had in view was to reinstate and restore to its primitive integrity the wisdom of the ancients—to reduce within bounds the universally prevailing dominion of superstition... and to exterminate the various errors that had found their way into the different popular religions.

# JESUS CHRIST

## GLIMPSES OF HIS LIFE AND MISSION

[To present Jesus—as **Ernest V. Hayes** does in this series of studies, the the first of which we publish here—as a Man among men, is by no means to belittle the great Prophet of Nazareth, but rather to add to his glory. There would be little merit in a life of such nobility as is ascribed to him if a unique Divine status had made it impossible for him to act otherwise than as he did. It is the example of Divinity unfolded by struggle and self-conquest that holds out hope for other men. That such an one as he, was *a* "Son of God," is as undeniable as that he was neither the *only* "Son of God," nor the first one, nor even the last who closed the series of the "Sons of God," or the children of Divine Wisdom, on this earth.—ED.]

### I.—ANTICIPATION

To understand the life and the work of Jesus, one must know something about the Jew and something about "The Mind of Christ." For Jesus only became Jesus Christ by the full realisation in himself of that Divine Principle which is "the Light which lighteth every man that cometh into the world." That "Mind of Christ" is a term for the spiritual culture known as Yoga.

Jesus was among that number who, through the ages, have realised God with such clarity that the relationship becomes as that of a son to a father. At the same time, harmoniously, he realised his kinship with humanity with such flame that the sinner, the suffering and the oppressed became as himself. That God-and-Man-realisation is truly Yoga, as every Indian knows.

As an advanced soul, nearing the end of human struggle, Jesus was one with the Rishis of India, the nobler of the Hierophants of Egypt and of Greece, and the more spiritually minded of the Prophets of Israel. What led him to choose Palestine as the scene of that incarnation which has become one of the wonders of the world? Was it what Easterners call Karma, the last shred of Karma to be dissolved before he reached Liberation? It must not be forgotten that St. Paul saw him as "made perfect through suffering." Not Very God, as in the subsequent orthodox view of him, but a man *made* perfect. One thing is certain: he identified himself with the race in which he was born, sharing their nobler viewpoint, embodying their ideals.

Through the centuries, the Hebrew People have changed but little. In their better characteristics, they have not changed at all. Their Lawgiver, Moses, like another Manu, impressed on them such a faith, such a culture, as would stamp them for all time as a marked race. The Jew will always believe it is his mission to show the

surrounding nations how to live....

Their natural desire to live in peace, in a sane social order, has been frustrated by turbulent and jealous neighbours. Like later Belgium or Poland, Palestine has been in the way of greedy conquerors, and at the time Jesus is born, it will be under Roman rule. Not a bad rule, as such Protectorates go. Once a people has been subdued, Rome is tolerant and helpful. But the Jew, conscious of his mission, will twist in pain under the Roman yoke. How can he show the world how to live, unless free to live in his own way? To be freed from the Roman tyranny, more spiritual than material, will be the longing and the aim of every true son of Israel. Away from the sophisticated City of Jerusalem there will be a passion for the coming of the Messiah to re-establish the Throne of David, to set up a Civilisation where swords will not be necessary, where no one shall build a house and another inhabit it, where the lion shall lie down with the lamb, and none shall hurt or kill.

In Galilee, especially, will this longing be found. There we shall find a mere girl in years, with the passion of her race within her. Pure and fervent, Mary will dream of the Kingdom of God, as foretold by the Prophets. In the synagogue, she will think of Hannah, the mother of the Prophet Samuel and of her song: "My soul rejoiceth in the Lord; I am exalted in His salvation." That Prophet came with his spiritual force, centuries gone by, to put new life into a disillusioned people....

Mary is about to go to her husband. It is then that an angel comes to her, bearing the name of Gabriel. In the Hebrew Book of Daniel, Gabriel, as also his Brother, Michael, are spoken of as *men*. And angel in Greek means a Messenger, not necessarily a superhuman being. Glorious indeed is the appearance of Gabriel, like the coming of one of those Adepts of whom most religions tell, but not what in Indian thought would be called a Deva, with a body of pure fire.

Gabriel greets her. She is to bear a son. There is no word of Very God of Very God, a vicarious atonement, or a world religion. "He shall be great and shall be called the Son of the Highest. The Lord God shall give him the throne of his father David. He shall reign over the House of Jacob forever." What Mary hears is what every pious Jew is praying for. It is as though modern India were to hear that a great Rishi was about to be born for her redemption, who, in delivering her, would enable her to take her rightful place as the spiritual heart of the Aryan Race.

Here, in the Gospel of Luke, comes an interpolation to suit later ideas of Mary's Perpetual Virginity. She is represented as saying: "How shall this be, seeing I know not a man?" As a wife about to share the bed and board of her husband, she would naturally associate the angel's declaration with the first child to be

born of her in wedlock, remembering the Jewish belief that "every male that first openeth the womb shall be holy unto the Lord." An ancient manuscript of a Gospel ( Sinaitic MS. of Old Syriac ) simply tells us: "Joseph, to whom was betrothed Mary the Virgin, begat Jesus, who is called Christ." ( The early Christian ascetics had a thick streak of materialism in them. They could not see that the sex act necessary for the conception of a child could be a very lofty and pure function where advanced souls, like Joseph and Mary, were concerned. The words of Shri Krishna concerning a rare birth in a family of Yogis would have been repellent to these torturers of the body, tormented with sex-phobia. )

The days pass. Joseph and Mary are living at Bethlehem. Luke's story of a general taxation, of a woman, heavy with pregnancy, compelled to undertake a long journey and then to become a mother in a barn, can be dismissed in favour of the account given in Matthew's Gospel. There, the Yogis from the East come "into the house" where Mary and the child are. Those who find a special poetic value in poverty may feel that "Nativity" Plays would suffer if the Barn incident be left out, but the Poverty that helped Jesus and St. Francis, with many an Indian Saint, towards Perfection, was a voluntary renunciation, not a karmic disability.

Under simple but dignified conditions Jesus comes into the world. Shepherds will visit him, having heard a Song ; Wise Men will come, having seen a Star. And "Mary will keep all these things in her heart." We shall hear little of her from now on ; only in certain moments of crisis and decision will her name appear and her influence be felt.

ERNEST V. HAYES

# PHILOSOPHY AS SUCH IN INDIA

## A MISAPPREHENSION

[**V. Subrahmanya Iyer**, well-known Sanskrit scholar and thinker, analyzes here, with characteristic Indian thoroughness, the fundamental difference in philosophic thought, East and West, and shows the way which Indian Philosophy indicates to the attainment of the "Truth of Truths."—ED.]

Is this the time to think of Philosophy as it signifies to the *modern* mind? Metaphysical speculations, Mystic or Yogic intuitions, Religious inspiration, the illuminations of Art, Theological and Scholastic wrangles or interpretations, nay, even theorisations of Science and whatever else may go now under that name, do undoubtedly bring *satisfaction* or consolation in various ways to *individuals*. But do these personal or private satisfactions mean common comfort *in life* and common *public* peace, *in this world* to the millions in agony as at this moment? A glance at the history of the world shows that none of these philosophical courses have succeeded in checking human sorrow or suffering *in general*. On the contrary, most of them have aggravated conflicts and consequent misery. The more man grows in thought, the more are the differences and the breaches, not only in religion but also in life in all its aspects. Men have been demonstrating this on an ever increasing scale. When, in the past, was waged a war involving four continents at the same time, as at present? And this after at least two thousand years of the discipline of the best religions and philosophies! May it not then be asked "Does Philosophy *as such* in India, teach anything different?"

In this country, Philosophy *as such* is not concerned with the "spinning of yarns (of novel concepts and intellectual riddles) from within one's own brains" or with seeking consolation or refuge in the "Intuitions" and the "Ecstasies" that soothe those individuals and even those groups that have suffered from "baulked struggle, strained emotion or baffled enquiry." It is, as the highest ancient authorities have declared: "What promotes the happiness of *all* beings and conduces to the welfare of *all*, in *this* world," —not in any other region.

While India has been, in respect of her culture, immensely benefited by her contact with the West, she has forgotten some things that are of permanent value.

Philosophy is a Western word and not the least noteworthy feature of it is that it implies variety, difference and disagreement. As has been pointed out by some eminent thinkers of the West, there may be said to be as many philosophies as there are human beings. For every man

has his own view of life and of the universe. The more words and phrases he uses and the more he spins out of his *imagination* as a poet does, the greater is the admiration for his originality. It is then no wonder that every religious novelty, nay, every fresh effort of imagination, now claims to be philosophy in some sense. And the bewildering plurality of philosophy has driven many a serious mind away from it to the open field of Science.

The West has begun to realize that the way to Philosophy proper lies through Science, but America and Europe have not risen as yet to the level of realizing that whatever is characterised by difference in any respect is not philosophy proper, but religion, Yoga or Mysticism, Escapism, Theology, Scholasticism—at the best, *Speculation* (scientific or metaphysical), if not mere "Blab, blab, blab." Let it not be thought that variety and difference are to be condemned. They are *necessary* stages or steps of thought, stimulating enquiry and leading finally to Truth.

Naturally, the Western exponents of "Indian" Philosophy, as they could understand it, have admired the wealth of *differences* among the schools of India. They could not see anything more in it. Walking in their footsteps the most distinguished of *modern* "Indians" also take pride in the wealth of such differences in India. Modern Indian teachers and students of Philosophy are not able, as yet, to free themselves from the "Western complex." They dwell on the variety and the differences of such thought in this country also. The market is flooded with publications containing accounts of the differences between Patanjali, Kanada, Kapila, Vyasa, Jina, Buddha, Nimbarka, Ramanuja, Sankara, Madhwa, Basava and a host of others. All this is perfectly appropriate, at the preliminary stages. But what about philosophy *as such*, which takes the whole human experience, including *Science*, into account finally? Modern Indian exponents are so deeply impressed by the "Western complex" that they do not care even to ask why Western Philosophy is beginning to take its stand on Science. Let India not ignore what made Carlyle exclaim "Which of your philosophical systems is other than a dream—a net quotient confidently given out when the divisor and the dividend are both unknown?"; or what made Shakespeare say :—

There are more things in heaven and earth...
Than are dreamt of in your philosophy.

If all that Philosophy can do in the West as well as in the East is to divide mankind and to accentuate or to multiply the differences, not only in thought but also *in life*, is it worth while pursuing it any longer?

India answers : "Yes." Her experience has taught her that all calamities in life are traceable to the single fact that every one thinks that what satisfies or pleases him or her, is Truth and that action

based on it is Right.

What India of the *past* and a few of the most eminent thinkers in the West have seen, is that Philosophy proper is concerned solely with *Truth*, but *not* with *satisfaction* derived from faith, intuition, emotion, even intellect, or the like. "A Plato *dissatisfied* is superior to a pig satisfied."

Millions mistake for philosophy "the cave, the theatre and the couch," as Bacon puts it; or, "the volubility of tongue, the multitude of words, the feats of interpretation and the uncommon intuitions of Yoga or Mysticism" as the ancient Hindu Philosopher says. But "Truth is the Home of Philosophy," say the Upanishads.

The Philosopher should have no favourite hypothesis, be of no school, and in doctrine have no master. He should not be a respecter of persons but of things. *Truth* should be his primary object.—Faraday

Philosophy having as her shield a good conscience and as her motto, "Subject to no one but to *Truth* alone." —Paulsen

That enthusiasm for *Truth*, that fanaticism for *veracity*, which is a greater possession than learning, a nobler gift than the power of increasing knowledge.—Bacon

The longer I live, the more obvious it is to me that the most sacred act of a man's life is to say and feel, "I believe such and such to be *true*." —Huxley

*Truth* is the summit of being. —Emerson

Such eminent thinkers in the West attach so much importance to Truth; yet Western *philosophy* has done so little good to mankind *as a whole*; and why? Because the West has not reached the stage of feeling the need for pursuing *Truth to the end*. It has not seen that there is a higher view of *Truth* than that attained even by Religion and by Science. When the Scientist himself becomes aware of the incompleteness of his view of truth, he often slides back to Intuition or to Mysticism, instead of proceeding forward.

The part that Truth plays in Hindu philosophy is best indicated by one of its greatest exponents thus "God Almighty (Vishnu, Siva or Brahma) Himself may inspire or declare something. But it cannot be accepted unless it be *proved* to be truth." Can the world show a parallel to this attitude?

Sri Ramakrishna Paramahamsa, the greatest of the Philosophers of our times, says, "Thou mayst take thyself away, O! God, but only leave Truth to me."

In India he that seeks to enter the gates of philosophy *as such, without first ascertaining the meaning of Truth* is either a child or a coward.

The variety of the senses in which the word Truth is used, is so great that most writers on "Philosophy" *deliberately* avoid committing themselves to any definition of their own, though they freely quote numberless authorities, which leads us no-

where. Owing to this drawback, the writers, neither in the East nor in the West, are able to get beyond differences of views and distinctions created by their schools or isms. Europe has been familiar with the problem of Truth even from the days of Protagoras and Socrates. Pontius Pilate's famous query "What is Truth?" has not yet been answered there, though nearly two thousand years have elapsed. Some of the modern thinkers echo the same query.

Every man seeks Truth but God only knows who has found it.— Chesterfield

But what puzzles one is this. Even those who say that Truth cannot be defined and that its implications cannot be clearly described, do possess some vague idea of it. If they did not, their words would amount to nonsense. So the Hindu philosopher holds that there is none who does not possess some *instinct* of Truth. Even the insane and the higher animals reveal it, though in some primitive form, which manifests itself when they try to avoid a repetition of what causes pain or error. But not many men have become aware of its existence and very few have cared to study its nature. Everyone that speaks of Truth, believes that what *agrees* with what one *likes* is truth. But it is deeper enquiry that leads to its meaning.

To begin with the common analysis. Just as one apple added to another is more than one to a white man or a black man, to an aged woman or a young child, to a Muslim or a Christian, a Jain or a Buddhist, a Parsi or a Brahmin, so Truth is the same to all. Similarly fire is felt to be hot and ice, cold, by all except those that are mentally or physically diseased. This non-difference in experience is the chief feature of truth; it leads us to the two characteristics of "Universality" and "Necessity." But this emphasises objective reference. To take into account the truth of thoughts and feelings, which are of a subjective nature, the Hindus add two other features: "Non-contradictability" and "Being beyond the possibility of doubt." Where doubt or difference is possible there truth exists not, nor "Philosophy *as such.*"

The great controversy as regards the distinction between Truth and Reality has a value only at the first stage of the quest for Truth. When the stage of non-contradiction is reached, we find no such demarcation: Ultimate Truth and Ultimate Reality mean the same. But it is held by thoughtful men that there are religious and mystic truths, metaphysical truths and, above all, scientific as well as practical truths. But those truths carry their own meanings. It is a matter of universal Knowledge that the same word is often used in several senses. Those truths are not the same for all, nor are they beyond the possibility of contradiction, nor even of doubt. As has been stated already, those views imply only that whatever

agrees with what one *likes* is Truth. Philosophy, however, freely recognises the fact that all these have great value as steps leading to truth and marks them with various qualifying terms such as "partial," "empirical," "compartmental," "fractional," "tentative,"—not to refer here to theories like "copy," "coherence," "correspondence," "pragmatic" and so forth, which attempt to explain their various meanings.

One has to ask what the common feature of all truths is, to get at Truth proper. Therefore pure philosophic Truth is labelled *in India*, "the Truth of truth," or "the Ultimate or the Highest Truth," which latter expressions are familiar to the West also. But truths (in the plural) are all characterised by differences which lead to disputes and, what is worse, even to quarrels, bloodshed, human slaughter and unlimited suffering. This, then, is the *test* of Truth, of Philosophy *as such*: It leads to non-difference or non-contradiction *in thought*, and at the same time to harmony and Universal Well-being *in this life*.

If one but perseveres in the pursuit of Truth one sees that "Beauty" and "Goodness" are nothing but stages of Truth, not distinct entities, as the Greeks thought.

That the several kinds of truths referred to above *are said* to be attainable, if not here, at least *in the next world*, is a matter of general knowledge. While Scientific truths are *publicly* demonstrated, Intuitive or Ecstatic truths are *privately* or individually verified by some. It is the Truth *Universal* that is upheld by philosophy *as such* but that, however, has cast the greatest doubt.

Truth is on a curve whose asymptote our spirit follows eternally.—Leo Errera

Final Truth belongs to heaven, not to this world.—Russell

In regard to Truth...there is no finality.—Wildon Carr

Is our concept of Truth, then, a chimera?

Here comes India's original and most valuable contribution. Truth is the most indispensable factor of all thinking. The philosophers *as such* in India have reached it, beyond all doubts, nay, have verified it in the most scientific manner possible. But the method is so difficult and the discipline needed so exacting, that men dislike and shun it. They are *satisfied* with the assumption "I know, I know," as the Indian philosopher puts it. To modern minds in general, as has been pointed out, whatever agrees with what one likes is Truth.

"Philosophy *as such*" is an *impossibility* to him who does not *start* with an exact definition of Truth. The Hindu philosopher's final declaration in this matter is: That alone is philosophy that is based entirely on Truth: that alone is Truth that makes contradictions, doubts and differences impossible, of which the sole practical test, in the words of the *Mahábharata*, is, "Truth alone can free [ not individuals but ] the *world* from sorrow."

Nevertheless, Europe and America are averse to the pursuit of Truth *to the end*. As an Indian philosopher of the past points out, most men treat with indifference, nay, even with contempt, the enquiry regarding Truth. It is nothing strange that the appeal made in 1937 to the authorities of the Nobel Prize award to include the pursuit of Truth or Philosophy proper in their subjects, was ignored. And they now see the condition of their country and the world in spite of all the great encouragement they gave to other kinds of knowledge.

Philosophy *as such*, which is concerned with the *whole* of Existence, cannot confine itself to the world of " Concepts, " for which people often mistake it. Conceptual Knowledge has, as so many philosophers have said, no value in this respect unless verified *in life* " *as a whole.* " Conceptual knowledge and private experience do undoubtedly give *satisfaction* to the *individual*, but they do not reveal Truth or Final Truth, which is beyond the possibility of difference of any kind. We have therefore to turn to verification of the Universality etc. of Truth in Philosophy proper.

No man can learn what he has not the preparation for learning, however near to his eyes is the object. A chemist may tell his most precious secrets to a carpenter and he shall never be the wiser—the secrets he would not utter to a chemist for an estate.—Emerson.

What preparation, then, does philosophy demand ?

He who does not define Truth *before* proceeding to make any enquiry into the Universe *as a whole* will only be wandering in a maze of words, " Searching in a dark room for a black cat which is not there. " He alone can be a philosopher *as such*, who asks *himself* at every step the question: " How do I know that what I think or know is Truth ? " Robert Browning seems to have hit it well: " When the *fight* begins *within* himself, a man is worth something. "

It is only when contradiction or disappointment is experienced that one begins to open his eyes and to enquire. But most men, even scientists, who are most keen on Truth, do not or cannot pursue *to the end*, as they get disgusted or exhausted early.

What are the methods, then, that the *Indian* philosophers adopt to attain their object ? What determines Truth " Universal, " " Necessary, " " Beyond doubt, " and " Non-contradictory " is not intuition, emotion or intellect, which reveal the other, or qualified truths, and which are characterised by differences, but is *Reason*—" God-like " Reason, as Shakespeare has it.

Reason is the Queen and Mistress of all things.—Plato

Since it is *Reason* that *finally* distinguishes "Truth" from "Error," the most authoritative Indian philosopher of the past, Sri Krishna, says :—

Find final refuge in Reason.
Loss of Reason spells ruin—
the loss of everything.

But Reason which is Universal and which is found to exist even in the insane and in the lower animals, is mixed with intuition, emotion, and intellect, that give us the various kinds or degrees of Truth. It is therefore a matter of supreme necessity to free Reason from them

Why are these mental factors said to misdirect Reason, when it is associated with them ? They are inseparably bound up with the "Ego" which is called the "Black Serpent" by some Hindu Philosophers. Europe has not failed to see the misleading influence of the "Ego" or the "Self." Science, the *best* introduction to, nay, an *indispensable* preparation for, the pursuit of Truth or Philosophy *as such*, is most emphatic on the absolute necessity for "Self-Elimination" or "De-personalization."

Not knowing the next higher step of Reason, but being convinced that the intellect is incompetent to get at philosophic Truth, the late Professor Bergson fell back upon Intuition, which we find is no better than emotion or intellect, inasmuch as they all signify differences.

Why Philosophy is barren in the modern world is that it has not yet appreciated the worth of Truth and Reason or analyzed them as thoroughly as the ancient Hindu Philosopher *as such* has done. Truth can *never* be reached till Reason is distinguished from intellect and the rest and till the Ego is kept within its bounds first, and then *eliminated* altogether.

In 1937, when the writer was touring in Europe, he could find five among the eminent thinkers there that appreciated this feature of the Indian philosophical method. They were the late Professor Bergson, Professor Max Planck, Dr. E. J. Steiner, Dr. C. Jung and Professor Lalland.

Thus prepared, if one proceeds to analyse life or experience or knowledge, *as a whole*, it will be found resolvable into two factors : Awareness, or Consciousness *per se*, or Knowingness, on the one hand, and, on the other, that of which Awareness is aware or conscious—that which is known. The latter consists of the entire Universe of thought, feeling and matter. Here the Eastern as well as the Western thinkers display their numberless isms, with their endless differences. For they ignore the definition of Truth that demands the wiping out of the Ego, a feat which appears almost impossible for mankind in general.

Further, Truth is reached positively only when one takes into account the *whole* of experience, that is, the three states of waking, dream and dreamless sleep, which is something *unknown* to *European* philosophy. Hence its endless differences and inability to get at Truth or Final Truth. It confines itself to the waking state alone. European Science, however, is just beginning to study dreams. It has not yet

thought of the significance of sleep.

This knowledge of the three states reveals the meaning of the "causal" relation and of the duality of Consciousness and that of which one is conscious, be it God, angel, man, matter, or multiplicity.

If with this Indian Torch of Truth men will investigate existence *as a whole*, they will *realize* that where there is a possibility of difference there is no philosophy *as such*, and that such philosophy means nothing else than " the happiness of *all* beings and the welfare of *all*. " That is the goal of existence.

Is it possible, it may be asked, for all mankind, the young and the old, the uncultured and the cultured, the unthinking and the thinking, to realize this Truth so that all, at the same time, may enjoy perfect peace and happiness, on every part of this globe ? Nothing can be more patent than that such a stage is an impracticability. So long as the world is what it is, such a stage cannot even be conceived as a possibility. What Indian philosophy says is that wherever the leaders or rulers attain to a knowledge of Truth, there the social bodies following them, or influenced by them, will reap the benefit of philosophy. In this view the Western Socrates and Plato are in perfect agreement with the Eastern Yajnavalkya and Vyasa.

If, however, one be not a leader or a ruler, which most men cannot be, of what use is philosophy *as such* ? Will it not then be the same as Religion and the like in making the philosopher also seek individual or personal consolation or satisfaction ? No, the "Philosopher as such" will *never* rest satisfied with prayers or yogic illuminations or even with the most original speculations. He *cannot* see in actual everyday life any *difference* between himself and another, in respect of either joy or sorrow. To the extent to which he realizes this, to that extent he does approach Truth. Whoever lives such a *life*, whatever be his religious or other conviction, whatever his race, colour or clan, the philosopher recognizes, in him or in her, the fellow pilgrim to the peak of Truth. And, what is more, he will lose no opportunity of helping others to grasp and to realize Truth. He knows that he exists solely for alleviating the sufferings of humanity wherever they may be found. For Truth alone can free from sorrow, not merely this or that individual but the " World. " " Virtue not in action is vice. " This is Philosophy *as such* in India.

V. SUBRAHMANYA IYER



# INDIA AND THE MALADY OF OUR TIME

[ **R. M. Fox,** the author of *The Triumphant Machine* and *Drifting Men*, brings a first-hand experience of factory life to his consideration of the machine order and its recent sinister extension to the political field. Nearly a decade ago, when he reviewed in our pages (Vol. III, p. 122, February 1932) Gandhiji's *Wheel of Fortune*, he sounded a note of warning—was it an unconscious prophecy ?—against " the widespread conviction that the world must be planned on machine lines " and urged keeping a firm grip on the significant human values. He was confident that " the machine will not stifle humanity. The soul of man will survive. " In the light of recent tragic developments, can Ruskin's query be much longer ignored by practical politics : "...whether, among national manufactures, that of Souls of a good quality may not at last turn out a quite leadingly lucrative one " ?—ED. ]

In my student days at Oxford I heard the Indian poet, Rabindranath Tagore, speak on " *The Message of the Forest.* " He spoke of the feverishness of the modern industrial city and contrasted this with the simplicity of life in the East, following a traditional pattern as natural as the trees which grow in a primordial forest. No one who listened could fail to be moved by his beauty of voice and nobility of thought.

Since those years it has become increasingly evident that India has much to offer the West. And now, in the turmoil of the greater World War, the East brings an emphasis on human personality which the West sorely needs. Does that emphasis gain by being linked with village handicrafts and the spinning-wheel ? It would seem so, for on the remote seaboards of Ireland, where spinning is carried on in the small whitewashed cabins, one can find a gentleness, a courtesy and a sense of happiness rarely discernible in the jostling centres of modern industry. In India—and in Ireland too—there is no sympathy with overbearing Imperialism. Life draws a different kind of nourishment from the sources open to it and arrives at a different scale of human values.

If we look at the West we are compelled to note the ease with which modern dictators succeed in exacting blind obedience and in manipulating masses of men in the most cynical fashion. Fascism and Nazism have worked out slick formulas to gain their ends. Hitler gives his recipe in *Mein Kampf*. To lie boldly on a big scale, never to argue but to repeat lies with emphasis, to stun the population into acquiescence. This is his formula. Force and repetition are the key words of the system. All this is not sufficient to explain its success. Never at any time has there been a lack of unscrupulous men prepared to lie themselves into power ; but—until the Totalitarian era—they have not

found it easy to silence opposition or criticism.

Terrorisation does not in itself account for the general subservience they have enforced. Bismarck, in the nineteenth century, introduced ferocious anti-Socialist laws. But even in well-disciplined Germany, he was compelled to repeal these as their only result was to strengthen the opposition.

To explain the modern acceptance of dictatorship we must look for some new important factor which exists today and which did not exist when Bismarck lived. One such factor is, of course, the Versailles Treaty and its consequences. But these consequences do not account for the rise of dictatorships in countries outside Germany. No doubt the general feeling of post-war uncertainty and unrest prepared the ground for dictators who promised strength and security. Yet obedience could only be secured when masses of people were broken in to unthinking submission in the affairs of life. Slavery is born in the soul, though it manifests itself in the body and, until it is eradicated there, no kind of resistance to tyranny is possible.

Looking for the positive factor making for submission today we find it in the increasing power of modern machine industry, through which huge factory plants are able to mould the lives of millions every day, regulating their activities, subjecting them to a steady and uniform pressure. Their relentless iron fingers are insatiable. In pre-Hitler days I was invited to an international conference on industrial problems held at Schloss Elmau—a Bavarian castle in the Alps. I was there in consequence of my book, *The Triumphant Machine* (Hogarth Press) which has since been adopted as a textbook for use at Birmingham University. Many industrial experts, research workers and works managers were present at this Bavarian conference. German trade-union representatives discussed current methods of rationalisation in industry, as the movement for the elimination of waste, competition and inefficiency was called. Production was being pushed forward with a ruthless disregard of human consequences.

Trade-union delegates spoke of an agitation to fix what they called the "culturally admissible rate of intensity of labour." At first I regarded this as just another cumbersome German phrase. But I was assured that the burning issue for the German worker was to prevent his being driven to the point of physical and nervous exhaustion. Rationalisation squeezed him like an orange and left him without energy at the end of the day. So the trade-unions were discussing how to determine a rate of labour that would be "culturally admissible"—which would leave the worker able to benefit from his leisure, to enjoy books, pictures, theatres, concerts, study and other interests.

At the back of this conflict were two conceptions: One, that the worker was just an instrument of

production, to be made more efficient; the other, that a human being in his totality was something greater than industry and should not be sacrificed to its needs. Every teacher, thinker and mystic of the East would support the second contention, as would the humble villager in India or in Ireland who has escaped the numbing effect of factory existence.

Modern industrial practice has played a huge part in the growing enslavement of whole populations in the Totalitarian states. Any one familiar with the modern industrial plant knows how it stamps on the mind of the machine tender the idea of his own insignificance. He is the servant of Power, the channel through which Power expresses itself. But this only emphasises his own smallness. As an individual he knows that he can be scrapped and replaced, just like any part of the standardised mechanism which he handles.

During the present war period we have heard much talk about "Power politics" and this helps to reveal the close analogy between the dictatorship state and the industrial plant. The individual has that same sense of helplessness when caught in the political and military machine of the dictator that he has in relation to a huge industrial plant where he functions as a human handle or lever.

A significant fact about the dictator system is its entire ruthlessness. Considerations of morality, conscience, pity or humanity do not enter into any of its activities. It has the insensibility of a machine and applies the sole machine test of efficiency to the work in hand. It is no accident that the rules of war have been disregarded by the dictators. They describe themselves in mechanistic fashion as the "Axis Powers." In this description is to be found their acceptance of the ruthless quality of drive, irrespective of every other consideration.

To function as a great machine—technically perfect—formed by millions of human robots, is the aim of modern dictatorships. It is superfluous to discuss matters of ethics or morality with these powers. They can only be reached by reasoning concerned with mechanical efficiency and material achievement. Their weakness is that machine standards always fall short as a measure of humanity. Calculations based on a wrong measurement—however exact they may be in detail—cannot produce successful results. This is the great defect of the dictator system, a weakness which must reveal itself in greater measure as time goes on.

To underestimate the strength of the dictatorships would be foolish. In the workshops of today there are masses trained to that docility and that rigid discipline which make blind obedience possible. Habituated to ugliness, unfamiliar with freedom and unaccustomed to reflection, these workers are the natural prey of the dictators.

This drive to dictatorship from modern industry might at first seem as inevitable as the distribution of power from the dynamo to the various machines through the media of belts and pulleys. But all the time there is the counter-pull of humanity, with its instinct for freedom, its capacity for a widening vista of culture, its reference of human activities to an implicit criterion of spiritual values.

Sensing this opposition to its debasing influence, dictatorship is bound to make war upon literature, upon culture, upon spiritual leaders and teachers, and upon the values they represent. It wars, too, upon trade-unions which foster self-respect and upon all organisations, such as works councils, through which the industrial worker is encouraged to use his mind and to function, not blindly as an animated machine, but consciously as a partner. The influence of the trade-unions in England as a democratising agent can hardly be overestimated.

A controversy has long gone on between the industrial psychologist and the efficiency engineer as to whether the workers should be treated as part of the plant and dealt with strictly as productive units or considered as human beings and encouraged to take a larger share in the industrial planning which concerns their lives. Efficiency engineers have objected to professors' invading their workshop realm with ideas that seemed to have no connection with industry. For some years this controversy has continued but its interest did not at first extend far beyond the factory walls. Now that systems of dictatorship—built on the technique and the methods of industry—are reaching out to clutch the world, the importance of applying correct principles to industry is becoming more obvious.

Mechanised industry—mechanised army—mechanised world—this is the line of advance. After the last war there was a widespread interest in psychology which, as a science, seemed bent on restoring the individual to his true position as the centre of human society. But psychological study was perverted into becoming the instrument used to break down individual resistance to large-scale organisation on dictator lines.

We need something at once deeper and more simple than psychological study. Gandhi understood this when, in the years following the first great war, he urged the restoration of the spinning-wheel throughout India. In his book, *The Wheel of Fortune*, he says :—

I know there are friends who laugh at this attempt to revive this great art. They remind me that in these days of mills, sewing-machines and typewriters, only a lunatic can hope to succeed in reviving the rusticated spinning-wheel. These friends forget that the needle has not yet given place to the sewing-machine nor has the hand lost its cunning in spite of the typewriter....Indeed typewriters and sewing-machines may go but the needle and the reed pen will survive.

The mills may suffer destruction. The spinning-wheel is a National necessity. I would ask sceptics to go to the many poor houses where the spinning-wheel is again supplementing their slender resources and ask the inmates whether the spinning-wheel has not brought joy to their homes.

It indicates how far we have strayed from the real path of human activities that Gandhi's desire to bring joy to the homes of the people comes with a strange novelty. It is difficult to think of any Western statesman who would seriously affirm this aim.

Gandhi also desires :—

to remodel national life in keeping with the ideal of simplicity and domesticity implanted in the bosom of the masses. We will not then be dragged into an Imperialism which is built upon the exploitation of the weaker races of the earth and the acceptance of a giddy materialistic civilisation protected by naval and air forces that have made peaceful living almost impossible....The political and economic power of a nation depends even in the "age of mechanical industrialism" not on its powerful machines but on its powerful men. Germany was equipped with the best and most powerful and modern machinery but it failed ( in the last war ) because at the last moment the power of its nation failed.

For India the spinning-wheel is both reality and symbol. For the West it is symbolic. The spinning-wheel symbolises those qualities of individual skill, industry and harmony which go to make up effort and character. These qualities are opposed to those standards of conduct and criteria of action imposed by machine industry upon the masses. Dictators have used the industrial machine to achieve mass regimentation of robots and to stamp ugliness and slavery upon the world as if they were stamping out pieces of metal with a gigantic press tool. Subdivision of labour ensures that not one producer makes something that is complete, in which he can take pride or interest.

Against all this stands the conception of the free man in industry, subject only to those controls which his reason approves as practical and necessary. A society of free men and of free nations would spell the end of the malady of our time.

R. M. Fox

# AT WHAT AGE IS MAN MOST CREATIVE ?

[ The statistics brought out by **Miss Lalita Kumarappa** are interesting, but are based on psychological foundations which are not wholly correct. Genius is connected not only with the development of the brain-mind but also with the power of the Human Soul to control and express itself through that brain-mind. The real curve of human growth during one life, based on spiritual teachings, is of a septenary character : from 1 to 35 ascending and from 70 to 35 descending. This applies to the psycho-physical instruments of man through which, however, he has to manifest himself. Spiritual growth is not hampered by physical age.—ED. ]

The question " When does man reach the peak of his mental abilities ? " has aroused the interest of many keen thinkers, and has opened up a stimulating but controversial discussion. Sir William Osler, great British physician, scientist and humanitarian, maintains that though people over 40 have contributed great treasures to our culture, we owe the advance we have made through the ages in all fields of human endeavour to those under 40. Despite his strong views upholding the greater ability of youth over maturity, it is interesting to note that Sir William himself did his most important work between 40 and 70, that is, during the last 30 years of his life. Among many who support this view was Oliver Wendell Holmes, the famous American writer. " If you haven't, " said he, " cut your name on the door by the time you've reached 40, you might as well put up your jack-knife."

As against this group of thinkers is another which defends the achievements of maturity. Its general estimates seem to indicate that 40 is the turning-point which will show whether you are headed for the Olympian heights of fame and fortune or not. According to Walter B. Pitkin of this school of thought, " Life begins at 40 for masters of thoughtful literature, of architecture, of high drama, of diplomacy, and of music that is majestically organic in conception. " This view receives support also from the outstanding American Experimental Psychologist, Professor Edward L. Thorndike, who says that " as a rule, man's achievement rises till age 40, holds at a level until age 54, and then falls, though not very rapidly, up to age 70." And Nicholas Murray Butler, President of Columbia University, says : " The age of 40 seems to me to mark the point where a man can tell whether he is to go on growing in learning and power or whether he is going to settle down to the humdrum of life."

For medical opinion we may quote Dr. W. H. Kiger, former President of the California Medical Association. In addressing the American College of Surgeons recently, he declared

that man reaches the top of his creative age after 50. Dr. W. A. Newman Dorland—prominent Chicago surgeon—made a study of 400 great men of ancient and modern history, famous in all lines of activity. He found that the average age of greatest achievement was 50. His investigation, however, of each type of activity by itself revealed that those inspired by emotion, such as poets, novelists, dramatists, inventors, intrepid explorers and warriors, as well as musicians, actors, artists and divines, had their most outstanding successes between the ages of 44 and 50. To illustrate this, we may mention Sir C. V. Raman, the noted Indian scientist, who achieved fame before 50 through his contributions to science, and the award of the Nobel Prize when he was 50. On the other hand, those who depended more on the development of their reasoning powers to do their best work did not carve out a name for themselves till after 50. On the basis of his findings, Dr. Dorland argues that if we arbitrarily discount the accomplishments of men over 40, we lose such fine assets to culture as "The Monroe Doctrine," Da Vinci's "Last Supper," Napier's system of logarithms, *Gulliver's Travels* and so on.

As against this, the industrialists look at the problem from the point of view of physical energy; they drop men over 45 from the pay-roll, because they are no longer at the peak of producing ability. Similarly, men in Government service in India are required to retire at 55. And yet a record of great men of the world shows that many have done their best work after 60, and 800 to 1,000 of them did their chief work between 60 and 90. For example, Goethe at 80 was just completing his drama *Faust;* Voltaire at 83 was still making the cosmopolitan intellectuals of the globe squirm with his sly, subtle satire; Michelangelo's superb "Last Judgement" was painted when he was 60. Tagore, our famous poet, won the Nobel Prize for literature at the age of 52; he started creative work in the entirely new field of painting at 68 and exhibited his pictures at Moscow, Berlin, Munich, Birmingham, Paris and New York. When the late poet was 80 years old and physically feeble, his mind was still alert and creative. Mahatma Gandhi became a world figure after 55, and came to be recognized as one of the greatest men of the world at 60. He is now 72 years old and still holds in his hands the political destiny of India. When asked how it felt to be an old man, Professor George Herbert Palmer of Harvard University—who wrote books after 45 and his autobiography at 80—replied that it did not feel very different from being a young man, except that he had to go a bit slower owing to physical infirmity.

If the great works of the above-mentioned old men are compared to their more youthful creations it will be found that it was their later

works which eventually raised them to their final position of prominence. Therefore it may be gathered that, though a man past 50 may be physically feeble, he may still possess the ability to create mentally, and thus one type of faculties compensates for the other. Keppel in 1926 declared that "at least five times as many adults engaged in formal educational study, as there were candidates for degrees in all colleges and universities in the country."

So far, I have mentioned two aspects of this much debated question. Now let us see what statistical and impartial evaluation of man's best years gives us. Prof. Harvey C. Lehman of Ohio State University during the past ten years has worked out innumerable graphs showing the "age-curves" which demonstrate the average creative peaks for the various types of mental activity. His findings are certainly most interesting. Poets were very prolific between 26 and 30; chemists, from 28 to 32; physicists and symphonic composers, from 30 to 34. Inventors turned out the greatest number of gadgets, and the cleverest ones, between 31 and 35. Illustrating this is Thomas A. Edison, who obtained almost one-third of his patents—312 out of 1,076—between the ages of 33 and 36. The fertile imaginations of short-story writers were found to be most active from 33 to 37, and mathematicians most original and brainy from 34 to 38. The best-loved grand operas were written by composers who were between 35 and 39, while the most popular musical comedies and light operas were done by those ranging in age from 40 to 44. The astronomers achieved success last, between 43 and 47.

Of course, these figures are only the result of statistical analysis and represent group tendencies, not individual patterns—though many famous careers do follow the curves to a very marked degree. From his voluminous total data Dr. Lehman concludes that the peak for quality appears even before the peak for quantity of production.

Besides statistical averages there are the numerous and notable exceptions in every field of endeavour. Well-known are the examples of really precocious youngsters, among whom is Mozart who composed four sonatas and a symphony at eight years. Winifred Sackville Stoner, Jr., of Pittsburg could read when sixteen months old, and could keep a diary in eight languages at 2 years. At 7 Macaulay began "A Compendium of Universal History," and at 8 he wrote "A Treatise to Convert the Natives of Malabar to Christianity." Einstein issued his first statement on the Theory of Relativity at 26 and Mendelssohn started composing at 11. Horace Greeley had read the Bible through before he was 6. The brilliant mathematical powers of Ramanujan were recognized when he was about 25. He was the first Indian to win the honour of being elected a Fellow of the Royal Society

P/15647

and a Fellow of Trinity College, Cambridge, at an early age.

Then at the other extreme are Verdi, who composed his greatest operas, "Otello" and "Falstaff" between 74 and 80; Titian at 98 produced some of his most beautiful paintings, and President Charles W. Eliot was inspiring Harvard men with sound advice at 90—and out in the chill open air too Milton, Locke, Beethoven, Bacon, Hayden, Descartes and Kant are a few of the illustrious members of this group.

Researches show that there is a characteristic form of development and decline for clever and dull people, and that both deteriorate at approximately the same age. According to psychologists, the curve of ability to learn from 5 to 45 seems to reach its height at about 25 and then slowly drops until by 45 it corresponds to what it was at 18. However, the change from 18 to 45 is so gradual as to justify the conclusion that there is no reason for those in the prime of life to be diffident about undertaking new branches of study. This view is supported by those who have had years of experience in teaching adults. Hence, we may maintain that much of the diminishing power to learn that becomes apparent after the third decade of life is due mainly to disuse or rustiness; the degeneration, therefore, in the mental abilities of adults is functional; that is, it results from lack of use, and not from organic deterioration. Ruch found that learning capacity varies not only with age but also with the tasks and problems, utility and usefulness, as well as with the degree of interest they evoke.

It is sad to note that achievement may become its own handicap, because some men never rise above the adulation of a hero-worshipping public. Other men are given an administrative post which ties them down and limits their work. Some discover that their success has increased demands to such an extent that they can no longer concentrate upon their specialized field to master it. Society is, unwittingly, unkind to genius in demanding the man rather than his creation, and thus penalizes both the individual and society. We also find for some men that accomplishment of great merit is reached in youth, but that this promise of more to come is never fulfilled. Others develop slowly but surely, and give the world their greatest contribution in middle life, while an infinitely small number will be remembered mostly for their accomplishment in advanced old age.

Nevertheless, it seems relevant to point out, in conclusion, that today great accomplishment is becoming a truly co-operative endeavour, because outstanding older men are being asked to work in collaboration with younger workers. Thus the older men afford the stimulus to discovery, and the younger ones are alert to opportunity.

LALITA KUMARAPPA

# INDIA'S EARLY INFLUENCE ON MEDITERRANEAN MUSIC

[ **Dennis Stoll** has contributed to a number of musical journals, and has written a treatise on *The Philosophy and Modes of Hindu Music*. He feels that if Indians could know more of European music and Europeans about Indian music, they would be brought together in closer cultural communion.—ED. ]

The ships of Hiram's Phœnician merchants, "bringing gold, and silver, ivory, and apes, and peacocks" from Ophir, are said in the Bible[1] to have caused King Solomon to excel "all the kings of the earth for riches and for wisdom." Among these precious Indian cargoes were "great plenty of almug trees" (sandalwood), from which "the king made...harps...and psalteries[2] for singers." Indian sandalwood seems to have been of the best quality for constructing musical instruments, and the biblical narrative adds that "no such almug trees...were seen unto this day."

So, nearly three thousand years ago, the Indian influence was felt in Mediterranean music. The "psalteries" that made "a joyful noise unto the Lord" in the Temple at Jerusalem, the harps of the "many strange women" in the royal harem, were grown, if not made, in India.

It is possible that some Hindī ways of music, too, sailed along with the "ivory, and apes, and peacocks" to add to the rich store of Solomon's wisdom. The "strange women" may have disdained to twang their harps in the manner of the Hebrews, and may have bowed them Indian-fashion, as the two-thousand-year-old girls in the Amarāvatī sculptures appear to be doing to this day above the main staircase of the British Museum. Perhaps the Levites in the Temple, and those lazier anonymous musicians (whom Amos so reviled for lying "upon beds of ivory") "that chant to the sound of the viol,"[3] used bows borrowed from India.

The present writer will not attempt to offer conclusive proof or disproof of his speculations. Some dogmatists may assert that the now obsolete Indian harp was never bowed, that the Amarāvatī girls have in their hands not bows, but hooked sticks for plucking the harp-strings. Yet the very obsolescence of the harp in India suggests that the instrument passed into another

[1] I Kings x.

[2] The original Hebrew *nebel* means a bottle or flagon. The medieval square or triangular "psaltery" of the English translators, therefore, hardly meets the case. Probably the instrument intended was a kind of lute, resembling the flagon-shaped Arabian *ud* of later date.

[3] Amos vi.

form. If it is true, as Carl Engel and the majority of musicologists are agreed, that the original Welsh *crwth* (or English *crowd*) was a small harp adapted in the course of centuries as a fiddle-harp, it is surely equally probable that the early Hindī harp of the Indus Valley ( 3000 B. C. ) may have developed into a fiddle-harp by the era of the Buddhist sculptors.

Certainly India is widely supported in her claim to the invention of the fiddle-bow. As Francis Galpin, an eminent Western authority on ancient instruments, has written : " Many attempts have been made to prove that the use of the bow was known in the classical days of Greece and Rome, but the word *plectrum* will bear no such translation. With the spread of Arabic influence the bow came westward; for apparently its use was first recognised in India... "[1]

Scholars have ceased to cite the charming legend of the ten-headed Rāvana of Ceylon, who was reputed to have created the first bowed instrument anything from five to seven thousand years ago. The many ancient examples of primitive fiddles, collected in India during the past fifty years, provide evidence that cannot be dismissed with an incredulous smile. A single exhibition at Calcutta contained two such instruments from Assam, four from Bengal, four from the Central Provinces, and half a dozen from various other localities.

From earliest times the Indian bow has been used as an instrument in itself, the form ranging from the simple *pināka*, which was twanged with the finger, to the elaborate giant bow of Travancore. The theory is that some remote Indian musician ( in deference to the legend, possibly Rāvana ), by comparing a short with a long bow-string, found that the former produced a note higher in pitch than the latter. The logical step was to fasten a number of strings of different lengths to the same bow in order to obtain a scale of sounds.

Thus the harp of the Indus Valley was evolved, and its sister the thin-toned Sumerian *zag-sal*, and the Egyptian primitive harp of the Fourth Dynasty.

Our remote Indian friend next fashioned one end of the bow-harp into a hollow boat, which he covered with tightly stretched skin. The resonator so formed increased the volume of tone, and gave the instrument the appearance of something between a harp and a lute. The Buddhist sculptures at Bhaja and Sānchī ( 300-200 B. C. ) which show the instrument,[2] suggest that the Persian-Arabic lute, introduced into Europe by the Crusaders in the Middle Ages, may have come from India. There is also the possibility that the Arabs may have had it from the Egyptians, for the rock tombs of Tell-el-Amarna furnish

[1] *Old English Instruments of Music* ( Methuen, London ).

[2] In Burma it is still in use under the name of *t aun*.

several examples of the instrument. But, since the Arabs are known to have received the lute via Persia, India seems the more likely source.

Mediterranean music is undoubtedly indebted to India for the transverse flute (blown through a hole in the side instead of down one end). The much-cited "flute girls," imported into India from Greece in the first century of the Christian era, did not use this instrument, but the "penny whistle" type. Fitzgibbon says that "no undoubted and complete specimen of a real transverse side-blown flute, or absolutely authentic contemporary representation of such an instrument, has ever been found among the numerous relics of the ancient Greeks, Romans, or Egyptians."[1] Indeed, there is no substantial evidence of transverse flutes in Europe till the tenth century.

The eastern gateway of the Sācchī Tope in Madras, and the Amarāvatī sculptures, prove that the instrument was known in India between 300 B. C. and 100 A. D. The present writer's opinion is that Indian Gypsies (the *Zutts* as the Arabs called them) introduced it to Europe through Persia and Byzantium. The *Raudat al-Safā'* of the Persian historian Mīrkhwānd relates how King Bahrām V (420-438 A. D.) colonised ten thousand singers and dancers from Hindustān "all over the country." Their subsequent migration from Persia into Byzantium, and the fact that they habitually dressed in their national costume and marched to the music of their national instruments, adds to the probability that they brought the Indian transverse flute unspoiled into Europe.

So, the sandalwood for Solomon's "psalteries and harps," and possibly a bowed harp and an early form of lute, came from India. And certainly the bow for Bach's violin, and the transverse flute for Mozart's symphony orchestra, sped westward "to adorn," in Galpin's gracious phrase, "as the legacy of India, the highest attainments of our European music."

DENNIS STOLL

[1] *The Story of the Flute.* (Reeves, London)

# THE EVOLUTION OF INDIAN MYSTICISM

## VIII.—MEDIAEVAL MYSTICISM, WEST AND SOUTH, AND THE OUTLOOK TODAY

[**Dewan Bahadur K. S. Ramaswami Sastri,** District and Sessions Judge (Retired), brings to this series of studies of the evolution of mysticism on the congenial soil of India—the eighth and last instalment of which we publish here—a wide acquaintance with this country's mystical lore and an understanding sympathy with its varying expressions.—ED.]

Indian mysticism had a very fine flowering in Western India. Besides producing many saints and poets and musicians, it took on special forms and had its own distinctive features. While North Indian mysticism was strongly protestant and democratic and sought to abolish or to modify the caste system, mysticism in Western India was conservative and sought to abolish caste exclusiveness and arrogance and superiority rather than to abolish caste altogether. Further, it created a new and wonderful artistic form—the *Hari Katha*—in which the resources of poetry and music and dance were harmoniously combined so as to appeal to the ear and the eye as well as to the mind and to popularise the highest truths of philosophy and religion in an easily assimilable form.

Dnyandev, alias Dnyaneswar, alias Jnaneswar, was the earliest of the Mahratta Saints. His *Jnaneswari*, which is a Mahratti commentary on the *Bhagawad Gita*, is deservedly famous. It contains nearly 9,000 stanzas of exquisite poetry, full of sublime ethics and philosophy. The Malar poet Chockamela was one of Dnyaneswar's followers.

Namadev is said to have been born in 1363 A. D. He was a tailor by profession and he also was the disciple of the famous saint Dnyandev. His own saintly ministration was between 1400 and 1430. He realised and taught that the whole universe is pervaded by God and that God can be realised in the heart by pure devotion. He says :—

The Veda has to speak by Thy might and the Sun has to move round by it: such is Thy might, O Lord of the Universe. Knowing this essential truth, I have surrendered myself to Thee

He says again :—

Vows, fasts and austerities are not at all necessary; nor is it necessary for you to go on pilgrimage. Be watchful in your hearts and always sing the name of Hari. It is not necessary to give up eating food or drinking water, fix your mind on the feet of Hari. Neither is it necessary for you to contemplate God without attributes. Hold fast to the love of the name of Hari.

Tukaram was a petty trader who lived in the seventeenth century. He

was a pious devotee of the God Vithoba of Pandarpur and attained union with God by devotion. He says :—

God is ours, certainly ours, and is the soul of our souls. God is near to us, certainly near, outside and inside. God is benignant, certainly benignant, and fulfils every longing, even of a longing nature.

He says again : " I measure the endless by the measure of love. He is not to be truly represented by any other means. " His songs in the lovely *Abhang* metre are very popular in Western India.

In a famous poem he says :—

A gold dish filled with milk is put before a dog. A necklace of pearls is put round a donkey. Musk is smeared on a sow. A scholar preaches wisdom to a deaf man. What good comes of all this ? Tuka says that only a saint knows the greatness of devotion.

Even before Tukaram, Ekanath, who belonged to the sixteenth century, had attained and expressed high mystic rapture in his sweet and simple poems in the *Ovi* metre. In a famous poem he says :—

Though one restrains the senses, yet are they not restrained.

Though one renounces sensual desires, yet are they not renounced.

Again and again they return to torment one. For that reason the flame of God's love was lit by religion.

There is no need to suppress the senses ; desire of sensual pleasure ceases of itself. So mighty is the power that lies in God's love. Know this assuredly, O first among Kings !

The senses that ascetics suppress, mystics devote to the worship of the Lord. The things of sense that ascetics forsake, mystics offer to God. Ascetics forsake the things of sense, and forsaking them, they suffer in the flesh ; the mystics offer them to the Lord, and hence they become for ever emancipated.

Wife, child, house, self, offer them to the Lord. In this, above all else, does worship consist.

Samarth Ramadas, the spiritual maker of Maharashtra and the *guru* of Sivaji, was both a patriot and a saint. The famous poet Mahipati has written an excellent account of the saints of Mahārāshtra.

I have traced the evolution of North Indian and Western Indian mysticism and shown their characteristic features and differences. South Indian mysticism had a special efflorescence of its own and the greatest hymns in the Tamil language are of extraordinary sweetness ; they have been ranked along with the Vedas and have helped to give a new sweetness and splendour to the Hindu religion. They led to the founding of new schools of philosophy and religion which, though they were based on the Vedas, gave a new orientation to old ideas by fusing new aspects with old. The concepts of *Prapathi* ( surrender of the human will to the Divine Will ) and *Kainkarya* ( service of God and of God's children ) were given by them a high and honoured place in the scheme of Godward life.

The greatest interest attaches to South Indian mysticism for two special reasons. One is that in South

India the Mahomedan influence was least, because North India bore the brunt of the Islamic attack and West India was the birthplace of the Hindu counter-attack, whereas South India lived a comparatively sheltered life and produced the great Bhāshyakaras and a succession of saints who carried forward the great Hindu traditions in all their purity and perfection. The other is that the Vijayanagar Empire showed the potent influence of political consolidation and unity on religious synthesis and enabled Hindu religion and art to flourish in their highest forms. Sāyana could not have written his immortal commentaries on the Vedas in the fourteenth century without such political resurgence and security. Hindu law was codified, great Hindu temples were built and Hindu arts began to flourish under combined princely and public patronage. The Tantras and the Āgamas extended the benefits of the highest Vedic culture in new forms to both sexes and to all classes. Though Karma differed from man to man and from group to group, Yoga and Bhakti and Jnāna were open to all and formed a strong binding force, giving individual as well as national power on a stupendous scale.

It is not possible to go here in detail into the South Indian mystic hymns, but I may say a few words about the chief Saivite and Vaishnavite Saints to whom we owe the famous collections of poems called *Thevaram* and *Tiruvirmozhi*. The *Thevaram* consists of the devotional poems of Appar, Sundarar and Jnana Sambandhar. Sambandhar belonged to the sixth century of the Christian era. His very first poem to the God Siva describes Him as "the divine thief who has stolen my heart." Another poem says: His mantra Namassivāya is the essence of the four Vedas and leads aright those who repeat it with love and pining and tears."

Appar, who was his contemporary, has composed hymns full of spiritual passion and yearning. In one of them he says:—

The shelter of God my father's holy feet is sweet as the faultless *Vina*, the evening moon, the soft southern breeze, the crescent spring and the tank musical with humming bees.

In another poem he says: "We are not the slaves of any one. We do not fear death. We will never know torments in hell. We have no sorrow."

Sundaram, who belonged to the ninth century, wrote equally lovely hymns recording his mystic experiences. One song says: "I shall not die. I shall not be born again. Even if I am born again, I shall never age." In another he says: "I meditated on Thy flower-soft feet with love; and at once all my bonds fell away from me."

I am of the opinion that the saint Manicka Vachahar was earlier than these, and probably belonged to the fourth or the fifth century. His *Tirū Vāchakam* is one of the finest gems of devotional poetry in the

world and his *Tiru Kovaiyar* pictures the love of the soul for the Oversoul in terms of human love.

The Ālwars have left us equally wonderful hymns. They were drawn from all castes and all levels in society. One of them was a lady named Āndal and her poem *Tirup-pavai* is peerless in its poetic beauty and its spiritual passion. One of Āndal's poems says :—

When thus we come pure of heart, strewing fair flowers, adoring and with songs upon our lips, and meditating in our hearts on him—Māyan, the child of Muttra, the ruler of Jumna's sacred stream, the shining lamp which lit the shepherd clan, Damodaran who purified his mother's womb by his incarnation—our sins, past and present, burn away like cotton in flame.

There is a pretty poem by Perial-war in which Yasoda is described as calling the moon to run up to Krishna. One stanza says :—

My little one, precious as nectar, my blessing, is calling thee, pointing with his little hands !

O Moon, if thou wishest to play with him, hide not thyself in the clouds but come here with joy !

Tamil is rich in other famous devotional poems also—such as *Tirūpugazh* by Saint Arunagiri, Thayumanavar's poems, Ramalinga-swami's *Tiru Varutpā*, etc. The Telugu and Malayalam and Canarese languages also have mystic poesies of a high order, though Tamil over-tops them all.

In modern Indian poetry we find the ancient mystical note here and there but not in such exuberance as before. India also has felt the impact of the practical, hedonistic, sceptical present age. But all the same the mystical yearning for God is of the texture of the Indian mind and can never be entirely suppressed or eradicated. In Rabindranath Tagore's poems—*Gitanjali*, etc.—we find a fragrant flowering of the finest mystical feeling. Only a few examples can be given here :—

He who plays music to the stars
is standing at your window with his flute.
*( The Crescent Moon )*

My beloved is ever in my heart,
That is why I see him everywhere.
Come to my heart and see his face
in the tears of my eyes.
*( The King of the Dark Chamber )*

I am waiting with my all in the
hope of losing everything.
*( The King of the Dark Chamber )*

What Divine Drink would thou have,
My God ! from this overflowing cup of my life ?
*( Gitanjali )*

But the finest flowering of modern Indian mysticism was in Sri Rama Krishna Paramahamsa. He spent decades in the pursuit of a variety of mystic *Sādhanas* and attained many types of illuminative experience. Of his numerous wise and wonderful sayings one may be quoted here :—

So long as the bee is outside the petals of the lotus and has not tasted its honey, it hovers round the flower, emitting its buzzing sound ; but when it is inside the flower, it drinks its nectar noiselessly. So long as a man quarrels and disputes about doctrines and dogmas, he has not tasted the nectar of true faith ; when he has tasted it he becomes still.

It is thus abundantly clear that India has been a storehouse of mysticism from ancient times. The introspective mentality has been cherished and perfected here through the ages, and the ideals of continence and asceticism, of yoga and bhakti and jnāna, have had a great and unique fascination over the human mind in India. Sometimes the flame has burnt brightly and sometimes it has flickered and has seemed likely to be extinguished. But at no time has it completely disappeared. Even now, and amidst the thunders of war, we find many *asrams* dotted here and there wherein the travail of the spirit for "the white radiance of eternity" is found as the most imperious inner urge. India was the mother of religions and will yet be the messenger of God to Man and the guide of Man to God, and the nations of the earth, war-weary and stricken in Soul, will come to her for consolation and illumination. Has not Sri Rama Krishna said: "When the rose is blown, and sheds its fragrance all round, the bees come of themselves. The bees seek the full-blown rose, and not the rose the bees."

K. S. RAMASWAMI SASTRI

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# DISCIPLINE

Shri B. G. Kher, former Prime Minister of Bombay, who inaugurated the Third Bombay Students' Conference on November 22nd, emphasized self-discipline as indispensable in the pursuit of truth, which he pronounced a sacred obligation on all students. Emotions and enthusiasms, left unchecked, he warned, could lead only to disaster. "Self-discipline should be your watch-word."

Shri Gurdial Mallik of Santiniketan dealt in *The Dawn of India* for November with the "Question of Indiscipline in Schools and Colleges," in which he asked the pertinent questions "Is the teacher's own life a disciplined one?" and "Is the life of the parents themselves disciplined?" He writes with perspicacity,

> I have accepted it almost as an axiom that a very large percentage of the students' faults and foibles are a result of the disturbed, damaged and defective mode of living of their teachers and parents.

Discipline is Law in action. Without discipline from without or from within, no permanent happiness or even safety is possible. For the young child the former obviously must preponderate, but with growth to moral maturity the balance should change and the discipline imposed from within should go farther and farther beyond the demands of man-made laws, in strictness and in scope.

# NEW BOOKS AND OLD

## FROM DIGESTION TO CEREBRATION*

Mr. J. E. R. McDonagh is already well known as a highly original and synthetic thinker, fertile in ideas and eloquent in expressing them. His latest book is a remarkable achievement, both for its main theme and for the wealth of detail brought to support or illustrate the successive stages of theoretical argument. Whatever opinion may be formed of it by orthodox medicine and natural science, there can be no doubt that it represents a valuable and stimulating contribution to man's ceaseless efforts to understand the universe.

Mr. McDonagh starts from the premise that the universe was originally filled with a substance which he calls " activity " and which he equates with energy conceived as a form of matter. This activity has been undergoing a steady process of condensation, giving rise in turn to sub-atomic products, to atoms, to molecules, to colloids, to vegetable life, to animal life, and finally to man. The countless myriads of phenomena displayed by activity; which is itself essentially unchangeable, he ascribes to varying exhibitions of three functions, *viz.*, 'attraction," "storing," and "radiation." The nature of activity, its origin, its destination and what caused it to undergo condensation are unknown and probably unknowable.

In the first stage of condensation, the author believes that two basic products were formed, namely, the negatron and the neutron. The negatron spontaneously disintegrates, liberating electrons and cosmic rays, while the neutron undergoes differentiation in the process of which electrons and positrons are formed.

In the second stage, atoms were formed by the condensation of sub-atomic particles, and Mr. McDonagh discusses the atomic structure of the ninety-two different elements against the background of his activity concept. He says that 76 elements—the metals—act as radiators, 10 elements—the non-metals—as attractors, and 6 elements—the inert gases—as storers of activity.

Passing then to the third stage, in which molecules were formed, Mr. McDonagh gives a very interesting and novel view of chemical combination and couples it with his interpretation of chemotherapy. His work in medicine has, he says, led him to conclude that there is only one disease and that the symptoms produced are the result of the worsting of the host's resistance by the invader. This resistance lies in the protein particles in the plasma, upon which every invader exerts its influence immediately it enters the body, and the actual effects observed are determined by the grades of dehydration and hydration to which the protein particles are subjected. Chemotherapeutic remedies are themselves " invaders, " and when they cure they do so by completing the cycle of physico-

* *The Universe Through Medicine.* By J. E. R. McDONAGH, F. R. C. S. ( William Heinemann, Ltd., London. 25s. )

chemical changes that the protein particles undergo.

With the further condensation of molecules into colloids, we approach the confines of life, and the author goes into considerable detail in describing his views on the structure of plant cells and products, the differentiation of nucleus and cytoplasm, the origin of sexual reproduction, the functions of bacteria, vitamins and disease in plants. The separation of the sexes and their attraction for one another, he assigns to the fact that the female exhibits the functions of attraction and storing, while the male possesses those of radiation and storing. The two reactive functions are antagonistic, yet attraction occurs because the aim of activity is to reach a stage of stability and to function as a storer.

In the last section, which most readers will find the most fascinating part of the whole book, Mr. McDonagh considers animal life and the life of man in the light of the theory carefully and elaborately built up in the earlier sections. He suggests that the first organs to be evolved were the digestive glands. As more and more organs were formed, intra-organic disharmonies became established which led to the progress of some and to the regress of others. The organs which progressed undertook other than digestive functions, while those which retrogressed became ductless. It is possible that the sex glands will in time become ductless. The last organ to have become differentiated is, in Mr. McDonagh's opinion, the cerebrum. The enormous pace at which this organ has developed has led to disharmony between man's psychical and physical mechanisms, and this lack of co-ordination may lead to the extinction of the human race unless steps are taken to control and prevent it. Education is one such step; its basis should be co-ordination, and the state of normality, particularly as regards health, should be inculcated in the mind of every individual from the cradle up.

Finally, Mr. McDonagh asks the questions, "Is man the last product of the condensation of activity to be generated?" and "Has he a hand in shaping his destiny?" To both of these questions his answer is "Yes."

The account here given of the main gist of the book cannot succeed in conveying an idea of the alluring by-paths which appear at every turn, and down which the author has evidently had some difficulty in restraining himself from conducting us. Neither can it give a just impression of the great factual content of the book, drawn from the author's apparently inexhaustible store. Even if Mr. McDonagh's theoretical framework may appear somewhat frail in parts, his treatise deserves to be widely read for these merits as well as for its thought-provoking originality.

E. J. HOLMYARD

# VIVISECTION OF INDIA*

Can the problem of Pakistan be a philosophical and academical subject ? It has been presented in so many forms that to an impartial spectator it seems to be fabricated rather than real. Yet it is a dangerous proposal and should be prevented from making any headway lest it bring disaster.

The idea of Pakistan arose on the plea that the Muslim interests would be jeopardised in a united India in which the Hindus formed a majority. But to judge from the newspaper reports the Muslim minorities in the provinces with Hindu majorities are far happier than the Hindu minorities in provinces with Muslim majorities.

" El Hamza " puts forward a claim for a separate Pakistan, including the Punjab, Baluchistan, Sind, part of Rajputana, the Hindu State of Kashmir and Jammu and the North-West Frontier Province, on various grounds, racial, religious, climatic, economic and other. He says little about Hyderabad ( Deccan ) and other states and provinces, though he talks admiringly of the " virile Bengalee " in spite of his being of the rice-eating race, for which " El Hamza " shows contempt when he warns Sikhs against being " overwhelmed by alien rice-eaters " and exhorts them to remain a minority in Pakistan. But the Sikhs probably will not forget the treatment they received from the Muslims in the course of history, until they were able to conquer the Punjab for themselves. If the British Government is really going to divide India, it will be but proper to make the Punjab a Simhastan or a Sikhistan, with Lahore as the capital, for the Punjab is known throughout the world as the land of the Sikhs and not as the land of the Muslims, and more Sikh blood than Muslim blood has been shed on that soil.

Why does "El Hamza" want Pakistan ? In order to find a national home for the Indian Muslims. But are the Indian Muslims a nation ? Not in the sense of being citizens of a national state. They do not form a nationality any more than the Christians do. Religion may be one important element of nationality, but it is not the most important. And what about the Sikh, Hindu and Christian minorities of Pakistan ? And what are we to do with the Hindu and Sikh states of Pakistan ? Similarly, what will happen to the Muslim princes and populations of Hindu India ? And what amount of misery will repatriation entail ? Is it worth our while ?

" El Hamza " urges that all the people of Pakistan belong to one race. This is questionable. But if they do and that racial unity is offered as an argument for separate nationhood, how can they freely mix with the Muslims of Malabar and of Bengal, who belong to different races, eat rice and wear a different dress ? One can easily tell a Punjabi Muslim from a Bengali or a Malabari Muslim. Either Pakistan is not meant for the latter or they have to be repatriated. In the former case,

* *Pakistan : A Nation.* By " EL HAMZA. " (Shaikh Muhammad Ashraf, Kashmiri Bazar, Lahore. Rs. 3/- )

*Grave Danger to the Hindus.* By " AN OBSCURE HINDU. " ( The Harbinger Office, Puthiyara, Calicut. Re. 1/8 )

Pakistan is not really for all Indian Muslims and in the latter it is not meant for the Pakistani race. Muslims will remain in the other provinces and states and the minority problems will continue. And if these problems can be solved—and they will have to be solved—even the problem of a general Muslim minority can be solved without partitioning India. Some even say that the Muslims are not a minority at all, forming more than thirty per cent of the total population of India; and no community which forms more than twenty per cent of the total can claim minority rights.

Culture does not mean merely religion and its cult. Certain fasts and feasts may be common to all Muslims just as others are common to all Christians. But this fact does not make the Muslims a nation any more than it makes the Christians one. Culture lies in the appreciation of beauty, music and other forms of art, in the possession of moral qualities and the appreciation of their worth, in the feeling of the sublime and in fellowship with all humanity. In short, culture lies in rising above the brutal nature which man has in common with wolves and jackals. It may develop differently in different environments. The æsthetic state of a Mongol or a Negro may not be exactly that of an Aryan. If two races profess the same religion, it is not a rule that what appears beautiful to the one will appear so to the other. Often dress and food are determined by climate and ornamentation by racial features. Either way the Muslims are not one. A Malabari convert to Islam cannot also be converted to eating wheat except occasionally.

"El Hamza's" book does not impress the reader as unbiased. He has no good word to say about Hinduism and Gandhiji. The author's knowledge of the racial characteristics of the people of the Indian peninsula is not intimate and needs revision. His statement that all the people of Kashmir, the Punjab, Sind, the North-West Frontier Province and Rajputana are Aryans is obviously false.

That that part of India has less than twenty inches of rainfall, experiences extremes of climate, contains a desert, grows less rice and more wheat, has the largest number of camels and no coconuts, is all irrelevant to the claim for a separate state of Pakistan, The only argument that might be relevant is the need of a separate state for the Muslims if they really were a nation. But they are not.

Nationality, indeed, is not natural. That is, it is not something innate. It is the result of certain factors like language, race, religion, territory and so forth, But none of these factors by itself is decisive, though territory seems to be the most important. Behind and above all there should be the will of the people to be united, and where there is that will neither differences in language, nor in race, nor in religion can stand in the way. Nationality is a "will to co-operate." Toynbee says that "would-be nations must find their souls." Some time ago Sir S. Radhakrishnan declared that India was a nation seeking its soul. The soul has to be sought by discovering, if necessary by creating, the common bonds that unite the people. The real issue is: Is it advantageous to unite all the people of India into one Indian nation, or to divide them into the many

nations of Hindustan, Pakistan, Dravidastan, Bangastan, Rajastan, Maratistan and Sikhistan, each *-stan* independent of the others, raising tariff walls against them, and spending billions on armaments and war? These many nations are not yet formed; they do not yet exist. So long as the British are holding India against outside attack we may talk glibly of so many *-stans*. But after these proposed nations are brought arbitrarily into existence, if the British leave them to themselves, we shall feel the need for a united and single India which only can be a powerful state, respected by others and full of confidence in its strength.

So it is better for us to burn all schemes for the division of India. Nothing has been lost yet but some dangerous talk has been indulged in. The argument of some Muslims that Pakistan should be created because the Muslims want a national home, that the Maharaja of Kashmir should be deprived of his kingdom because the majority of his subjects are Muslims, but that Hyderabad should remain a Muslim State because the Nawab is a Muslim and, as he has no outlet to the sea, that part of Madras Province, including the City of Madras, should be made over to him and converted into a Muslim area, sounds chauvinistic rather than rational. And if Madras, Calcutta and Karachi become Muslim ports, then only Bombay remains for the Hindus, and that too not for Hindustan but for Maratistan. And the plea may not be wanting for asking that also for the Muslims, because Hyderabad may want a port on the Arabian Sea and Arabia has a religious significance for the Muslims. Such unconsidered utterances by some of the Muslims of India tend to create the gravest apprehension in the minds of the Hindus. Both communities may grow suspicious of each other and work for each other's ruin. And no patriotic Indian, whatever be his political views, can view this development with favour.

*The India of the future will not be a Hindu India or a Muslim India but an Indian India.*

To one with such an attitude even the " Obscure Hindu's " *Grave Danger to the Hindus* does not appear to be very far-sighted, though the excuse may be pleaded that it is written in self-defence.

The " Obscure Hindu " is a revivalist. He exhorts us to go back to ancient times, to follow everything our ancestors said and did. He is of an opinion that is gaining more and more strength, namely, that *ahimsa* or non-violence is not a Hindu creed, and that Lord Krishna in the *Bhagavad-Gita* never taught Arjuna to lay down arms. The Muslims taunt *ahimsa* as the creed of the timid and the coward. It is a peculiarly Buddhistic creed, but the wonder is that none of the Buddhist nations follow it. It is to be noted that the Samurai or the warrior caste of Japan belong to the Buddhistic Zen sect. A warrior has to be an ascetic; if he wants pleasure he cannot risk life. And the Zen doctrines were found very suitable for him. Only, he does not want to destroy life wantonly and for selfish ends. *Ahimsa* is great. But it is only great politicians that can decide how far it is practicable in politics.

The " Obscure Hindu " should be read by all Indians (including Muslims) whether or not they accept everything he says. He warns the Hindu of the danger that awaits him if the moves of some of the Muslims succeed. And the Muslim reader will foresee the fate of the Indians if some of the members of his community persist in their activity. One is led to feel that, religion or no religion, the Indian must be happy. And if Swaraj means religion, and so conflict, war and misery, then better be without it. But religion need not be identified with Swaraj. To identify them would be going back by four centuries.

P. T. RAJU

# THE FIRST OF THE P. E. N. BOOKS *

From its inception in 1933, the P.E.N. All-India Centre at Bombay had in mind the publication of a series of brochures on the several regional Indian literatures. Then the Prague session of the International P. E. N. Congress accepted the invitation of H. H. the late Maharaja of Mysore, conveyed through the founder of the All-India Centre, Shrimati Sophia Wadia, to hold the Congress in India late in 1940. It therefore became urgently necessary for the All-India Executive Committee to devise means by which the delegates from abroad could be easily acquainted with the treasures of the classical Indian literatures as also with aspects of the recent Indian literary renaissance. The Committee decided to bring out the projected brochures on the Indian literatures before the 1940 session. Meanwhile Hitler intervened, and inevitably the Indian session of the International Congress had to be postponed till after the war. However, under the inspiring leadership of Shrimati Sophia Wadia, the P. E. N. All-India Centre has decided to push on with the venture, undeterred by the difficulties incident to the publication of books in war time.

The present plan seems to be to devote one volume to each important regional language besides one attempting an assessment of the contributions of Indians to English literature—twelve volumes in all. Shrimati Sophia Wadia, the General Editor of the Series, has secured the co-operation of scholars from all parts of India; and if this first volume is an earnest of those to follow, one has little doubt that the P. E. N. Books on the Indian Literatures will phenomenally succeed in their twofold aim, of making the literary achievements of each linguistic group familiar to the other groups and to the outside world, and also of emphasising the cultural unity of India in spite of its apparently teeming versatility and variety.

Following the general plan of the series, Shri Barua divides his book into three sections. In "The History of Assamese Literature," he gives a rapid sketch of its course from its beginnings in the thirteenth century to the end of the eighteenth. Like many another Indian literature, Assamese literature seems to have been fertilized by a rich layer of translations from the original Sanskrit. Then came Sankar Deva ( 1449-1569 ), "the real founder of Assamese literature," and his distinguished disciple, Madhav Deva. After the heyday of the Vaishnavite Period, Assamese literature shot out in many directions—history, biography, allegory, romance, science, mathematics, what not? The vicissitudes in the political life of Assam left their marks on the literature composed during the latter half of the Ahom Period.

In Section II, Shri Barua surveys the Modern Period. The Ahoms gave place to the Burmese, and the Burmese in turn to the British; Bengali ousted Assamese from its official position in the province. Thanks, however, to the meritorious endeavours of the American Baptist Mission Press and to the pioneer work of men like

* *Assamese Literature.* By BIRINCHI KUMAR BARUA. Edited by SOPHIA WADIA for the P. E. N. All-India Centre (International Book House, Ltd. Ash Lane, Fort, Bombay. Re. 1/8)

Anandram Phukan and Laxminath Bezboroa, the embers of Assamese literature were kept alive, and soon they burst into sudden blaze. Towards the close of the last century, Assamese regained its official position, and the opening decades of the present century saw a very considerable measure of creative literary activity. As a result, Assamese men and women today are behind no linguistic group in India in their allegiance to letters and in the quality of their achievements.

In the third section, a forty-page anthology of representative specimens from Assamese literature is offered for the benefit of readers who know English but are ( like the reviewer ) ignorant of Assamese. The Dakar *vachans* which have the pointed brevity of a Japanese Haiku; the folk-songs that recapture the free and fragrant spirit of a bygone age; the soul-stirring ecstasies of Sankar Deva and Madhav Deva; Raghunath Chowdhury's insinuating melodies; Ambikagiri Roy Chowdhury's inspiring patriotic songs that are as opportune today as when they were composed—these and the other verse and prose specimens garnered here must whet the appetite of the reader for more and yet more of them.

Shri Barua writes easily and convincingly, and he has succeeded in giving a brief conspectus of Assamese literature to the eager outsider. The book is excellently printed and got up. Attractive hand-made paper has been used as jacket; and the book is bound durably in saffron khadi. Not the least of the attractions of the book is the map of India, with the Assamese area painted yellow : a suggestive and useful editorial contribution, this !

K. R. SRINIVASA IYENGAR

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*Great Prophecies about the War.* By CLARENCE REED. (Faber and Faber, Ltd., London. 2*s.* 6*d.*)

This is a titbit to amuse those who like to fit the cap of prophecy to the events most dear, because most near to them—those of their own period and country. After introductory examples we have the author's ingenious if not convincing interpretations of various predictions, one from a Polish Spiritualistic source, another attributed to St. Odile, some from the British Israelite movement, while Tolstoy and Nostradamus complete the tale. It can be entertaining to speculate in this way as to what is meant by other men's prophecies, but the serious student knows that these may be deceptive. The way for him lies first in the study of the periodic cycles of history. By such a study of the recurring events and tendencies of the past, he will acquire for himself the data needed to predict in some measure the series of their continuance into the future.

W. E. WHITEMAN

# THE FAITH OF A BIOLOGIST *

Julian Huxley is at all times instructive. He has the capacity to interest without levity and to instruct without heaviness. This new volume covers a wide range of topics from the size of living things to mice and men, from the analysis of fame to the worthfulness of life, from eugenics and society to religion as an objective problem.

The reader will be taught to beware of the concept of *race*, and the confusion of that with the concepts of *culture* and of *nation*; and greater caution will be acquired in evaluating the claims of environment *vs.* genetic endowment. He will learn the considerations which restrict size, *e.g.*, the mode of respiration, the habit of moulting, the restriction of available food supply where animals are slow-moving and so on; he will also find that while "man is almost precisely half-way in size between an atom and a star, the biggest single organism is a quadrillion times larger than the smallest and the sun is almost precisely as much heavier than a big tree as the big tree is heavier than the filter-passer." While adaptation, natural selection, etc., are a few of the long-range trends of the growth of species, nature also exhibits many "frills and furbelows of non-adaptive accident...mere diversification abundantly but meaninglessly superposed on the adaptive meaning and slow advance of life." The reader will get some useful ideas on the science of society as an organism, the biological analogy being shown to be fruitful, in spite of the marked difference between cell and human individual, in that while the latter is more developed than the former, "human society is far less developed than its individual units." Further, "Man has entered a realm where things and experiences can have a supreme value in themselves even without subserving any purely biological needs." In man evolution "could become conscious"; in this possibility lies what can make life worth living; this valuable possibility of achieving "a sense of union with something bigger than our ordinary selves," this is the possibility to achieve salvation, a possibility which is still left to us despite the repudiation of God and immortality.

The student of philosophy will find the first essay on the "Uniqueness of Man" the most stimulating and, perhaps, the most provocative. The writer indicates not merely how man's capacity for conceptual thought, expressed in the possession of speech, tradition and tools, distinguishes him from the rest of creation, giving him superiority even over creatures endowed with wonderfully and elaborately organised instinct-apparatus, but also how man could have arrived at his place in the universe only along the path of evolution, which we are able to reconstruct now. Huxley's own words are worth quoting:—

> And conceptual thought could have arisen only in a multicellular animal, an animal with bilateral symmetry, head and blood system, a vertebrate as against a mollusc or an arthropod, a land vertebrate among vertebrates, a mammal among land vertebrates. Finally, it could have arisen

* *The Uniqueness of Man.* By JULIAN HUXLEY. (Chatto and Windus, London. 10s. 6d.)

only in a mammalian line which was gregarious, which produced one young at a birth instead of several, and which had recently become terrestrial after a long period of arboreal life.

Yet, if the religious impulse views the force behind this wonderful work (*vicitra-racanā*) as spiritual, not merely physical, biological or even psychological, that impulse is to be sternly called to order, to be adjudicated on as to whether it is "intellectually permissible and socially desirable" and to be "harnessed to take its share in pulling the chariot of man's destiny"! It is this topsyturvydom that is provocative. The religious impulse, if it is truly such, envisages man and the universe as a whole, not piecemeal; it should harness others, instead of being harnessed; it should guide instead of being sat upon in judgment. The trouble with Huxley as with scientists in general is that, having got under way, they stand amazed at their own progress instead of marching on to the journey's goal. If man has reason, animals have instincts; but while man realises his endowment, there is no evidence that animals realise theirs; it is this realisation, not the endowment itself which constitutes man's uniqueness: and with this we have passed to a better knowledge of ourselves than as conceptual animals. The capacity for conceptual thought would make man just human, the narrow, ordinary self; escape from this even in Huxley's own sense of salvation is possible only because man is more than this, wider, deeper, more permanent in his satisfactions and less dependent in his needs, essentially beyond speech and thought, though the wielder of speech and tools. Man is unique, in short, not because he is man, just as a bird is a bird or a reptile a reptile, but because he is more than man; the bird may not know that it is a bird, much less that it is God; man can know and does know, at least for fleeting instants, that he himself, like the whole universe, is God. In the grasping and the holding of this truth lies the salvation both of individuals and of society, not in the mere study of sociology or in eugenics or in the attempts to create a brave new world by the perfection of birth-control and artifical insemination.

S. S. SURYANARAYANAN

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*The Indian Constitutional Tangle*: By JAMIL-UD-DIN AHMAD. (Shaikh Muhammad Ashraf, Kashmiri Bazar, Lahore. Re.1/4)

It is perhaps oversanguine to look to a partisan politician for an uncoloured picture but surely one is entitled to expect from him at least fair play, a dignified approach and freedom from personal invective—in all of which expectations the reader of this polemical work will be sorely disappointed. The proposed partition of India, which the author defends so zealously, must be a painful thought to every lover of that venerable land. But, the issue of "Pakistan" aside, the informed and equitable reader cannot but regret the gratuitous aspersions here cast right and left—on the Indian National Congress and its Muslim President, on the Congress Ministries and their Muslim members, and on Gandhiji.

One can only hope, for the sake of all concerned, that the writer's attitude of suspicion and distrust does not

reflect that of the All-India Muslim League Council, of which he is a member. We know that it does not represent that of all Indian Muslims, whose interest is ill served indeed by such a book as this. It is hard to be patient with partisanship and separatism in these days when breadth of sympathy and recognition of community of interests are such crying needs of India as of the world.

Ph. D.

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*Witchcraft.* By CHARLES WILLIAMS. (Faber and Faber, Ltd., London. 12*s.* 6*d.*)

We all have the tendency to think the horrors of our own times unequalled in history and this book could usefully disabuse any mind of such conceit. Though the publishers disclaim any attempt by the author to make the reader's blood curdle, Mr. Williams is too able a writer not to evoke, willy-nilly, the nightmare atmosphere of the periods he describes.

Yet the book is unsatisfactory despite the care in setting out the picture from the "pagan" times of the Roman Empire, the dark ages, the noble trials, the "Malleus Malificarum" and the insanity of the persecutions, the Fire Philosophers' movement, the Salem outbreaks, down to the change in the public outlook in the eighteenth century. When he touches upon the metaphysics of the phenomena described so well, the phrases appear to have significance, but their content, like a very spectre of the thought, melts in one's grasp, leaving bewilderment as to what is really meant. "Satan fallen like lightning" is a phrase that fascinates him, but it is used merely as imagery that evokes an atmosphere. He does not seem to have met the universal interpretation of the myth of the fallen angels, any more than he has recognised the actual periodicity of the outbreaks of witchcraft and other phases of psychic development.

Yet there are many points of interest in the book, some of which it would have been good to have seen developed. One may be mentioned. He describes the four types of the early centuries who operated the supernatural powers in which all men then believed; first, the vile malefic wizards, secondly "the grander kind, such as the priestess in Virgil, learned in conjurations, who by knowing, as it were, the mathematical pattern of the universe, the proper balance of sound and movement, could control the heights and depths of things." Third were the astrologers and lastly "some few to whom the magical art was indeed "high priestess of heaven" who, pushed on by a pure learning, followed in honour and chastity towards a sublime union with the final absolute power." Whatever Mr. Williams's ultimate beliefs may be, this theme would surely have been more worthy of his gifts.

W. E. WHITEMAN

*Witchcraft.* By WILLIAM SEABROOK. (George G. Harrap and Co., Ltd., London. 10*s.* 6*d.*)

*You Can Speak with Your Dead.* By SHAW DESMOND. (Methuen and Co. Ltd., London. 3*s.* 6*d.*)

It was said in the 80's of last century that there were not in the West half a dozen people calling themselves "occultists," who had even an approximately correct idea of the nature of the Science they sought to master. The warning was also given that, with few exceptions, these students were on the highway to sorcery. This pungent comment comes to mind in reading this volume of Mr. Seabrook's. *Gupta Vidya,* with its foundation in altruism, is far removed from the unpleasant events here narrated. Mr. Seabrook is anxious to dismiss the supernatural as explanation of these studies in the power of Witchcraft in the world today, preferring to believe in that which he calls "induced suggestion." In his view, too, spiritualistic phenomena "all have a physical-mechanical origin," and the werewolf " is a pathological case, a hallucinated human being, like the vampire." Everything has to be judged from the stand-point of the five physical senses. The impression left on the mind is that the "civilised" West is not without its galaxy of *dugpas,* and that the dross of the medieval " black arts " is being revitalized by a sensation-seeking public in these modern days. The chapters on native African magic are of interest to the anthropologist. One of the appendices is devoted to Krishnamurti "living today in Hollywood, a friend of Aldous Huxley and other intellectuals."

There is ample evidence, historical and otherwise, for the existence in man of nervous and magnetic forces that act as vehicles for certain of his unseen powers. Mr. Seabrook could cease to shudder at the word " supernatural," if he would only concede the possibility of the extension of our knowledge of purely natural laws. None-the-less, his book is of value as an indication of the modern attitude towards his subject—not least, in its apparent failure to recognize the full ethical implications of the horrible practices he describes.

Mr. Shaw Desmond is one of the most popular writers today on psychical research. He does not pretend in this small volume to solve the many problems that face investigators in this field. It is questionable, however, whether the *olla podrida* of spiritualistic communications, and the continued encouragement of passivity, are not likely to lead to worse evils than exist at present. There is a brief chapter with reference to the world's general trends in the light of an "Aquarian Age."

B. P. HOWELL

## SHORT NOTICES

*Rice.* (All-India Village Industries Association, Maganvadi, Wardha. As. 12)

The chronic malnutrition of the Indian masses is a pressing national problem. They are ignorant of the science of nutrition, and education in the higher nutritive value of hand-pounded rice and in hand-pounding methods is very badly needed. A pertinent section brings home to the Government and to local bodies their responsibility—

for banning rice-mills and the import of polished rice or at least for discouraging machine milling by heavy license fees for rice-mills, if not, as found effective in the Philippines, by a tax upon the milled product. This is not an academic question. It involves the health and the vigour, even the span of life, of millions. By the correction of this one remediable evil the Government could make a more effective, if a less spectacular, contribution to the good of the country than all its railroad schemes have done.

E. M. H.

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*Legend of Lost Ring and Other Poems.* By B. RAMA RAO, M. A., F. G. S., Director, Mysore Geological Department. (Published by the Author, Bangalore City. As. 12)

*Lyrics and Sonnets.* By M. GILBERT. (The Hosali Press, 6, Ulsoor Road, Bangalore. Re. 1/-)

Shri Rama Rao disarms criticism by his modest preface to this second collection of his verse. He need not apologize for straying from his vocation.

On the side of prosody and even of choice of words in the foreign medium the captious could find here much to criticize. Only by reason of its length could the eponymous ballad of Sakuntala justify its pride of place. Shri Rama Rao is at his most felicitous in blank verse, as in "The Genesis of Earth." He has well described most of his poems as "of a purely descriptive type, almost devoid of any exalted emotional pictures." Yet he is a poet at heart. He stands entranced before "A Sylvan Dawn" and claims to have glimpsed its soul, but he vouchsafes us only a vivid description of its outer beauty, when "the silhouette shrubs in silence shed their dusky veils."

The contrast is striking between the robust extraversion of Shri Rama Rao and the introversion that finds expression in Mr. Gilbert's sonnet apotheosizing his tears as his greatest treasure and in his nostalgic longing now for his lost childhood and again for the silence and the solitude of the Sahara. Most of the latter's *Lyrics and Sonnets* are pleasant reading but they fall somewhat short of distinction. Here is reflection without profundity. The choice of words is generally pleasing but there is an occasional slip in syntax and even in spelling, and the rhythm is sometimes defective.

E. M. H.

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*Asphalt Road to Concrete Paradise.* By V. S. MUDVEDKAR. (The Bombay Book Depot, Girgaum, Bombay) The more men and women we have thinking things out for themselves, the greater the hope that individualism will survive the pressure to conform, which is being brought to bear so heavily on thought and speech in practically every part of the world today. It is not necessary to agree with all the detailed solutions so confidently presented here—the reviewer frankly does not—to recognize in these essays on a variety of subjects, political, social, economic, even dietetic, the mark of original and virile thought and of fearless expression.

Valuable features are the author's demand for food for all and his insistence that the interest of humanity as a whole be put ahead of petty personal interests and that goodness and greatness be appreciated without reference to country of origin.

E. M. H.

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*Replenishment from the Central Source by a New Method of Raja Yoga*: The Higher Mental Development explained in the light of the Esoteric Philosophy. By Basil Crump, Barrister-at-Law, Member of the Esoteric Yogacharya School of Tibet. (Free on application to the author at P. O. Ranchi, B. N. R.)

# ENDS AND SAYINGS

"_____ *ends of verse*
*And sayings of philosophers.*"
HUDIBRAS

It is salutary for Britain to be reminded, as she was in mid-November by Sir Prafulla Chandra Ray's open letter to Sir Richard Gregory, President of the British Association for the Advancement of Science, that the justice of India's claim to nationhood is not the dream of political enthusiasts in India but a deep conviction in the heart of the overwhelming majority of thoughtful Indians. The latter could not wish for a spokesman more temperate or more frank than the great scientist, as rich in honours as in years, who in that letter pointed out on behalf of Indian scientists "that the object of science for the promotion of human welfare is not only frustrated by Fascism but also by Imperialism as it operates, for instance, in India and in other dependencies of Britain." He backs up his statement with specific illustrations.

> A tree is known by its fruits and the extent to which science has been utilised for the progress and happiness of India would be revealed by the fact that after 200 years of British rule the percentage of illiteracy is 90, the average annual income is less than £5, the average expectation of life is 25 years and a ridiculously small proportion of the economic life of India is industrial. Cases of interference in academic life for non-academic reasons are not rare....
>
> We, Indian scientists, urge other scientists all over the world to assert that the question of scientific reconstruction of society on the principles of freedom and justice for all should not have geographical limitations. We are convinced, as we hope you are, that the problem of the freedom, progress and happiness of mankind is indivisible in the modern world.

Noble words, and true, and as the Editor of *Science and Culture* assures us in his December issue, they express views "shared by all scientists in India." They must be shared by all men everywhere who accept the universal validity of ethical ideals and certainly by every Indian who in addition feels deeply for his country's plight.

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Self-confidence is the first step to that kind of Will which can make a mountain move. That full self-confidence modern India as a nation lacks and Sir C. V. Raman in his Convocation Address on November 28th at the Patna University did us all a service in holding up a mirror to the inferiority complex from which, in spite of the keenness of the Indian mind, too many of our people suffer. Courage, even audacity, the driving force which takes one anywhere, Sir C. V. Raman urged upon his audience. The antidote which he prescribed for our defeatist mentality was the recognition of the place which is rightfully ours as the inheritors of a civilisation glorious and great when most of the world was steeped in ignorance. Its achievements in the field of practical applications were great, but also in "communion with the Infinite." The true representatives of the human spirit, he declared, were not the famous conquerors :—

The true creators of human civilisation are those immortals who have sought communion with Nature, who have sought to find from Nature her profoundest secrets and make them available to their less gifted brethren.

And it is well for us to remember that those creators include the devotee and the philosopher as well as the scientist, for what are religion and philosophy, like science itself, but the pursuit of Truth, the attempt to arrive, by one or by another road, at the nearest possible approximation to the Real? Sir C. V. Raman implied this common bond between the seekers after Truth when he declared that even in science " devotion is the passport to success. "

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The dignity of all work well done and the special responsibility of the educated for correct social attitudes were emphasized by Shri Prakasa, M. L. A., in his admirable address inaugurating the provincial Students' Conference at Allahabad on November 25th, which *The National Herald* (Lucknow) publishes. He traced much of our trouble to the false standard that holds only certain types of work as honourable and condemns as mean the useful labours that sustain life. India needs to take to heart his definition of true service as to perform one's allotted task to the best of one's ability and capacity, undeterred by what others might say, content in the approbation of one's own conscience... If we are good scavengers or washermen, good tailors or carpenters, good peasants or workers, we would be making ourselves far more useful than in being indifferent lawyers or scheming officials.

It was an outstanding merit of the original division of castes in ancient India, in terms not of birth but of *gunas*, natural qualities, that it made each man conscious of his relation to society and of his responsibility for the commonweal. No caste is dispensable. Their harmonious functioning depends upon the faithful discharge by individual members of the duties appropriate to each. The principle is everywhere and always valid, whether or not we call the natural divisions of society " castes " as the Hindus do. And the attitude of the individual to his own work is of the first importance. As Sri Prakasa put it :—

If a sweeper felt that but for him the city's streets would be foul-smelling, if the washerman felt that but for him every person would have only dirty garments to put on, if the tailor felt that but for him the world would be naked, if the peasant felt that but for him the world would remain hungry, if the carpenter felt that but for him there would be no houses to live in his profession would attain a dignity that is unknown today....

Let us forget that the only worthy thing for an educated person to do is the government service or law, and the only thing worth becoming is a political leader. Educated persons can do practically anything, and do it well too, if only they will....If we have good workers and good citizens in every department of human life—educated persons doing every piece of work, taking pride in it and feeling the joy of it—we should be a very different people indeed.

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Whether we like it or not, India is in the process of being industrialized. Of the four primary requirements for industrial production—men, materials, money and the *entrepreneur*—India has an embarrassing preponderance of the first. Labour is a drug in the market. There is no dearth of raw materials but capital is relatively scarce and the avenues for the productive employment of India's immense man-power are limited. The tide is rising inexorably, but the trend to urbanization which the latest Census brings out is not a

wholesome one, for one reason because the poor housing conditions in the cities mean that many urban industrial workers are living separated from their families in the villages, a proletariat ripe for the demagogue. The rate of increase in the population in the last ten years is reported particularly marked in cities of 100,000 or more inhabitants.

Dr. Sudhir Sen believes that wise planning can obviate much of the suffering which attended the industrial revolution in the West. In Publication No. 1 of the Visva-Bharati Research Studies—*Conflict of Economic Ideologies in India : An Attempt at Reconciliation* —he essays the thankless rôle of arbitrator. His solution will perhaps appeal little to either the charkha enthusiast or the advocate of rapid industrialization, but his approach is temperate and his conclusion not unpromising. He recognizes the initial need for the handicrafts of which the charkha is the accepted symbol, but he urges that an increase in the national income is of the first importance in a country so poor as India. The problem for the economic planners here is how to secure the maximum increase of national wealth consistent with the fullest possible utilization of labour.

Dr. Sen's proposal of decentralizing industry has much in its favour. He visualizes for India factories in the rural districts, or in small towns, and short working-hours—perhaps two shifts—to enable the workers to cultivate their fields. Employment in the village factory would thus be virtually a subsidiary industry for the farmer, more remunerative than handicrafts and, like them, enabling the villager to remain in his own setting. Dr. Sen meets the charkha advocates on another point—the recognition of the desirability of regional production, for consumption, as far as possible, in the neighbouring area.

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Sir Tej Bahadur Sapru in his Convocation Address at Benares, which *The Searchlight* for 2nd December reports, urged upon the universities as a primary duty in the development of our national life the bringing about of a synthesis of Indian culture.

> While it is correct to say that there is such a thing as Hindu philosophy and such a thing as Muslim philosophy, it is absurd to maintain in the year 1941 that there is such a thing as a purely Hindu culture and such a thing as a purely Muslim culture. As time has gone on in our history there has been a remarkable blending and fusion of the original Hindu culture with that culture which is popularly called the Muslim culture but which is clearly traceable to countries like Persia and to a certain extent Arabia...The last two hundred years of association with the West have also profoundly affected our mode of thinking and even our mode of life.

He suggested as the main questions for all thoughtful men to consider, how, as Disraeli once put it for England, the elements of the nation are to be blended again together and in what spirit that reorganisation is to take place. The spirit of genuine compromise must indeed be present, as Sir Tej brought out in his consideration of our political problems, but equally necessary, we submit, is discrimination between the superfluous elements in each contributory factor and those in each which cannot be spared without impoverishing the cultural blend. No fear of irreconcilable clash between the latter : Truth cannot contradict Truth, though two truths may be complementary to each other.

But there must be as sleepless a zeal to conserve all that is of worth in the religion and the culture of others as in one's own. There can be no division in any fundamental sense between men of good-will imbued with such a spirit of mutual understanding and mutual appreciation, who own their first allegiance to Truth, wherever found. "The seekers of the Light are one"

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The joint September and October number of *The Penal Reformer* (Lucknow) is devoted to the problem of reclaiming the Criminal Tribes, a problem most acute in the United Provinces, where about fourteen lakhs of men, women and children belong to groups which traditionally regard crime as a legitimate profession. Over 40,000 of these are registered criminals. Assassins can be hired from their ranks for a small fee; three years ago two hundred murders in the United Provinces were officially ascribed to "professional murderers." In 1938 it was estimated that in the United Provinces alone they stole property worth rupees thirty lakhs. There were in that year 34,000 cases of burglary and 3,400 cases of cattle-lifting. Bombay and the Punjab and other provinces face the same problem though their criminal-tribes population is smaller. There is general agreement that "there is no race of congenital criminals" and that the best hope of reform lies in the education of the children along right lines; several writers would remove them inexorably from their environment, permitting contacts with parents only under definite restrictions—a stringent measure which would seem to entail disproportionate distress if the estimate of Major P. C. W. Merry is correct that the really flagitous characters in the Criminal Tribes Settlements constitute not more than five per cent of their population. It is quite understandable that the moral influence of that small percentage should be devastating among the youth of the whole community, but why not remove the evil influence instead of its innocent potential victims? We do not evacuate a town when a contagious disease breaks out, but only isolate the sufferers.

A few points of special importance emerge from the recommendations for rehabilitating the members of these tribes. One is the contribution of economic causes to the criminal tendencies of these people. A traditional leniency towards crime and the rank inadequacy of income of the working-classes make a bad combination. *The Annual Report on the Working of the Reclamation Department* for 1940 warns that

> if proper arrangements to enable them to improve their economic conditions and to adapt themselves as law-abiding citizens are not made, there is every likelihood of the free members of the tribe once again reverting to crime.

As one writer puts it, "We tell the child not to steal, but we do not provide for all his requirements and eliminate the need for stealing." It is emphasized that efforts at educating the younger people of the Criminal Tribes will be futile unless they are assured of suitable and remunerative employment. The cost of rehabilitation, by education, by settling adults on the land, etc., will be considerable but the cost of failure to rehabilitate these people will be incomparably greater.

Another point made is the necessity

of restoring their self-respect, which in the education of the young involves avoiding a patronizing attitude, not reminding the children of their undesirable antecedents, etc.

Three of the six Criminal Tribes Settlements in the United Provinces are run by the Salvation Army, in connection with which side-stepping by the Government of what is obviously its own responsibility a comment of Shri Sampurnanand, former Minister of Education in the United Provinces, is of interest :—

> Personally, I am rather dubious about religious associations, no matter what their religious label, because their primary interest in the saving of souls is apt to make them a little oblivious of things more obviously mundane.

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The Young Men's Hindu Association of Bombay set an excellent example in sponsoring, on November 29th, a celebration of the Gita Jayanti ( the Birthday of the *Gita* ) that was in thorough harmony with the universality of that ancient Scripture of the Soul, inviting a Christian, a Vedantist, a Muslim and a Parsi to speak on the *Bhagavad-Gita* at a public meeting presided over by Sophia Wadia of the United Lodge of Theosophists. All of the tributes to the *Gita* were noteworthy, one speaker impressed most by its emphasis on Duty, another by its stress on Renunciation and a third by the sound basis which it offers for Universal Brotherhood in its teaching of the One Self in all beings.

Prof. A. M. Moulvi of the Ismail College, Andheri, the representative of Islam, in evaluating this great work, to which no group can justly lay exclusive claim, made several important points. First, what should be the aim of representatives of different faiths in coming together to put before the public their different points of view on religion—"to find out the highest common factor and thus create an atmosphere of good-will, peace and harmony which is the need of the day." He laid down accommodation as a major aim of education—" ability to see and to appreciate the point of view of others," and proved his own adherence to this ideal by recognizing in the *Gita*

> a book of mysticism for the Christians, of Sufism for the Musalmans and of Vedantism for the Hindus. It satisfies the need of people of all tastes at all times. To a materialist it is a treatise on Duty. To a spiritually minded person it is an alchemy that converts base metal into gold. It is a divine fire that consumes all that is dross in man and illumines his being from within and without.

Professor Moulvi traced some of the striking parallels between the teachings of the *Gita* and those of Sufism. Religion, he declared, was a means to an end, not an end in itself; if any devotee of any particular religion were to make, like Arjuna, an earnest search for truth, he would surely come at length to see God wherever he looked, within and without.

If such tolerance and breadth of outlook could only spread, the old unhappy quarrels between the followers of different faiths would in no long time fade from our memory, and religion, which, thanks to its exploiters, now divides man from man, would take its rightful place as a unifying force, an inspirer of brotherly feeling, a spur to righteous living, an enkindler of heart consecration.

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Science cannot be allowed to evade responsibility for the misuse of find-

ings which bear their destructive potentialities upon their face. The claim made by Dr. R. C. Roy on November 16th in his Presidential Address at the annual meeting in Patna of the Bihar Branch of the Institution of Chemists (India), which *The Searchlight* reports, that "poor old human nature must take the blame" is rather disingenuous, as is his statement that

although it is better to keep powerful weapons from irresponsible hands, the only realistic solution is to eliminate the irresponsible.

The "elimination" of irresponsible individuals might present some conscientious difficulties to any but a Nazi mentality. But the fact that irresponsibility is even more characteristic of aggregations that of individuals proves Dr. Roy's solution fantastic. Most civilized individuals, it may safely be assumed, are sufficiently mature morally to be entrusted, say, with knives, without risk of mayhem. But group morality too often lags far behind the ethical standard of the majority of its units. In the melting-pot of organized society, the solid metal tends to be submerged while the dross rises to the top like scum. The heartlessness of corporations, the greed and the ruthlessness of imperialist nations are notorious.

The law of the jungle in trade, with its sardonic *caveat emptor*, is out of date. The State is there to trim the cheater's claws. But, until war between nations is correctly branded as mass murder, the State will never move against the scientist who, in making public discoveries obviously apt for destruction is giving, not stones, but sticks of dynamite, for bread.

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Dr. J. C. Ghosh, the Director of the Indian Institute of Science at Bangalore writing in *The Scholar Annual 1942* on "Science in Modern Life" recommends "a central thought" to the educated youth in every land, *viz.*,

It is not enough to provide mankind with tools of progress. It is a much higher task to teach them how to use these tools.

He admits that "men of science cannot escape the moral responsibilities even for the evil fruits of their labours," but he suggests that a solution of the present moral chaos may lie in the joining of "every man of good will and understanding...in a great educative effort which will prevent the forces developed by the pursuit of science from being used for the destruction of civilised life."

The texts for such an educative effort are, of course, ready to hand in the world's great scriptures, but science itself, as he brings out, has an important contribution to make to right thinking, in the mental discipline, the dispassionate honesty which it imposes on its votaries.

Science teaches that it is a crime to declare a moratorium on intellectual honesty even in times of war.

A noble contribution, but we suggest that science has an even more vital lesson to teach us all—*i. e.*, the inexorability of the law of cause and effect which governs in the laboratory no more exactly though sometimes more perceptibly than in the activities of men. Science can perhaps best help to save civilisation by dwelling on that law and on its implications in the lives of nations as of individuals. If once that basic concept is generally grasped, conviction will dawn of the truth of W. E. Channing's assertion that "no greater calamity can befall a people than to prosper by crime." The wide-spread acceptance of that aphorism would spell the end of imperialist exploitation no less than of war.

# THE ARYAN PATH

**Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.**

*—The Voice of the Silence*

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## IMMORTAL LITERATURE

### A NOTE

The true sublime, by some virtue of its nature, elevates us: uplifted with a sense of proud possession, we are filled with joyful pride, as if we had ourselves produced the very thing we heard.... When men who differ in their habits, their lives, their tastes, their ages, their dates, all agree together in holding one and the same view about the same writings, then the unanimous verdict, as it were, of such discordant judges makes our faith in the admired passage strong and indisputable. —LONGINUS

Through the constant changes of his moods and thoughts, man himself remains ever constant. Further, the ever shifting scenes of his life point to the immortal perceiver that man himself is. What is true of man has its parallel in literature. Each generation, each century, produces its own literature, most of which is forgotten; but there is that literature which is immortal, which survives the onslaught of Father Time and endures through the ages and the yugas.

We publish below a very interesting article on "Literature in Its Changing Moods" by Mr. B. J. Wadia, whose love for the best in letters and whose knowledge of English literature are alike great. We welcome him among our contributors and we hope that now that he has retired from the arduous duties of a Judge—he adorned the Bench of the Bombay High Court for many years—he will give the benefit of his discriminating literary apprehension and appreciation to the public and among them to the readers of THE ARYAN PATH. The theme of his study prompts us to draw attention to the truth about literature of enduring nature. We should learn to distinguish between literature that is great and literature that is immortal.

It is legitimate and logical to infer, for example, that in the very

age that the grand hymns of the *Rig Veda* were composed there must have been works of other creators, great and small; there must have followed the process of the survival of the fittest, and during the centuries much, much of literature must have perished, leaving the *Rig Vedic* hymns to continue their task of inspiring human minds. Or, coming to more recent history: before our eyes is going on the sifting process in the mass of literary creations of the great Elizabethan period of English history. Shakespeare has survived and will live on to delight and to instruct the generations yet unborn. But can we say the same of other authors of that period? And again, for how many millenniums will the plays of Shakespeare himself survive? The like of Valmiki and of Homer, of Kalidas and of Shakespeare, have their eternal elements which cannot be disturbed by the discovery of aeroplane or television. But are there other forces, intellectual and moral factors, which push out of existence even great literary creations, leaving the immortal ones to continue their benevolent task?

The development of a language is seen in its literature. Ideas are the soul of words and even when a language dies the ideas live on. Those languages live longest whose literatures deal with immortal ideas. Thus Greek lives on as a dead language because it has been the vehicle of Pythagorean wisdom, Platonic ideas, and so on. Sanskrit is a living language because it incarnates the sublime in thought and aspiration and the appeal of that sublime is so powerful that it continues to attract generation after generation of men to experience it. There are ideas too deep for words but not for sounds, and there are sounds which are too deep for mortal minds to fathom. Mystics who penetrate the profound depths of such immortal ideas use the device of parables and fables to convey them in words, just as poets use metaphors at another level.

Space forbids any lengthy consideration of that which may be appraised as Immortal Literature in comparison with that which may be named Great Literature. The difference between the true mystic's realization and the lucid philosopher's reasoning may be mentioned as corresponding to that between the two types of literature.

When the philosopher apprehends and becomes a poet and when, in his turn the poet unfolds into a mystic, we have the perfect literary creator. Only a mystic can bridge "the mystic gulf from God to Man" of which Emerson spoke; and only the mystic who can wield a pen can produce immortal literature. So convincing a teacher of English literature as Arthur Quiller-Couch states that Dr. Johnson had small capacity to understand mysticism and adds, "It is also something which even Shakespeare did not understand, though he unconsciously relied on it."

The intimacy of the mystic with words gives birth to immortal literature. The capacity to express in words what the mystic realizes in experience brings to the vision of mortals immortal truths, and these can never pass away from human ken. This avenue of thought will lead the young literary creators in the India of today to a wonderful mint in which they can fashion immortal coins out of the golden nuggets which Nature provides.

## LITERATURE IN ITS CHANGING MOODS

Literature is the thought of thinking souls. It deals with the great elementary feelings and passions which are a necessary and permanent part of human nature. Human nature being unchanging in its deeper aspects, the literary achievement of a country at first sight produces an impression of uniformity. That is the impression produced by the literature of England through the centuries. But the impression wears off when we realize that there are shifts in literary fashions also. Forms that are popular and attractive in one age are replaced by those of another. Many forms have, however, changed but little. The lyrical tradition is the surest and most lasting of England's endowments, even though we do not know enough to trace its earliest history. Songs of love, devotion and patriotism speak to the world of an unchanging humanity from generation to generation. In the verses of the Persian Omar Khayyam, the Roman Horace and the English shepherd, Robert Herrick, there is the same familiar mood. Each is troubled by the pathetic shortness of human life, each shrinks from the thought of death, and each tries to dispel the thought with the scarcely consoling resolve to enjoy life while it lasts. How similar also are the main portions of the folk-songs and legends of the world! Neither man nor nature has changed profoundly since the dawn of creation. The same stars shine above, the same passions stir men to their depths; flood, drought, war and pestilence still undo the labour of generations of men. And yet literature, which deals with all these, has undergone various changes as it has received new directions from its shifting environment. Sometimes it is in conflict with the aims and the ideals of science. But science cannot enlarge man's moral vision as literature can. That is the function of literature. It is life that is the great educator, and true literature does not cut itself off from life and its realities.

The establishment of English as one of the world's great literatures was due largely to the foundation afforded it by the classical Renaissance. It had its beginnings at least nine hundred years before

Chaucer saw the light of day. But it was under Queen Elizabeth that Spenser gave voice to the national ideals that inspired her spacious times. He set the tradition of English poetry which the centuries have carried on. There were, however, more writers than readers in his time. Up to the middle of the eighteenth century very few people were sufficiently educated to read and write. The humbler amongst them listened to tales round the home fires.

The love of a good story is one of the few mental cravings that accompany mankind till the end. But in the times of Elizabeth and the Stuarts the drama became the most popular and attractive literary form, and the theatre was the school-house of popular instruction. Through it the people grew familiar with their country's history. With a vividness new to the age the drama held up the mirror to the past and handed on its own picture to posterity. The name of Shakespeare is still, for an immense number of readers, a sort of superstition. He was himself also an actor; and it is said that whilst writing the ghost-scene in Hamlet he passed a long night within the hallowed walls of Westminster Abbey for inspiration. We do not know how he was received by his audience, but he was certainly never slighted and insulted as, for instance, Molière was flouted by the high-brows of France. Shakespeare made the stage eternal. The world in which he lived is dead; the world which his pen created will never die.

The drama was the natural way of expressing the national ideas and sentiments of the time. But after Shakespeare the influence of the stage began to wane. The party spirit became the guiding factor in political life, and the scene of patriotic appeal shifted from the Globe and the Blackfriars to Westminster. An increasing number of people was learning to read as the country advanced. The Restoration was a landmark in history. It meant not only a change of government, but also the beginning of a new England, in life, thought and literature. The greater portion of the literature of Doctor Johnson's time consisted of novels, and it is incredible when we think of the large stream of novels at present that they are really the youngest thing in literature. Beginning with *Pamela* in 1740 their number increased so rapidly that Sheridan made Sir Anthony Absolute in *The Rivals* complain of the poisonous effect on young minds of reading these "trashy novels" from the circulating libraries. Later still, Wordsworth complained of the craze of novel-reading. But the craze has come to stay. It were idle to guess what new developments are possible in the novel form, or whether, as the novel has largely supplanted the drama and partly assumed the province of poetry, it may not in turn be ousted from the dominant position it has held for the last two hundred years. The novel is undoubtedly a great intellectual

achievement, and the time has long gone by when a plea for the habit of novel-reading need even be entered. Fiction is popular all over the world, and of all literary agencies it best answers the cravings of the mind.

The reading public of England changed the form of literature in the last century. Poetry had revived from about the end of the eighteenth century, but the years 1821 to 1834 marked the most melancholy interlude of mortality among the English poets. Keats died of consumption at Rome in 1821. In 1822 Shelley was drowned off Leghorn and in 1824 Byron succumbed to marsh fever at Missolonghi. Scott, worn out by the struggle to meet his creditors, died in his Scottish home in 1832 and two years later Coleridge gave up a long and unequal struggle with ill health. Some of these came to an untimely end; accident, disease and frustrated effort have accompanied their memory. Wordsworth lived on, but his earlier impulses for humanity had been numbed. Tennyson and Browning continued their work late into the century, but Matthew Arnold deserted poetry as something not strong enough to save culture and civilization.

One of the marked features of the literature of the last century was the absence of a great school of poetic satire. The age had its moments of fun and parody, but it never endured the lash which Dryden administered to the men in power and Pope to the general public of their times. Satire seemed out of place in the romantic movement which changed the old ideas of art and literature. The literature of the eighteenth century was essentially the literature of the town, but towards its end the centre of interest changed from the coffee-houses and clubs and the drawing-room to the open country, which was the real land of romance. Like Falstaff, men began "to babble of green fields." Literature now took more interest in men in humbler circumstances, in the simpler ways of living, in children and even in the dumb animals. Is it not significant that there were no children and no animals in the literature of the preceding centuries? Even the youngest of Shakespeare's characters had left their childhood far behind. But the greatest attraction now was the life of the countryside. Nature was romantic in her moods both of benignancy and of strife.

This great change in outlook accompanied not only the advance of democracy but even the growth of industry. The possibilities of industrial wealth seemed boundless. Queen Victoria was by this time well established on the throne of her ancestors. Carlyle was preaching his new gospels, and railing at his own generation in trying to organize a still chaotic world. Ruskin's name went with that of his master. Democracy was still on its trial, and none could yet estimate its importance in the scheme of things. The story of human life in the streets, the factories and the countryside was

lit up by flashes of valour and beauty and sacrifice, but was not without touches of squalor and greed. Literature began to deal with life's growing problems from many points of view, the most important of which was that of the humanist who dared to speak out. Far away in Ayrshire Burns first raised his voice in lyric exaltation of the man who was "a man for a' that," regardless of the guinea's stamp. The best known of all the Victorian pleas for the poor was Hood's immortal "Song of the Shirt." It was reprinted in journals, translated into other languages, woven into handkerchiefs and sung in the streets of London. Mrs. Gaskell gave a most pathetic picture of the working-class life in Manchester in her novel, *Mary Barton*, which appealed to a wide audience and won the admiration of Carlyle and of Dickens. Ebenezer Elliott and William Morris showed how in a changing England Poetry took Poverty for its companion.

It is impossible to consider literature merely as an ornament of the libraries. It is not an escape from life, nor a refuge only of leisure hours. It is one of the greatest forces for mutual understanding and appreciation among the nations of the earth. Today its influence is waning, like that of religion, in a world torn by discord and strife, where might is right, and the only right. This is an age of many books and few readers. We are far more ready to listen to the literature that comes through the radio than to the old master voices which alone can lift the human soul. The war-winds have uprooted many of the sanctities of life, and the future alone can tell how many will survive in the "new order" of things. The Victorians had faith in progress and in the dawn of better times. That faith grew dimmer as this century advanced. Two great wars have made the future darker than it ever was before. But it were best to cultivate the faith of the optimist, the literary optimist. He of all people brings a smile to trembling lips, makes us believe that true love is immortal, that clean, honest laughter is a gift, not an acquisition, and that in the printed page we can help the world to forget its sorrows, its worries and its failures. Literature has its changing moods in all countries on the earth, but supreme over them all is "man's unconquerable mind."

B. J. WADIA

# MORALS AT THE CROSSROADS IN THE U. S. A.

[ **Hervey Wescott,** a Western student of philosophy, religion and science in the light of history, is on solid ground in the modern welter of discreetly guided thinking, in this, that or the other direction, when he advocates giving a man the facts and letting him draw his own conclusions. For every student who abandons the old and trodden highway of routine to enter upon the solitary path of independent thought—Godward—the world is the saner, and the richer. For no honest searcher after the eternal truth will come back empty-handed, and each original thinker with an inspiration of his own to solve the universal problems can lay at least his mite upon the one altar of Truth.—ED. ]

Humanitarian American educators have long endeavoured to create institutions of learning that would serve the ideal function of education in a democracy by becoming generating plants for practical idealism. But the essence of idealism—the desire to give before receiving—is a practical religion inherent in a purposeful philosophy of life. The acquisition of such a philosophy and its consolidation in the character of men is necessarily antecedent to specific economic and social gains, although, given a few genuine practical idealists, many may be inspired by their example. Example, however, has its limitations. Man is primarily a rational being, and unless there are already firmly implanted in his character the seeds of a philosophy of altruism, or of a "Religion of Solidarity," as it was called by Edward Bellamy, example will not compel alteration of a self-centred programme of living.

The realization that an integrated metaphysics has been the missing vitamin in attempts at moral education is gradually dawning. Dr. Robert M. Hutchins of the University of Chicago has played a helpful part in furthering such an awakening, but the elements out of which must come a wide-spread recognition of the need have been brewing for some time. The new God of the West, Modern Science, after rightfully displaying a distrust of traditional theological answers to the human equation, developed a religious zeal of its own under the guise of a crusade in scepticism. This same scepticism, has, however, begun to cancel itself out. The natural scientist, triumphant from major victories over the physical elements, has arrived at *terra incognita* in social and moral problems. What is worse, his tools of dissection, so useful in the laboratory, fail to fit the needs of the new occasion. Being a man of honour he has begun to admit his predicament.

The discoveries and the inventions which he conceived to be new boons

to human relations have often doubled the troubles. Nor is he altogether blameless, for by his short-sighted attempts to treat the human being as a formula in a test-tube he has gradually convinced his flock that morality is expediency, that man is an elongated ape and that happiness is to be found in the selfish satisfaction of basic animal instincts such as those involving sex, food and shelter. Now the brave new world, because it is honest, is beginning to frighten itself. Psychologists, dominant influences in the field of education, have begun to realize that when a student is indoctrinated with the idea that his confused self is simply and solely a bundle of conditioned reflexes, he is a poor candidate for superimposed exhortations to idealistic behaviour. Ethics professors who spend the first half of their course telling students the degree to which a primary "moral nature" has no basis in fact, find a common response to counsels of perfection subsequently given in Ethics B, to be summarized in three words: "Why should I?" Before reaching this all-embracing conclusion in an Ethics course, moreover, students have received considerable impulsion along the same general pathway of thought by the insistence of the average anthropologist or biologist on man's being a fortuitous concurrence of atoms, coming from nowhere and with a similar destination.

The necessity of a rational basis for ethics is apparent to the greatest educators—if not to all. Many Ethics professors would like very much to teach a system that would carry a genuine and self-compelling weight, but where is it to be found? Certainly not in the social sciences, daily illustrating their inability to penetrate the deeper metaphysical essence of human nature, nor in the old-time religious dogmas, for these have been both entirely irrational and a failure in promoting human solidarity. Perhaps a few words of counsel may be taken from Thomas Paine, who wrote:—

> We must go back and think as if we were the first men who ever thought.

If we divest ourselves of both contemporary and medieval prejudice, we may be on the road to a deeper understanding of the relation between moral and mental qualities, between "intuition" and intellect. Begin, for instance, with the primary realities observable through simple introspection—reason, the moral nature, intuition and instinct. Somewhere in man there is a sense of justice, somewhere the desire to find enduring values, somewhere the desire, if only a desire, to believe in immortality. Why should these fundamental qualities of *human* nature be considered as secondary rather than as primary in an analysis of man? Why should not nature reveal reality to us through intuition and moral perception as well as through intellect, and should not the instinctive beliefs of men for millenniums in the soul and in an independent moral consciousness give us pause for serious thought? To select

an admirable statement of this argument from the Gifford Lectures of W. Macneile Dixon :—

On every side today you meet with an exaltation of the intellect at the expense of the spirit. You may trust, it is said, your thoughts, but not your aspirations. In your ideals you employ, it seems, a private script, a language unknown to nature ; in your logic, on the other hand, nature herself speaks. You see the design. Nature is rent asunder. You enthrone the measuring, weighing, calculating faculty of the human creature. His remaining attributes are irrelevant. But who told you that nature had drawn this line ? Where did you learn of this preference ? Nature has no preferences. If she has given us deceiving souls, how can you argue that she has given us trustworthy intellects ? If nature misleads us in the one case, she very probably misleads us in the other, and if that be so, it were best to wind up the debate, and turn our attention to stocks and shares. We should at least, then, aim at a conclusion which the intellect can accept and the heart approve.

Moral attitudes are influenced to a marked degree by contemporary opinion relative to the origin of man, his present significance in the totality of evolution. Today the wholesale destruction of belief in Christian eschatology has left educators, and, in fact, all intellectuals, with a congenital distrust of the words "soul" and "immortality." Yet it has been the opinion of many noble and respected minds that the question of human immortality is in importance second to none. "If immortality be untrue," wrote Buckle, "it matters little whether anything else be true or not." "That man," said Goethe, "is dead even in this life who has no belief in another."

This matter of either acceding to or denying the plausibility of human immortality is indeed crucial in its bearing upon morality. Every ethical system is based upon certain fundamental principles, for which permanent value is claimed. Yet if there is no permanence in man himself, if the whole human story is without meaning, it is indeed the ultimate folly to live for any ideal higher than pleasures of the moment. Upon no such structure can be built a civilization of social co-operation, but, fortunately, mankind is loath to accept fully the modern materialism. Perhaps Schopenhauer sensed the answer when he wrote:—

In the furthest depths of our being we are secretly conscious of our share in the inexhaustible spring of eternity, so that we can always hope to find life in it again.

And it was the opinion of that worthy mind, to which many before and since, from Plato to John McTaggart, have likewise subscribed, that each man is in fact on a long pilgrimage, engaged in an endless process of growth through experience, and that the soul, as the real essence of individual man, returns again and again from death to new birth for the purpose of continuing tasks not yet fulfilled. Such a view not only fails to violate the sanctity

of reason, but suggests a compelling basis for social ethics in outlining the life of man as an incident in a co-operative enterprise of evolution —intimately related to himself as an individual. And yet such a conception, though in no way dependent upon theology, would find great difficulty in obtaining a respectful hearing in our halls of learning. The fault lies in the fact that the development of modern thought has been appallingly one-sided. Intellectual leaders have concentrated their efforts entirely on a " pragmatic " approach, geared to the laboratory, all the while blindly assuming that their method is incompatible with metaphysics instead of being one of its essentials.

It is obvious that the purposes of education could never be fulfilled by indoctrination in a metaphysical system, but, conversely, it is equally true that deprecation of metaphysics in general, and of any theories regarding soul and immortality in particular, leaves the student " indoctrinated " with a negative scepticism unable to furnish the driving desire for social co-operation.

Every ideal has its root in metaphysics. On the basis of a materialistic or purely economic philosophy what support is there for exhortation to a life of service? Yet even the position of the economic determinist is a metaphysical position usually unconsciously held. And since it is generally conceded that there can be no moral virtue without conscious choice, it seems imperative that Ethics courses should include discipline in metaphysics. Each individual student should think through to his own basic conclusions respecting the nature of reality in human nature, instead of absorbing views like a sponge from the popular mind-set.

It is at this point that the contribution of Robert M. Hutchins can be fully appreciated. He proposes to supply through education the tools of philosophical and moral evaluation, and then to leave the individual to become his own authority on ultimate matters of moral value. To fear Fascist or Catholic implications in such a proposal is utter nonsense, for in fact it offers the only alternative to regimentation. Men who are taught to think for themselves on fundamental issues will continue to do so when they confront the smallest details, refusing to become blind followers or blind leaders of the blind.

Intellectually honest educators are beginning to perceive that when modern science cleaned house by removing medieval theological débris, she also threw out the chairs upon which to sit. A purposeful explanation of man's destiny, consciously based on metaphysics, is in no way rendered incredible simply for the reason that metaphysics is distrusted and because dogmatic religions have failed to solve the problem. The eternal questions remain, after being covered over in turn, first by priestcraft and then by a newer materialism. Satisfactory answers to the ethical equations cannot be supplied

unless this obvious fact is recognized.

An Ethics professor should not be requested to blue-print the answers, but he should be expected to state the issues fairly. If John B. Watson holds forth for environmental determinism, Pythagoras and Schopenhauer will be found to balance the scales adequately. If Freud rises to proclaim that morality is a reflex action of sex-drives, Plato, the source of Western idealistic philosophy, will state the reverse. And among the moderns themselves there are also the materials necessary for contrast. Alexis Carrel, William McDougall, G. Lowes Dickinson and John McTaggart of England have a great deal to say but lack an intelligent and interested audience.

An Ethics professor has a serious responsibility. He is aware of his natural, personal bias, and that it should not obstruct careful consideration of a view sharply contrasting with his own, nor prevent students from becoming each his own responsible moral authority. Often he admits to his class that he is a pragmatist, a moral relativist, a "naturalist," or whatever he may call himself, but this is not enough. He should make his own position clear not only by naming it, but also by stating the fundamental postulates upon which it rests, together with its metaphysical implications, so that students may be taught to evaluate critically all basic hypotheses.

Even then, the task of fairly presenting the bases of moral evaluation is yet far from complete. It is well to contrast the opinions of recent moralists, which differ in specific detail, but it should also be within the perceptive range of an intelligent professor that the whole of these systems together are strongly biased by "the climate of opinion" of our age, to borrow Whitehead's phrase. That "climate of opinion" or "frame of reference" is strongly pro-materialistic determinism, and *anti* any conception of morality which rests upon the hypothesis of individual human immortality. This is the most important "bias," a conditioning effected by the dominant intellectual influence of the day, and is not only anti-religious, but also is disinclined to consider the metaphysical questions which religion has attempted to answer. Yet the fact remains that no self-compelling rational morality can be built without considering the nature of permanent values, and hence the problem of individual immortality.

Two contrasting philosophies must be presented to students—for, in fact, only two exist. There is first the philosophy of complete moral relativism, based upon the conception of a world where "whirl is king" and permanence is but delusion, and, secondly, the philosophy of permanent, purposeful development of the moral individual through the medium of change. If moral theories are presented to the student *after* he has been made aware of this

great dichotomy in human thought, he gains both a deeper and a more mature perspective. If the realities of one age become the "untenable hypotheses" of another, it may be that the quest for rational meaning and purpose in the human drama is not yet finished, and that it is profitable to seek a solution to the moral equation from a view-point which recognizes that the "eternal questions" need to be attacked anew.

Peter Drucker, in *The End of Economic Man*, describes with penetrating insight the despair of the masses when they perceive the inability of an economic ideal to give a meaning to individual life and a rationale for social ethics. Economic determinism, psychological behaviourism and biological ethics are of the same essence—all based upon the assumption that man is an irresponsible creature of chance circumstance. What other ultimate conclusion can be reasonably held? There is only one, and it is inextricably interwoven with a hypothesis of human immortality which describes man as a permanent soul whose development is regulated by attendance to permanent values.

The Ethics professor, then, in all humility, should be willing to undertake a comparative study of religions and philosophies, both ancient and modern, and to encourage a similar procedure, while at the same time welcoming in open discussion the efforts of students to reach a new synthesis. Traditions of thought which balance by contrast the modern bias should have their hearing and their respectful consideration both in the classroom and in student publications.

HERVEY WESCOTT

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Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them!

Behold how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth the right perception of existing things, the knowledge of the non-existent!

*The Voice of the Silence*

# THE PROBLEM OF THE BUDDHA IMAGE

[**Shri O. C. Gangoly,** a well-known Indian art critic, demolishes here the absurd theory that Indians were incapable of sculptured representation of the Buddha before they took instruction from the Greeks. The idea of ancient India, the generatrix of cultures, having gone to school to the infant culture of Europe is flattering to Western vanity; otherwise so fantastic a theory as that which Shri Gangoly successfully challenges could hardly have gained a serious hearing.—ED.]

The Lahore Government Museum contains a large number of Buddhist Images of a school of sculpture variously designated as the Hellenistic, the Greco-Buddhist and the Gandhara School. They are believed to have been made during the rule of the Kushana Emperors, beginning with Kaniska, who had his capital city at Purusapura or Peshawar and who, according to various estimates, reigned sometime between 72 and 120 A. D. The Kushana Empire covered the territory known as Gandhara (a name as old as the *Mahābhārata*), the extent of which varied from time to time but which included the whole of the Punjab, a portion of the Kashmir Swat Valley and a fraction of Afghanistan. Numerous examples of Buddhist sculptures recovered from these sites have been collected in the museums of Lahore, Peshawar and Calcutta and in various European museums. In 1910 a great French antiquarian read before a coterie of his friends in Paris a paper in which he claimed to prove, on the basis of study of a series of sculptures in the Lahore Museum and at Hoti Maradan, that the Indians could not formulate the figure of their national God—the Lord Buddha—and that the first Image of the Buddha was made not by any Indian sculptor but by some Greek artist of Gandhara. This assertion was broadcast all over the world and, through the agencies of Reuter, this startling news was telegraphed to all the newspapers of India, which published the substance of this paper that purported to prove the Greek origin of the Buddha Image. The original paper in French was first published in English translation by the India Society in 1918 so that very few Indian scholars had any opportunity to examine the evidence and to contest the conclusions of the French savant.

In 1912, at the Oriental Congress held at Leyden, an Indian scholar read a paper in which he contested the claim of the Greek origin of the Buddha Image. In another well-documented paper published in 1926, the same scholar showed by numerous quotations from other scholars committed to the Greek theory that the Image of the Buddha had existed long prior to the rise of the Gandhara School. In another very well illustrated paper it was proved by the

same scholar that the formulation of the Buddha Image—that of a Yogi seated in a peculiarly Indian pose—was an essentially Indian conception, based on and derived from earlier traditions of the Yaksha Image which had been current in various parts of India before the advent of the Buddha. It was further proved that side by side with, and perhaps earlier than, the earliest representation of the Gandhara School, the Image was represented in the School of Mathura, that in all probability the first Image of the Buddha was formulated by an artist of the Mathura School and that the characteristic Indian conception of the Buddha differed fundamentally from the presentation we meet with in the thousands of cross-breeds of the Gandhara School. Notwithstanding this able demonstration of the Indian origin of the Buddha Image, the Archæological Department is still committed to the theory that the first Image of the Buddha was formulated in some part of the Gandhara country by some Greek artist, and that this Image, formulated by a foreigner, has been copied throughout the later history of Buddhist Art—in the Images of the Amaravati, of the Mathura and of the Gupta Schools.

Very recently the main plank in the argument for a Greek origin has been taken away by the discovery of a very early text relating to the canonical injunctions of Early Buddhism. The pivot of the argument of the protagonists of the Greek theory is that in the earliest monuments of Buddhist art, *viz.*, those at Bharhut and Sanchi—datable about the second and the first century B. C, respectively,—in the various scenes illustrating the life of the Buddha, His figure is not represented and His presence is suggested by a symbol, either an umbrella (a *chatra*), or a pair of feet (*pādukā*) indicating the presence of the Lord. From this it has been inferred that the formulation of the Figure and the Image of the Effulgent One—the Personality of Immeasurable Radiance, *Amitābha*, as the subsequent texts describe Him—was beyond the capacity of Indian artists. It has now been proved by a very early text of the Buddhist canon that there was a specific injunction laid down in the canon which prevented the representation of the Buddha in any pictorial or plastic form. It has been the consistent belief in all Vedic and Post-Vedic thought that the Transcendental Being, whether in the Vedic formulation, or in Hinayanist Buddhist conceptions, could never be caught within the limits of measured lineaments. What was possible was to devise a form (more on the models of earlier non-human and superhuman types—Yakshas, Devas, Cakravartins—than on the basis of the portrait of the historical Buddha) which could provide a convenient support for the meditation of the faithful, or the lay-devotee. And it was as a useful aid to devotion, an easy implement of meditation or a comfortable support for contempla-

tion that the Image of the Buddha crept into the later developments of Buddhistic doctrine. And when the necessity arose the Image was immediately formulated in the *ateliers* of Mathura.

One of the most important and significant impediments, then, to an iconic representation of the Buddha was the canonical interdiction against any visible image of the Buddha, implied in the words of the Buddha Himself and recorded in the *Brahma-Jāla-Sutta*, a part of the *Digha-Nikâya*. The Buddha is reported to have said :—

> The outward form, brethren, of Him, who has won the Truth, the Tathāgata, stands before you, but that which binds it to rebirth is cut in twain. So long as His body shall last, so long do Gods and men behold Him. *On the dissolution of the body, beyond the end of His life, neither gods nor men shall see Him.*

As is well known, this *sutra* deals with the most fundamental Buddhist doctrines and its canonical authority was too sacred to be despised by any artist; none, in view of the above assertion, could ever think of attempting to render in visible form One who had passed into the realm of invisibility and was thus incapable of being seen by either gods or men.

Here, then, we have an authoritative explanation why, on the reliefs at Sanchi and at Bharhut, the Buddha's invisibility is suggested by omitting His figure. From the strictly Hinayanist point of view, it would be a heresy to depict the Invisible One in any visible form, just as from the strictly aniconic conceptions of Vedic thought, the Brahma, the Transcendental Being, could not be represented in human shape.

But for this indirect injunction, no lack of technical skill or of creative genius, nor any manner of incapacity in the Antiquarians' sense could ever have prevented the native artists of India from rendering the personality of the Greatest Spiritual Figure of her history in worthy and adequate plastic forms, as the later history of Indian Buddhist art has so brilliantly demonstrated.

When the devotional cult of the Buddha, that is to say, the cult of the personal worship of His Image in the form of an Icon ( a *pratimā* ) —arose, about the latter part of the first century B. C., and the Indian sculptor was called upon to provide Images for the use of worshippers, he had already provided Images for the earlier forms of cult-worship that had existed before the advent of the Buddha. Those had included the Vedic God Indra, Skanda, Viśākha and Agni, the Images of the Jaina Religion and also those of numerous village-gods of popular folk-worship ( chiefly represented in early and prehistoric terra-cottas ), of which the most wide-spread cult was the worship of the Yakshas—of one or another of these, as the presiding genius of a particular culture-area, each city in India had a special Image.

So the Indian Image-maker had in his ancient and traditional repertoire an ample supply of iconographic formulas, patterns and types out of which he could easily formulate the Image of the Buddha. There was no necessity for him to go to extra-Indian sources to borrow the lineaments of his national religious and spiritual patterns and types. In ancient Indian tradition there were definite canonical prescriptions for visualising a *Mahā-puruṣa* or a Superman. This theoretical fundamental type of the Superman was conceived as having thirty-two characteristic marks or *lakṣaṇas*. And in Buddhist texts which belong to times much earlier than any contact with Hellenistic culture, the peculiar Image of the Buddha is indicated by these thirty-two characteristic marks of the Superman. In other words, a definite idea of the Buddha's appearance existed before the time of actual representations in plastic forms or icons.

In early Indian art, represented by a series of pre-Christian stone Images of Yakshas, there existed an old and widely venerated type which was naturally adopted by the new cult of the new religion of the Buddhists as soon as the personal worship of the Buddha grew up, imposing the necessity of formulating an Icon for worship. This had to conform not only with the thirty-two *lakṣaṇas*, or characteristic marks of traditional Images of the Superman, but also with the cult of the Yakshas which immediately preceded in current popular worship and was superseded by the newly established cult of the Buddha-Worship. In these circumstances, it is impossible to conceive that any figure of Socrates or of Christ could have been used by the Indian Image-maker as the model for his formulation of the first Image of the Buddha. To suggest such an absurdity is to ignore the whole history of Image worship and of Image-making in India, which had existed before the advent of the Buddha.

The theory of the so-called Greek origin of the Buddha has been demonstrated by recent research to be untenable, and the more probable theory of an indigenous origin has been accepted by several groups of European scholars and savants—a fact very little known in India and ignored by Indian Indologists. There is nothing surprising in the facts established by recent research not yet having been able to overtake the misrepresentation of the origin of Buddhist art, for "a Lie can travel around the world and back again, while the Truth is putting on its shoes."

O. C. GANGOLY

# SELF-HELP

[ **Miss Constance Williams,** after a successful business career, has set out to examine herself and recommends this to every one of us. This self-examination is of the utmost importance, but should we not first have a standard by which we may judge ourselves ? If we do not, no matter how thorough our examination, it will be fruitless, and where can we obtain a good working standard but from the true immemorial Wisdom–Religion ?—ED. ]

An indispensable volume in the libraries of our grand-parents was a book called *Self-Help* by a materialistic old gentleman of the name of Samuel Smiles. That book was very typical of their age, an age of industrial expansion, an age when material possessions were beginning to count for more than an illustrious pedigree, an age when the " Self-made man " was becoming an increasingly familiar figure.

Self-Help is necessary in our generation also, but for us the Self has a deeper, wider meaning than it ever had for our parents. We are beginning to find that material success is but a very small part of life, that the " Self-made man " for all his pride in his achievement is not necessarily a happy individual.

And that is what we are all seeking today—happiness. One by one we find that the material possessions we have striven so hard to obtain do not bring us Happiness. We ask ourselves in bewilderment what we *do* want. We grow annoyed with ourselves for being dissatisfied.

Yet this dissatisfaction is very natural—and very healthy. It is what the poets call " Divine Discontent," and only by passing through this stage of discontent can we ultimately find out just what it is in life that we are missing.

One cause of our bewilderment is that we are living in an age of transition and all our values, the values in which our parents believed so implicitly, are in the melting-pot. We do not know what to believe. Science is destroying the faith our fathers held and although it is working hard to replace that by another—and perhaps a better—faith, that faith is not yet ours and in the meantime what are we to do ? By what are we to guide our lives ? What ideals can we uphold as being worth striving for ?

It is a common thing today to find that the ideals we profess are not the ideals we live by. For instance, we teach our children that the greatest height of nobility is always to tell the truth, quite ignoring the fact that it takes a noble man or woman to lie correctly at a crucial moment. We lay too much stress on exactness of detail and neglect the real issues.

As Robert Louis Stevenson very truly says,

The habitual liar may be a very honest fellow and live truly with his

wife and friends; while another man who never told a formal falsehood in his life may yet be himself one lie—heart and face, from top to bottom. This is the kind of lie that poisons intimacy. And, *vice versa*, veracity to sentiment, truth in a relation, truth to your own heart and your friends, never to feign or falsify emotion—that is the truth which makes love possible and mankind happy.

Let us have ideals by all means, but let us be consistent. Let us teach our children ideals which they have some hope of attaining. Let us give them a religion which is not at complete variance with the society in which they have to live. It is our duty to show them how to live true to the real essence of life rather than to preach a "Sunday only" religion.

And in order to achieve this we must be true to our own character instead of attempting to mould it into an ideal our neighbours profess to admire. Yet it is far harder to be our real selves than to conform to the accepted pattern. Everyone we meet endeavours to change us, those nearest to us most of all. And our natural laziness, or pleasantness, or dislike of hurting people's feelings will be our greatest obstacle.

For to be labelled "different" today is almost to be made a social leper. Yet if we are strong enough to be different, in other words to be ourselves, the opinions of others will have far less power to hurt us than if we tried to conform and continually fell from grace.

And in time they will accept the strong character as different, they will tolerate from him that which they would quickly condemn in more timid beings, and in time he will become an authority unto himself. He will not only build round himself a circle of *real* friends, *real* people who have gravitated towards him because he has deserved them; but people will turn to him for help and advice, they will naturally lean on him when they are in trouble and he will be admired as a living example of a calm, strong character, all because he refused to do as other people told him.

And what is, of course, more important, if we are able to do this we shall become a real integrated personality, complete in ourself, able to bear solitude, able to make our own decisions and stand by them, and we shall really know contentment, which is one of the rarest things in the world today.

So Self-Help in our time means examining our own nature until we really know ourselves, really know what we want out of life, and then directing all our energies into building up the many facets of our personality into one consistent whole and achieving that which we desire.

The person who can do this is very rare indeed. Most of us change our minds according to every passing mood, every gust of emotion. We want one thing today and another entirely different thing tomorrow. The only way we can overcome this weather-vane habit is

by ruthless self-examination, self-discipline, SELF-HELP. And, although we may at first be stigmatised as selfish and hard we shall be of far more use to others in the long run because of the very strength of character we shall build up, upon which they will be able to lean as upon a rock.

In other words, we shall be the sort of person who counts in a community, the person to whom everybody immediately turns in a crisis and, what is more important, the person who is able to withstand and to handle the crises of his own life.

CONSTANCE WILLIAMS

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# BEAUTY AND MORALITY

Bernard E. Meland, writing in the Autumn 1941 *Personalist* on " Some Philosophic Aspects of Poetic Perception, " sets up an artificial dichotomy with dangerous implications when he refers commendingly to " the impulse to prefer beauty to moral rectitude " and asserts that " wherever moral passion is in dominance, the more subtle and fragile forms of the human spirit are put to disadvantage. " He cites reprovingly the attitude of the Hebrews and of the early Christians towards the æsthetic life and of Plato towards the fine arts. One cannot, he claims, absorb their spirit

> without chilling a bit toward sentiments and insights which stand in their own right as expressions of beauty, unrelated, in any essential way, to the strenuous ends of the good life.

The conclusion rests upon a false premise—that the positing of the superiority of spirit over matter necessarily leads to regarding spatial objects generally as corruptive of the spirit. To consider them as such would be to see in blindness or in deafness cause for congratulation—the closing of one avenue of approach by the Powers of Darkness—a position which only the bigoted fanatic could take.

True, artistic appreciation is more an emotional than a mental experience, but a work of art may convey a great moral truth and a moral precept may be couched in words of lambent beauty.

Between prudishness and the æsthetic spirit there is indeed conflict, but true morality knows naught of prudishness. Its basis is union and harmony, rhythmic relations, the suppression of errant inclinations, the performance of that which is necessary, which " counterbalances the cause and the effect and leaves no further room for Karmic action. " But true beauty, in art as in Nature, also rests on harmony and balance and restraint. Mr. Meland writes that for the æsthete beauty and truth are " facets of the one cosmic crystal. " The complementary facet is morality and it is not to belittle the arts to find in the mastery of the art of living the acme of beauty as well as of truth.

# THE FAMILY vs. THE STATE*

[There are two sides to the institution of the joint family, still widely prevalent in India, and which **M. N. Srinivas** criticises here. Undoubtedly it does sometimes bear heavily upon individual hopes and inclinations but equally undeniably it serves as a check to the development of individualism and selfishness, which grow so rampant in the West. It is worth noting that some leading Western social workers have urged joint family responsibility as the solution of otherwise almost insoluble socio-economic problems.—ED.]

Today in India the family is completely swallowing up the loyalty of the individual. Family loyalty prevents the individual from dedicating his energies to the service of any larger group. The small fish is swallowing the big one. This is the main tragedy of our national life. The finest elements of society, the most intelligent, educated, sensitive and idealistic, are wasting themselves in winning bread for a number of relatives, all of them probably ne'er-do-wells. If this strong sense of family loyalty were not deeply rooted in the middle class our country would have advanced much farther, socially and politically, than it has so far.

The middle class no doubt is numerically insignificant. But politically and socially it counts for much. The country's leaders very frequently come from the educated middle class. And if the best elements of the middle class were not obsessed with this family loyalty, a number of first-rate men would have been released for the service of the country.

We shall now try to consider how exactly this happens. The joint family is very much alive even today. It may not be there in its old form. Members of four or even five generations living in one house with all their wives and children, the expenses of birth, marriage and death of every member being met out of a common fund, is certainly rare these days amongst the middle class. But the joint family survives in some form or another. Brothers with their wives and children often live together. Again, though economic conditions force people to go away from home, brothers meet, say, at the *Shraddhas* of their parents. All the brothers are present at any birth, death or marriage occurring at one of their homes. A well-to-do brother aids a poor one. A brother who is in the city looks after the education of a brother's son or of a younger brother. The consent of the eldest brother is

* The lack of any serious study of the working of the joint family in India has compelled the writer to write from his own experience and observation. But he is certain that what he has written about is a common thing in the life of the middle class all over India.—M. N. S.

usually sought for the marriage of any son or daughter of any of the younger brothers.

It is almost the duty of the elder brother to see through the education of a younger brother. The younger is naturally grateful. He is not only grateful, but he looks up to the guidance of his older relative on almost every occasion. His attitude has something of reverence in it. The elder brother frequently decides every important thing for his younger brothers and the latter meekly submit to his decision. The powers of the former head of the joint family have descended to the eldest brother.

It must be said here that the elder brother really sacrifices a great deal to help his younger brother. The elder brother has his own wife and children to think of, first. Again, there are the younger sisters who ought to be married. Marrying his younger sisters is the eldest brother's first duty. Thus every pie that the elder brother gives shows great sacrifice on his part, and the younger is not unconscious of it. Of course there are cases where younger brothers have failed to remember the help they have received. But usually they are grateful, and even where they are not sufficiently grateful, the fear of social censure makes them pay back a little of what they have received.

The allegation that the help the elder brother gives is not disinterested does not really affect the issue. It only strengthens the case we have been making. A sensitive person who knows that his benefactor expects a return will naturally want to pay off the debt first.

As soon as the younger brother is able to earn, he comes to the aid of his elder brother. And, again, he is expected to do by his younger brothers as his elder brother did by him. This he does whether he likes it or not. It is his Duty. The great *Gita* teaches the doctrine of Duty and everyone knows how much a Hindu is influenced by the teaching of the *Gita*. Kantian morality—an intense dislike of what you have got to do—comes very naturally to the Hindu. The whole force of his religious and social tradition is, however, on the side of Duty and the still small voice in protest is drowned in its noise.

Another fact has to be considered before we proceed with the argument. The joint family ranges itself on the side of tradition. Custom is king and it speaks through the elders. Children are married young. A boy is saddled with marriage and his consent is of no account. So a member of a joint family is burdened with marriage long before he knows the price he has to pay for it. He may find, on coming of age, that the tie which was forced on him so early in his life is coming in the way of his spiritual growth. These narrow ties, he realises, are preventing the dedication of his life to a wider cause. Then does his life become truly harrowing, caught as he is between a duty which asks him to

go one way and a desire which asks him to go the other. The very conflict is enervating. For every such individual who suffers such a conflict and decides in favour of duty, the nation has to pay a very heavy price. Not only does the nation suffer but the individual's life becomes painful. His deepest desires unfulfilled, he becomes bitter and morose, and takes a sadistic joy in compelling those who are dependent on him to do what *he* considers their "duty." All the results of frustration are here. All those who are dependent on him are forced to feel the pain of his self-sacrifice.

I am not saying that what binds the younger brother to the joint family is only gratitude. The sentiment is far more complex and hence I have deliberately used the vague phrase "family loyalty." This loyalty includes gratitude to the family member who has helped you, behaving towards those relatives who are dependent on you as he has behaved towards you, and, finally, regarding the family as the unit for whose good you have to work. The family is really an altar on which the individual sacrifices himself. Perhaps the origin of family loyalty is to be traced to the long ages of joint family life. Perhaps it has a different origin. But the vital fact is that it is there and its existence affects the life of the nation and of the individual.

Now for the conclusion. Looking at the matter strictly from the point of view of society, family loyalty is responsible for much of good. But at what cost to society? If our leaders think that the cost is too high, that the finest individuals of the middle class cannot be allowed thus to sacrifice themselves, then they must attack the institution of the joint family. And unless this institution is destroyed and with it also the sentiment of family loyalty, our society will suffer greatly. The finest men will devote themselves to the prosperity of their petty families and the nation will be starved.

It is tragic to note that not one student of Hindu social institutions seems to have noticed the waste that is going on, even though any one with eyes will perceive it either in his own life or in the lives of those around him. The sooner we realise the gravity of the problem, the better for our society.

M. N. SRINIVAS

# JESUS CHRIST

## GLIMPSES OF HIS LIFE AND MISSION

[ This is the second of the series by **Ernest V. Hayes** which presents the Prophet of Nazareth as an Adept of the Good Law.—ED. ]

### II.—THE CALL

Save for one incident, the received Christian Scriptures say nothing about the youth of Jesus. The Gnostics, who held the theosophy of the Faith, had more to do with the shaping of the Gospels than orthodoxy is likely to admit. For the Gnostic, the outstanding first event occurred when Jesus was thirty years of age.

One incident told by Luke concerns him when he is twelve years old. His parents take him up to Jerusalem for a great festival. The Holy City is thronged, like Benares at some great celebration. In the one Temple, signifying the One, many Rabbis, the Brahmanas of Israel, are gathered. There are deep discussions, prolonged meditations, expressions of devotional worship. Among the throngs we find this highly gifted lad, Jesus, trying to understand the cross-currents of the sects, the conflict within and without the men he meets.

So absorbed is he that he stays behind when the festival is over. His parents, with a goodly company of their relatives and friends, set out again for Galilee. They miss their son and, filled with anxiety, they turn back, the mother's heart beating with prayer for his safety. They find him in the Temple, sitting with the wise and the reverend, listening to them, asking them searching questions. These Rabbis are no longer like the inspired Prophets of old; they follow tradition and they are timid of new light. The boy surprises them with his precocity—with his spiritual understanding. Jesus has begun to see Reality, not as a stern Potentate to whom man must tremblingly offer the blood of goats and of calves, but as a Father—the Source within man himself—"The Atman seated deep in every creature's heart."

"Why hast thou dealt thus with us?" complains the mother, utterly human as all mothers must be. "Thy father and I have sought thee sorrowing."

"How is it that ye sought me?" replies the boy. "Knew ye not that I must be about my Father's business?" The words are not undutiful; they are profoundly mystical. He wants to share with them his own secret. The "Father" in them should realise swiftly what the "Father" in him has appointed him to do. He goes back with them to their home, Mary cherishing every word he utters, while he "increases in wisdom and in grace, in favour

with God and man."

We shall hear nothing more of him from the received Gospels till he is thirty years old. But legends will tell how in young manhood he went to Egypt and was there initiated into such wisdom as remained, into such adeptship as Egypt could still offer. The words quoted by one of the Gospel-writers—"Out of Egypt have I called my son"—and attached to a story of his being taken there as a mere child, for fear of Herod the King, and returning to Judæa after a brief stay, has more significance if we attach it to this visit of the young man eager for all wisdom.

Coming back from Egypt, he seeks the company of the Essenes. Our Gospels will speak of Pharisees, Sadducees and Herodians as among the enemies of Jesus, but not the Essenes. They are unorthodox mystics, having links with the Therapeutæ, and through them with Egypt herself. The Essenes are ascetics, not with the pose of the Pharisees but with the natural simplicity of the illuminated. Jesus must have found affinity with them, though his illumination is to pass far beyond theirs, for his public utterances later will be echoes of their thought and practice

He has no intention of remaining in their monastic life. His heart will be with the ordinary people, oppressed, as they think, by a foreign yoke, but more truly by their own lack of vision. "Where there is no Vision, the people perish," said one of their own Prophets. That may have meant Vision for the Leaders of the nation. Jesus sees it as meaning Vision for the whole people, so that leaders in the exploiting sense are needed no more.

He is moved by accounts of the preaching of one John the Baptiser, alleged by tradition to be his cousin. John is proclaiming the Kingdom of God. Asked if he considers himself the reincarnation of one of the ancient Prophets, John does not know. The Past? It is the Present he is concerned about. "Repent!" The Greek there really means "Think differently!" By a horrible misinterpretation it will come to mean in the Latin Vulgate: "Do penance!" Sin....do penance....sin....do penance—that will be the subtle poison of a popular religion claiming John and claiming Jesus. But alter your entire inner life of thought and feeling is the keystone, the oft-repeated motif of what John is teaching and what Jesus is to teach with even greater power. With greater power because of his tenderness, his unescapable compassion and understanding, for with him, as with Gautama Buddha, it is Love rather than Sternness that awakens the divinity in the worst man's heart.

According to our Gospels, John the Baptiser will be declaring that a Greater than he is to come and subsequently he will see in Jesus the fulfilment of his prophecy. But a very different tradition will come down to us outside the Scripture. A fragment of a

people—the Mandæans—will survive to our own day. In *their* sacred writings, John will be the one they follow and Jesus will be spoken of with hostility. And in the over-writing of these sacred traditions of John and of Jesus, additions will be made when Catholicism has triumphantly emerged. These additions will point to fundamentals in Catholic sacramentalism as proofs of Jesus' being a deceiver. But it is likely that antagonism existed between the disciples of the two Teachers rather than between the Teachers themselves.

The fascination of "magic" is strong among the people from whom Jesus and John must draw their followers; all kinds of occult arts are flourishing, in spite of the stern prohibition of the ancient Lawgiver; mediums abound; and, inevitably, there is a vast increase in forms of obsession. The greater part of the public ministry of Jesus will be restoring those possessed by "evil spirits." He will proclaim the true Yoga which has nothing to do with occult arts, save to deliver the man who practises them from the power of his own enchantments. It will be a difficult task; his loving healing of the sick and the devil-ridden will be seen as magical performances to glorify himself as a wonder-worker. In truth, he has but one talisman—"The Father," the Self of every human soul. He has but one ideal—"The Kingdom of God"—within each man as a possibility. He will be spared nothing by his friends any more than by his enemies. He will face all, for the sake of suffering humanity, for on him has come the Divine Compassion, the Eternal Truth, making him a Bodhisattva.

ERNEST V. HAYES

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# OLD MAN AND NEW WORLD !

Mr. Robert Herring, Editor of *Life and Letters Today*, reminded us pungently in his August issue that

> Plans for reconstruction allow for everything save one. They provide a New World, and forget that the person who is going to inhabit it is the same Old Man. It is the Old Man who wants curing of his dirty habits; then the world that he fouls may be more worth living in. Humanity—which is greedy, lazy, generous, despicable, sly, lamentable and lovable—is what has the final say. That isn't made better by everyone returning to all fours, so as to seem equal. It is done by those who kneel, rising; by those who can stand, learning to walk, and by those who can walk, knowing where they are going and why.

In other words, if individuals in all countries sit down and wait till there is peace among the nations, till laws are perfect and society is reorganized, they will wait in vain. Politicians, priests, bankers, social workers, none of them can save us, but, one by one, each man can save himself, must save himself. Even the co-operators' "All for each" depends for its effectiveness upon the sincerity of their "Each for all."

# NEW BOOKS AND OLD

## THE LIGHT THAT FAILED *

"From the earliest times," writes Viscount Cecil, "reasonable men have protested against the folly and cruelty of war. At intervals these protests have resulted in proposals for the substitution of some organised international procedure to take the place of war in the settlement of international disputes." The horrors of the last world war, the strong hatred of war which swept over the civilised world in 1919, and the personality of Wilson all helped to bring the League of Nations into existence. Viscount Cecil was most intimately associated with the working out of the plan for a League of Nations, and subsequently for more than a decade played an active part in its deliberations. In spite of the League's latter years of frustration and failure, he remains a convinced believer in its possibilities, if only statesmen would be loyal to its basic assumptions. The League of Nations and what it stands for are so much a part of his public life that his autobiography is inevitably written round it, both in range and in interest. It was no polite exaggeration, but a frank recognition of facts that led President Wilson to write to Lord Cecil soon after the Covenant was completed: "I feel that the labouring oar fell to you and that it is chiefly due to you that the Covenant has come out of the confusion of debate in its original integrity."

When the League began its work, it was harrassed by doubts and opposition. But very soon it "welded itself into a single cohesive self-conscious instrument confident of itself, convinced of having a mission to discharge and resolute to discharge it." In the first decade of its existence it was able to achieve much, both in the field of non-contentious activities, like the promotion of health and of social welfare and the economic rehabilitation of poverty-stricken States like Austria, as well as in respect of international peace. It was able, for instance, to settle the Aaland Islands disputes between Finland and Sweden amicably; the dispute between Yugoslavia and Albania was settled to their complete satisfaction, to the surprise of seasoned politicians like Lord Balfour. The League established itself in a position of unprecedented international authority, and both the League and its sister organisation, the International Labour Office, carried through a series of social and humanitarian reforms of great value. A dozen or more cases of international disputes had been settled peacefully, which but for the League might easily have led to war. The Permanent Court of International Justice was set up, whose decisions and opinions in more than a score of cases were accepted by the Powers concerned. Persistent efforts were also being made to ensure the maintenance of peace. It was, there-

* *A Great Experiment: An Autobiography*. By VISCOUNT CECIL [LORD ROBERT CECIL]. (Jonathan Cape, London, 16s.)

fore, appropriate that, about this time, with the support of the three leading statesmen of Great Britain, Ramsay MacDonald, Stanley Baldwin and Lloyd George, a movement was set on foot to present Lord Cecil with his portrait in recognition of his unique services to the cause of international co-operation and good-will.

The year 1931, when the authority of the League was very high and promised to reach still greater heights, was a turning-point, and the next decade saw the League discredited and powerless. It is not necessary to go over the tragic episodes of Manchuria, Abyssinia and Czechoslovakia in detail. It is more interesting to know what Lord Cecil's own analysis is of these years during which the League went down hill. While his language is extremely guarded and indicates no personal bias, Lord Cecil is relentless in his assignment of blame. From the outset the attitude of the British Government towards the League was ambiguous, and no attempt was made to transfer important international work to it. Influential officials in the Foreign Office did not conceal their suspicion of the League and all its proceedings. This was in 1920. Things did not improve. "The Prime Minister, Mr. Baldwin, was temperamentally in its favour. But both he and others regarded it as a kind of excrescense which might be carefully prevented from having too much importance in our foreign policy. Geneva, to them, was a strange place in which a new-fangled machine existed in order to enable foreigners to influence or even to control our international action."

In the concluding pages of the volume, Lord Cecil reaffirms his faith in the League; he incidentally points out what he considers to be the fallacy in the Pacifist position, and holds that "the use of force is not in itself inconsistent with love." He wants the British Government to stand firm for the principle that "no nation should attempt to take the law into its own hands and resort to aggressive war to enforce its rights." "Aggressive war is an international crime, and it is the duty of all peace loving and law abiding States to prevent or stop it." Lord Cecil also indicates his misgivings about a world State or a world federation, and in the concluding pages of his work, while hoping that in the future something of the kind may be possible, he believes that the appropriate course is to proceed step by step. He holds that "inside the framework of the League, a federation or confederation of geographically related powers might be set up with appropriate federated organs."

We close the volume with feelings of respect and admiration for a great mind that refuses to be discouraged by the present tragedy and believes that mankind is not destined to lapse into final barbarism and destruction, but is capable of creating a new world in which conflicts, if conflicts there must be, shall be subject to the rule of law. This expression of faith by one who is not merely an academical student of politics will be a source of comfort and of courage to those who are oppressed by the poignant horrors of the hour.

N. S. SUBBA RAO

# SCIENCE AND SOCIETY *

Mr. J. G. Crowther, who is Scientific Correspondent of *The Manchester Guardian*, has written in this volume, mostly in the form of short chapters with attractive titles, a series of thought-provoking essays in chronological order on the co-relations between science and society, closing with a pamphlet addressed to scientists and telling them how they should conduct themselves if the world is not to end in complete chaos. He has a very readable and plausible style—too plausible, perhaps, since the reader is apt to be carried along willy-nilly, he knows not where. Mr. Crowther's book is full of plausible statements, for the majority of which he never stays to give evidence. Quite a number of his statements I know to be true, but some I know to be false. For example, he tells us that Roger Bacon "was the first European to give a description of the composition and preparation of gunpowder." I made a similar statement myself in my little book on *Roger Bacon*, published in 1920; but I may be more easily forgiven than can Mr. Crowther, for the discovery that the chapters of Bacon's *Epistola...de secretis operibus naturae et de nullitate magiae*, in which the composition of gunpowder and its preparation are revealed (or, rather, concealed, since the style is cryptogramic) are almost certainly interpolations of a later date, was not made until after my book had been published.

Whether Roger Bacon did know how to make gunpowder or not is a matter of very little importance; but whether the reader can safely rely on all Mr. Crowther's statements is another matter. Indeed, it would need an immense library and several years of research, to say nothing of very careful functioning of the critical faculty, to check them all up. One of the most difficult things in the world to discover, with any degree of certitude, is what men and women in the past did and thought, and what was their motivation; and this impossible task is what must be achieved in order to construct any complete theory of the co-relations between science and society which goes much beyond the pretty obvious thesis that the development of science in any age has been to some extent conditioned by the prevailing state of society, and has itself had some effect in conditioning social development.

I think Mr. Crowther would wish to go considerably beyond this. He has been much influenced by Hessen, about whose lecture to the Congress of the History of Science held in London in 1931 he has something (very commendatory) to say, and Hessen, I venture to think, had been much influenced by Karl Marx. In spite, then, of all the things in Mr. Crowther's book which I like and which I am tempted to quote with approval, I cannot free myself from the conviction that the book is an essay in the Materialist Conception of History, which I do not like at all, because I do not consider it to be true.

But there is one passage in Mr. Crowther's book which I cannot refrain from quoting, because it expresses a most important truth so infrequently recognised and which Mr. Crowther might himself ponder:—

Writing is a technique. Its origin was prac-

**The Social Relations of Science.* By J. G. CROWTHER. (Macmillan and Co., London. 16s.)

tical, and it has marvellous qualities. But like all other technical inventions it has limitations. It is not particularly suitable for describing the phenomena of the natural world. It is impartial in its descriptions of error and truth. Some day an inventor will devise a recording technique which will be automatically incapable of describing anything except the truth. Writing will not do this. In fact, in the short run, it spreads error more easily than truth, because it will record a free association of ideas which has little relation to reality. After these collocations of ideas are described in writing, they acquire a delusive reality from the reality of the script. The phenomenon is the basis of the popular belief in the truth of the written word.

"Scientists," writes Mr. Crowther, "cannot be above the battle, either in politics or in war." It is a debatable point. But whether scientists are capable of saving the world from destruction, or, assuming they are so able, how they should act to achieve this end, I confess I do not know.

H. S. REDGROVE

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*Sri-Vidya-Saparya-Vasana.* By BRAHMASRI N. SUBRAHMANYA IYER; trs. into English by A. NATARAJA IYER, with a Foreword by PROF. S. V. VENKATESWARA IYER and an Introduction by DEWAN BAHADUR K. S. RAMASWAMI SASTRIAR. (Brahma-Vidya-Vimarsani Sabha, Madras. Rs. 3/-)

This volume of eleven sections, translated from the Tamil and patterned after Umanandanatha's *Nityotsava*, is the sixth general publication of the Brahma-Vidya-Vimarsani Sabha of Madras. It contains the basic or essential elements of the elaborate ritualistic scheme of worship of the Power-Goddess technically known as "Sri-Vidya," interpreted in reference to their esoteric metaphysical or philosophic significance.

The whole scheme, in common with many other traditional methods of worship once prevalent and practised in ancient India, gradually either fell into disuse or degenerated into extravagant practices. Though once Bengal was considered the home of Tantric worship, many worshippers in South India practise the "Sri-Vidya" as part of a daily programme of spiritual pilgrim's progress or metaphysical wayfaring.

Within the limits set for this notice it would be impossible to examine in detail the ritualistic programme and its metaphysical import. Nor is there any need, as an elaborate literature in English and in other languages of India is to be found in print. Tantric literature was intensively studied, for example, by Arthur Avalon (Sir John Woodroffe).

With one or two *obiter dicta* by the authors of the Foreword and the Introduction, it would be impossible to agree. The learned Dewan Bahadur remarks "Thus Sri-Vidya is Brahma-Vidya writ large." I am afraid it is not quite so simple as that. When the author of the *Vedanta-Sutras* deliberately used "Brahman" in *Athato-Brahma-Jignyasa*, he gave ample opportunities to all forms of worship. But, then, he immediately followed the matter up with a definition of "Brahman" as Creator, etc., of the Universe, *i. e., Janmadyasaya-yatah.* Is that Supreme Agency Vishnu? Is it Siva? Is it Para-Sakti—Lalita-Tripurasundari etc.? Theological heads have been broken over this matter, and in the interests of philosophical

theory and practice Sri-Vidya should be kept separate and distinct from Brahma-Vidya.

Nor would it be possible to agree with Professor Venkateswara when he explains that the " essential fact " of " Mystic union is the conscious relationship between the Soul and Unity. " If there is an element of consciousness Mysticism must commit suicide! For all consciousness must *ipso facto* be a consciousness of dualism, and mysticism and dualism are contradictions.

After all, in matters spiritual as in matters secular the proof of the pudding is in the eating. The question whether the studied and systematic practice of Vidyas like the " Sri-Vidya " would necessarily lead an aspirant to the goal held out and sometimes furiously advertised must be left an open one. One thing, however, needs absolute emphasis and can bear any amount of repetition. That is that these Vidyas should be practised without expectation of any mundane rewards and advantages. *Qua Nishkama-karma*, they are excellent and unexceptionable. The author and the translator should be congratulated on their valuable work.

R. NAGA RAJA SARMA

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*A Nation at Bay*. With a Foreword by K. M. MUNSHI. ( C. K. B. Naidu, 212, Tenth Road, Khar, Bombay. Re. 1/-)

A very topical book. The material is not new ; it is a collection of speeches and statements bearing on the Viceroy's announcement ( 8th August 1940 ) and on Mr. Amery's speech in the House of Commons ( 22nd April 1941 ) both of which are reproduced here in full. Gandhiji's statement, which is about the weightiest indictment in the book ; the text of resolutions of the Congress Working Committee, the Hindu Maha Sabha and the Muslim League ; the whole statement issued by the Standing Committee of the Bombay Conference ; the widely differing points of view of men like Jawaharlal and Srinivasa Sastri, Sapru and Jinnah, Munshi and Setalwad, etc.; and the comments of the press, Indian, Anglo-Indian and British ; are all assorted here for the reader to form his own idea of the political tangle.

It emerges from a reading of this book that whatever the clash of opinion between party and party, not one approves of the Amery-Linlithgow proposals. The stalemate can be resolved, it would appear, only by ceasing to regard the August declaration as final, by turning to the War as the central crisis and, for securing the fullest co-operation of the Indian people, by conceding the major demand of the nationalist party and so winning to the support of the democracies a historic nation.

Mr. K. M. Munshi, in a characteristically outspoken Foreword, emphasises the solidarity of the nation and the need for united endeavour at this juncture in history.

A book of this sort would impress one as more non-partisan and would serve its purpose better by avoiding the tacking on to names of derogatory or complimentary epithets ; *e. g.*, " Truculent Jinnah and Tranquil Sapru," etc.

A. VENKAPPA SASTRI

*Ideals and Illusions.* By L. SUSAN STEBBING. (C. A. Watts and Co., Ltd., London. 8*s.* 6*d.*)

One question which Professor Stebbing considers in her attempt to be definite—for "to think in abstractions, when one's concern is moral philosophy, is to fail as a philosopher"—is whether it can be right for Nero to fiddle while Rome is burning. And clearly she intends this book to be more than academic fiddling. Provocatively leaving without precise definition such terms as "intrinsic good" and "inherent evil," she would give a lead to our troubled times by challenging us to become clear and definite and sincere about the detail of our ideals.

To dismiss ideals, ideas of what is valuable and worth aiming at, as without practical efficacy, is to talk nonsense—and those who have read the Author's *Philosophy and the Physicists* and *Thinking to Some Purpose* will already know how devastating can be her patient and lucid exposure of nonsense. If to be "realistic" is to get things done, then he who has ideals and abides by them is eminently realistic. Our human world is sick partly because there are so many who are cowardly unfaithful to their ideals; but also because there are so many who are too lazy, complacent and timid to think out their ideals with sufficient clearness. All around us are the muddleheads who rave and bluster. We are being destroyed both by those who would repudiate all ideals whatsoever, and by those who would coerce us towards ideals that are spurious.

Professor Stebbing's main concern is therefore to distinguish ideals which are, from those which are not, illusions. While denying "that anyone has a right to speak dogmatically for others in the matter of ideals," she yet has her own profound convictions as to "what it is we most deeply desire, the attaining of which would bring us inward peace—that is, happiness." After all, we may allow ourselves to be guided by our conscience, all the more so as "Morality is not to be *deduced* from anything else; the concept of moral obligation is not to be exhibited as a deduction from a system of the universe." And it is from the standpoint, as it would seem, of an educated conscience, of a mind not merely highly speculative, but sensitive, undaunted, generous and humane, that Professor Stebbing would commend to us the life that is spiritual—spiritual being used to denote, not the "unworldly," but "the love and pursuit of what is worth while for its own sake." For "It is an illusion to find the value of our lives here and now in a life to come....But it is also no illusion but uncontested fact that here and now we know that hatred, cruelty, intolerance, and indifference to human misery are evil."

Alas, what is not contested by the noble is now the mockery of vast masses, the world over, terrible in their armaments. For which reason, perhaps, Professor Stebbing's new book may be all the more suited to its purpose for being, in its constructive parts, not so much an intellectual formulation, as a persuasive expression of fine sentiment.

MICHAEL KAYE

*Mongol Journeys.* By OWEN LATTIMORE. ( Jonathan Cape, Ltd., London. 12*s.* 6*d.* )

Most of us might experience some difficulty in drawing an accurate map of Mongolia, and some might even be slightly uncertain about the part of our planet in which this vast territory lies. The very word may suggest hardly anything except the name of that fearsome conqueror Jenghiz Khan who, dying in 1227, left to his sons an empire which stretched from the China Sea to the banks of the Dnieper. Mr. Lattimore is probably the best-informed of all foreigners concerning this little-known country and its high-cheek-boned nomadic inhabitants. He had the advantage of spending his childhood and much of his early manhood in China, and of being in consequence familiar with the Chinese language and with some types of Oriental mind.

His material is interesting but he might have put it through a finer sieve. Occasionally his book degenerates into what we may call traveller's trivialities. Moreover, great skill in presentation is necessary when a writer is dealing with places and people and names which to most readers will be unfamiliar and bewildering. This book, none-the-less, has obviously a high value for students of sociology, and as examples of the author's varied information I will excerpt a few passages from a chapter called " Death, Kindness, Religious Feeling " :—

According to the Mongols, no pasture ought to be grazed year after year by the same kind of stock—sheep for instance. A pasture ought either to be rested altogether from time to time or grazed by some other kind of stock, like cows or horses. If it gets no rest or change the steady accumulation of the urine and dung of the same animal ceases to be fertilising and becomes " poisonous. "... Already it is clear that the Lama-Buddhist church of today does not owe its survival to spiritual vitality but to its accumulated privileges... While I agree with the missionaries that it would be hard to find a more debased religion than Lama-Buddhism, I think that their emphasis on superstition prevents them from recognising a genuinely religious way of looking at things and understanding things that is perhaps inherent in the life of a nomad of the steppe.

The Mongols, we learn, are so unusual that they pay no attention to the dead bodies of even their dearest relatives. Mr. Lattimore's guide, a very intelligent Mongol, speaking of his mother ( whom he loved deeply ) said that

She was old, and he must be there when she died. Then he would pick a fine place to leave her body, some lovely, clean and noble place. Her spirit would be free and the body shed, the bones discarded. He spoke of this as tenderly and lovingly as people sometimes plan a beautiful and quiet tomb.

The same man told Mr. Lattimore that he had a fine horse which had died, and that " he had chosen a fine and honourable place to leave its skull." This attitude, in Mr. Lattimore's opinion, is only due in part to the Mongol's belief in transmigration.

Here, in short, is a book which will either interest you deeply or not at all.

CLIFFORD BAX

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*The Ramayana Polity.* By MISS P. C. DHARMA, M. A., D. LITT., with a Foreword by the RT. HON V. S. SRINIVASA SASTRI, P. C., C. H., LL. D., D. LITT. ( Madras Law Journal Press, Madras. Rs. 2/–)

Miss P. C. Dharma's thesis on the important topic " Ramayana Polity, " which has earned for her the degree of Doctor of Letters of the University of Madras, is a substantial contribution to the understanding of the nature of

Polity in Epic India. There is a mine of information in this great epic of Valmiki and Dr. Dharma has exploited it, and has given us a monograph characterised by clear analysis and careful documentation. Several attempts to present a coherent picture of ancient polity have been made by distinguished professors like Jayaswal, Rangaswami Aiyangar and Law, but a need was felt to analyse the conditions of the Epic Age, with its two widely separated periods of the *Ramayana* and the *Mahabharata*. The *Mahabharata* has a wealth of stories and instructions and inset dharma-sastras, more avidly studied than the *Ramayana*, the testament of Bhakti, Duty, and Prapatti, and it always stood as the Epic that revealed the soul of India for a millennium and more. Dr. Dharma shows that the polity that prevailed in the three domains of Aryan, Vanara and Raksasa peoples was not as divergent as might be presumed. This is an interesting fact.

Dr. Dharma's thesis on the whole is a valuable piece of work on a neglected aspect of research, fulfilling the words of the eminent writer of the Foreword: " I promise him—the reader—a golden harvest of wonderment and knowledge."

It will always be difficult to supply a suitable and an adequate terminology in English for Sanskrit medieval terms, and the differences in concepts between medieval and modern times will always make suspect the appropriateness of the translated terms. But as the problems of mankind have always tended to recur, as man has been made to learn over and over again what he had forgotten, all knowledge is memory, is recapitulation. Mankind—faced with a modern civilization where conflict reigns between peoples and rulers or rather between government by the people and government by an Absolute Monarch, styled a Dictator—will find much that is relevant in the counsel of Rama to Bharata and in the behaviour of the ancient dictator Ravana. Rama-rajya appears to have been a fair arrangement, a workable compromise between the ruler's sovereignty and the people's representational sovereignty. It must, of course, be left to professional politicians whether or not they would welcome the return to Rama-rajya—a period of peace, of culture and of common happiness in the greatest measure. In any case, a knowledge of the ancient polity in such a clear and concise form as that in which it is given to us by Dr. Dharma will help greatly in gauging the soul of India and her ancient conception of Social Order.

K. C. VARADACHARI

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*Ibn Khaldun : His Life and Work;* trs. from the Arabic by M. A. ENAN. (Sh. Muhammad Ashraf, Kashmiri Bazar, Lahore. Rs. 3/8)

Ibn Khaldun is one of the strangest characters in the history of Islam. His life seems startlingly apart from his work, unconnected, so much so that Ibn Khaldun as a figure in fiction would be strained and unreal, the stuff of false fancy. The passion for struggle and adventure was a perpetual heat in his blood. But it was not adventure for its own sake. A self-seeking man, without scruples, this scion of a prominent house of Andalusia (Moslem Spain) moved through the restless fourteenth century, riding the wave-crest of sheer opportunism, rolling between Throne and Throne in the

Berber states of North Africa, from Egypt to Morocco. He returned evil for good. He betrayed friends. He despised sentiment as weakness and laughed at loyalty, gratitude and moral principles. To him the final end, self-interest, justified the means, however vile. For thirty years he indulged in reckless court intrigues and political strifes. He bent the confusion of the twisted times to his own purpose, and made himself an outstanding personality Then he fell dizzily, a victim of his Nemesis. All his adventures came to naught. His dramatic life dwindled into a bitter anticlimax, an enforced quiet.

Strange that this crafty fortune-hunter should have been one of the foremost scholars of the Middle Ages: historian, sociologist, philosopher!

The seven-volumed *kitab el-Ibar*, his main legacy to world thought, is much more than a History of Islam. Its great interest lies in a probing analysis of social phenomena, and a formulation, on scientific lines, of theories on the state and on sovereignty. When, in the last century, European research first discovered Ibn Khaldun, it was revealed that the Moslem thinker had framed theories which anticipated certain ideas and principles of Machiavelli, Vico, Montesquieu, Adam Smith and even Auguste Comte! Ibn Khaldun had preceded the West by centuries in his profound exposition of the philosophy of History, as also of certain principles of Sociology and Political Economy!

Books on Islamic thought, either in the original or in translation, are almost rare in the English language. The interested student has baffling difficulties unless he reads Arabic or German. The volume under review is, therefore, especially welcome. Within its short compass it gives a fair indication of Ibn Khaldun's patterns of thought and measures their historic worth, comparing them with the heritage of later scholars and philosophers. As a biography, it is conventional, but competent. I wish, though, that it had a little more vividness, a little more human value.

BHABANI BHATTACHARYA

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*Spiritualism?* By SHAW DESMOND. (Lyndoe and Fisher, Ltd., London. 3s.)

This appears to be the second venture by a new publishing house founded to publish books on astrology, graphology, palmistry and similar subjects, in itself an interesting indication of the trend of public interest in certain directions. It is written with Mr. Shaw Desmond's usual ease and mastery of his subject. He has not attempted to deal with the difficulties of "communication" with what he calls the spirit world, "something about which none of us know much, as yet," he adds. He covers a wide ground, however, and there is scarcely an aspect of his varied and long experience of Spiritualism which is not touched upon in these pages, even though he gives a more extended interpretation to the word than is customary. There is a chapter on "Astral Travelling," in which he recounts an incident that occurred to him in 1933. He had gone to bed early, and had fallen asleep:—

> Soon afterwards, as it seemed to me, although I cannot give the exact time, I awoke in my bed. The room was dimly lighted. As I lay there, on my back, I felt myself lifted a little into the air and then carried or drawn along the bed until, as I think, my feet must have projected beyond

the end. Within a short time I, being throughout fully conscious but incapable of movement, found myself being brought back and then laid down on my bed. One thing I remember distinctly—the pressure of the pillow against the hair on the nape of my neck as I was replaced on my pillow.

An instance is also cited where Mrs. Dawson Scott, the novelist, although at the time in her house in North-West London, visited the author in his room at Twickenham. It is difficult, however, to accept Mr. Shaw Desmond's reference to " those irresponsible playboys whom we call in psychic research 'the dwellers on the threshold,' who play tricks just as earthly children will do." There is a grimmer reality behind this phrase than he imputes to it. Nor is it possible, with the records of Spiritualistic phenomena before one, to acquiesce in the author's statement : " There is no danger whatever to any woman or man of sound body and mind going into trance or becoming 'sleepy.'" Indeed, while we may approve of his castigation of the two chief classes of objectors to his faith, the dogmatists and the materialists, there is a third class of critics who, studying these phenomena, reject the orthodox "spiritualistic" explanation of them. It was an eminent spiritualist of the last century—" M. A. Oxon "—who wrote : " Spiritualists are too much inclined to dwell exclusively on the intervention of external spirits in this world of ours, and to ignore the powers of the incarnate Spirit." Mr. Shaw Desmond inveighs against fraudulent practices ; but there is little evidence that the phenomena can be controlled effectively, and the moral dangers of mediumistic communication are patent.

B. P. HOWELL

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*The Hawkspur Experiment.* By W. DAVID WILLS. ( George Allen and Unwin, Ltd., London. 6s. )

This somewhat provocative book will annoy some, shock others and depress not a few. It must surely interest, and cause any intelligent reader to examine his own beliefs concerning discipline and punishment.

Mr. Wills gives what he calls a " personal confession of faith " rather than an official account of Hawkspur Camp where young people had the chance of a training in a free and sympathetic environment in order to overcome their social maladjustments.

Some of the camp members had been in trouble with the law, others had social and personal difficulties. Those readers who have any knowledge of " free " schools will recognise many similarities in the re-education of the young adults in the camp. Those who were able to stay long enough to benefit by the psychological and other treatment have proved a justification for the method, but there were many disappointments. Incidentally a good deal of light is thrown upon the shocking failure of most official " reform " schools.

While our economic and educational system remains what it is there will always be maladjusted young people in need of such enlightened treatment as this book describes. What is somewhat depressing is that the author seems to show no desire for a change in society, he merely wants to help people to live in the world as it is. Surely his energies could help us change it !

The author declares that our social order must be remoulded, but at the same time he deplores the gradual

elimination of the well-to-do who can afford to finance social experiments! Elsewhere he speaks of "the dire consequences" of the levelling down of incomes. However, in spite of much that appears contradictory, much that seems unscientific, this account is worth the serious attention of all concerned with the welfare of young people, while the general reader will find plenty of material for argument.

ELIZABETH CROSS

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*Out of the Body*. By JOHN and ERICA OXENHAM. (Longmans Green and Co., London. 3*s*. 6*d*.)

The late John Oxenham was known all over the world as a prolific novelist and writer. During his last long illness, his thoughts turned to the after-death conditions, and one night he had a dream. This he embodied in a story and, upon this basis, he compiled this "parable of the life to come" When his sight failed him, he had the assistance of his daughter Erica. In an Epilogue she mentions that, for the last few weeks before his death, her father "lived in the atmosphere of this book."

The original dream appears to have lasted only a quarter of an hour, during which the author found himself "looking over endless distances—forests, rivers, lakes, and range upon range of hills and mountains, to what seemed the very ends of the world." He dreamed, among other things, that he met his wife, who had predeceased him. "You simply will to be with whomsoever you wish, and you are there," he was told, and so it seemed to him.

The remainder of the volume is an elaboration of this original dream structure, and all of it is marked by a deeply religious spirit of an evangelical character. It is reminiscent of the "summer lands" of spiritualistic literature though the compilers here make it clear that they have no connection with spiritualism or psychic research. "We have," they write, "an assured belief in the teaching of the Bible." We are bound to pay respect to the sincerity of the message contained in this simply written volume, while taking leave to doubt its adequacy to meet the real needs of today. Any *devachan* is valid for those who may be experiencing it; but its place in the scheme of things will not be understood without a realization of Life and Death being but episodes in a continuing unfoldment of the soul, and of the nature of man's cyclic progress within the framework of a law of compensation. None-theless, a kernel of truth is here, especially in the message that "love beyond the grave....has a magic and divine potency which reacts on the living," to use the words of quite a different author.

B. P. HOWELL

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*" What Dreams May Come.... "* By J. D. BERESFORD. (Hutchinson and Co. (Publishers), Ltd., London. 8*s.* 6*d.*)

As a novelist, Mr. Beresford has always been interested in ideas more than in men; in an Utopian future more than in the ugly present; and in the architectonics of form more than in the disturbing glow of colour. Mr. Beresford is a severely self-conscious and sensitive product of modern civilization; he is unescapably in it, but he is not of it; he would escape from it gladly but all that he can actually do is to ask the eternal questions anew in one more Utopian novel and to follow the adventures of yet another idea. *"What Dreams May Come..."* is the result.

Living in an uncongenial home, the hero, young David Shillingford, early gets into the habit of dreaming. His dream world presently acquires an integrity and a solidity of its own. During the aerial Blitzkrieg of 1940, David, now a young man of twenty-eight, joins the Auxiliary Fire Service; while on duty he is shell-shocked and loses consciousness for three whole weeks. His body is in a London Hospital, but his spirit has gone to Oion, the City on the Hill, the land of his heart's desire. He sees much in Oion, he changes much, and he makes friends with Karnak, Gourlaye and other inhabitants of this strange land. David is convinced at last that violence is not the way of achieving peace or happiness. Returning to London, David writes out his new Bible, makes two converts and dies opportunely in prison.

David's is a deep dream of peace. Says Yajnavalkya in *Brihadaranyaka* :—

> And when he falls asleep, then after having taken away with him the material from the whole world, destroying and building up again, he dreams by his own light. In that state the person is self-illuminated.

Uddalaka Aruni also says (in *Chhandogya*) that in deep sleep a man returns to his true Self and is united with the True. David too, recoiling from the beastly present and influenced by Utopians like Plato, More, Morris, Butler and Wells, creates in his self-illuminated state his own unique Utopia; it is a picture of humanity as it might be, as it will probably be in the thirtieth century; and, as Dr. Hood puts it, this future " sounds pretty good from his description of it."

It would indeed be glorious if men and women could live together, banishing all rancour and prejudice and cultivating the arts of peace and of happiness. But men and women *would* turn away from the promised land—promised so long ago by the Christ and the Buddha—and maim and make themselves miserable. Meanwhile, sensitive souls like David (or Mr. Beresford) must dream their dreams of felicity and project their visions into a future that allures us from afar but which, alas, when we approach it, unaccountably flies further off, to our discomfiture. This is the tragedy of the human situation and Mr. Beresford has movingly portrayed it in his book.

K. R. SRINIVASA IYENGAR

# SHORT NOTICES

*Table of Indian Food Values and Vitamins.* (All-India Industries Association, Maganvadi, Wardha, C. P. Anna 1)

A valuable and timely compilation from several sources. It gives the Hindi as well as the English names of the foods listed and we are glad to learn that a complete Hindi edition is in preparation. It should be translated into the other Indian languages as well. Where incomes are so pitiably small, the question *what* to eat is only less important than *how* to eat at all.

E. M. H.

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*Poems of Peace and War.* Christmas Humphreys. (The Favil Press, London. 4*s.* 6*d.*)

These poems are lovely and some of them are richly satisfying; they add their fragrant grains to feed the flame that keeps the heart alight. Such are "Autumn," "Anima" and "Humanity," and several more. Many are sheer beauty and relaxation of the spirit's stress, like "Avoca" and "The Hills of Connemara," but there are one or two—"Madrilène" and "Make Me No Vows"—that, for all their glamourous charm, the collection would, to this reviewer's mind, have been the more rewarding without.

From another pen poems like "Madrilène" with their sensuous beauty might give pleasure without awakening misgiving; Why then in Mr. Humphreys' pages do they seem to toll a warning bell? To invoke "the dignity of the cloth" may be to court condemnation for prudery if not for cant, but *why* are liberties condoned in mufti that are denied to men in uniform? To be prominently identified in the public mind with a spiritual cause and message is to wear its mental livery, that cannot be put off at will. It is because Mr. Humphreys' name is identified with the cause of Buddhism, which he loves and has well served, that anything he publishes will be assumed by many to carry its imprimatur. We should be sorry to have Buddhism judged by "Madrilène."

E. M. H.

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*Education.* Compiled from the Speeches and Writings of SWAMI VIVEKANANDA by T. S. AVINASHILINGAM, (Shri Ramakrishna Math, Mylapore. Madras. As. 8)

Whatever concerned human welfare, and more especially the upliftment of the teeming millions of the ignorant, starving and slave population of his beloved Motherland claimed all the forces of Vivekananda's dynamic soul. The fundamental curse hanging like a threatening cloud over this fair land he visualized as ignorance in whose train came many attendant ills: superstition, poverty, the degradation of women and the moral weakness which made foreign domination possible.

Throughout his writings, as we see from this excellent compilation, the impelling call for education sounded ever and anon in Vivekananda's ear. On mass education *as understood in Ancient Aryavarta* depended the spiritual emancipation as the political and social freedom of India.

D. C. T.

# CORRESPONDENCE

## SUBLIMATION AND SUBSTITUTION

[This communication from our valued contributor **Dr. K. C. Varadachari** was called forth by our reference in " Ends and Sayings " for November 1941 to an article of his on " The Doctrine of Substitution in Religion and Mysticism, " which had appeared in the *Journal of Sri Venkatesvara Oriental Institute*. We disagreed emphatically with his suggestion that " lust could be utilized in such a way as to yield love instead of disgust and hate and misery, " and he writes clearing his position of the most dangerous implications of that statement.—ED.]

The aim of life is to grow from a primitive animality to a free spiritual being. The wide gap that separates the animal from the spiritual makes it impossible for us ever to link up the activities of these two in any intelligible manner except by way of opposition. It is certain that unless we *abandon*, renounce, annihilate, the animal within us, a permanent foothold in divine consciousness is impossible. The non-return to mundane animal life is the one promise of religion that permanently rules the consciousness of seekers after reality.[1] This being the case, it is true that *mere* substitution of ends in the place of previous ends, as in the conditioned-reflex theory, cannot help much by way of transformation. But the fact remains that a substitution of some kind, leading up to the resultant of a higher activity or flow of energy adapted to the higher poise of being, is a necessity. This is the sublimation of the instinctive energy brought about by the substitution of other or contrary goals, of sufficiently ideal goals to make it possible for the human individual to seek them as more valuable intrinsically than the original instinct, which cannot but feel baffled by the task to which it is directed and therefore, being frustrated, seek regression or psychic outlet in the unconscious.

Freud defined sublimation as the way

by which powerful excitations from individual sources of sexuality are discharged and utilised in other spheres, so that a considerable increase in psychic capacity results, from a, in itself dangerous, prohibition.[2]

And elsewhere he explained that

it consists in the abandonment, on the part of the sexual impulse, of an aim previously found either in the gratification of a component-impulse or in the gratification incidental in reproduction, and the adoption of a new aim—which new aim, though genetically related to the first, can no longer be regarded as sexual, but must be called social in character. We call this process *Sublimation*, by which we subscribe to the general standard which estimates social aims above sexual (ultimately selfish) aims.[3]

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[1] *Vedanta Sutra*, IV. iv. 22.

[2] *Three Contributions to the Theory of Sex*. English translation, p. 322. *Cf. Energies of Men*. By WILLIAM MCDOUGALL, p. 307: " Its essence is the raising of the plane (intellectual, moral or æsthetic) upon which our tendencies operate. "

*Psychology Down the Ages*. By C. SPEARMAN, Vol. II, p. 150: Sublimation, " a process wherein a motive of primitive order is replaced by a higher one, " by somehow blocking the primitive way.

[3] *Introductory Lectures on Psycho-analysis*. By FREUD. English translation, p. 290.

Thus sublimation means according to Freud and the Freudians, " the diversion of sexual tendencies towards ends that are foreign to primitive sexuality and socially more valuable. "[1] Prof. Ernest Jones points out that this sublimation is a process of deflection of a sexual to a non-sexual goal.[2] In our ordinary society our instincts are not pure or isolated but are grouped according to the configuration of the situations. The configuration of instincts in highly civilized society shows that none of the instincts display the brute original primitive character that is observable in the lives of animals. And, as Pfister says, " As to its form sublimation presents no new phenomenon. "[3] At best what is meant by sublimation is the instinct modified in its moral order, and we may add that it is instinct so modified or so deflected as to realize the ends to which it is applied in the moral or spiritual order. It is not enough to lift or to deflect an instinct so thoroughly as not to betray its origins or original " specificities, " to use the excellent phrase of McDougall, to the social level alone, for the social is not, as many claim, at any higher instinctive level than the individual thinking being. The socialised instinct may be less selfish than the individualised one but it must be clear to any student of Crowd and Society that the intellectual or ideal level of the crowd is many times a retrogressive pull on the aims of the individual.

Pierre Bovet, criticising the views of Sécretan, writes

> It is one single tendency the development of which leads man from one to the other kinds of love. Diverse as they are in their objects, they all contain the same forms of *organic resonance ;* and it is these latter which give to the kind look, the light touch, and the gentle voice of the Sister of Mercy, dressing the wounds of the sick, something of the primitive tenderness of the lover.[4]

Pierre Bovet continues : " From the psychological point of view, we should say that in the second stage the instinct is canalised and complicated, while in the third it is, in addition, deflected and Platonised."[5] The Platonised stage is elsewhere described by him as a stage

> in which nothing of the physical behaviour of the first animal impulse remains, but which still reminds us of this behaviour by the organic resonance guessed at in ordinary speech and expressed through metaphors.[6]

This, indeed, is the psychological view of the substitution of ideal ends, gradually modifying the direction and canalising the individual's force originally used as an instinct. This general energy of the individual in action that originally impelled the animal behaviour is now directed or deflected into ideal channels. The twofold activity involved in the substitution is withdrawal as well as direction into useful higher channels. The Vision of the Ideal or of God in some elementary manner of perception is a necessity even in religious experience. It is this Object of the Vision that makes it possible for the individual to divert his energies in the new direction. Whether lust could be utilized otherwise or not, lust's fierceness and fury

[1] *Fighting Instinct.* By PIERRE BOVET. English translation, p. 106.
[2] *Papers on Psycho-analysis,* 2nd edition, p. 507.
[3] *The Psycho-analytic Method.* By PFISTER, p. 311. Quoted by PIERRE BOVET.
[4] *Fighting Instinct,* p. 110.
[5] *Ibid.*
[6] *Ibid.*

are removed from it, and thus one becomes conscious of the weakness and the futility of the original object of lust. Its animal direction has been checked when the instinct of lust itself is frustrated or turned to the real object of satisfaction.

The fundamental Urge—call it "libido" in the sense of Freud or of Jung, or Mind-Energy—is that which supports the manifold play of self-being and self-perpetuation, the struggle for existence and the struggle for persistence or becoming. This is what continues to be the nucleus of existence and of immortality throughout man's or even God's Being. The animal and the social are but discoloured muddy canals of its flow, whereas the purity of its existence is realised in realisation of the Self, of the Great Brotherhood of man and of the Fatherhood of God. This may form the background, metaphysically speaking, of the *organic resonance* of the lust-love instincts, however contrary they may appear to one another when seen from their different planes.

But it is true to say that it is not the gratification or the satisfaction of lust that leads to its transformation. The author of *The Voice of the Silence* is entirely right in denouncing the theory that the gratification or the satisfaction of the animal can ever lead to spiritual realisation.[1] The doctrine of *anubhava* or the working out of sex or of instinct in the manner in which it has appeared amongst us will lead to worse than hell. On the contrary, the main aim in mystical and religious life is to take away from the instincts the force that guides them and to lead it up to spiritual ends. The primitive resonance of the psychic may continue, for the aim is a substitute satisfaction which finally shall become the specific satisfaction as determined by spiritual life. To utilise otherwise in substitution means nothing more than the sublimation of the instinct by lifting its object from the plane of the animal vital and the human to the Divine Spiritual and the Highest.

There must be the substitution of higher ends along with the withdrawal from old ends; *ānukulyasya sankalpa* must be followed by the *prātikulyasya varjanam*. The life of man henceforth being governed by the Object of Realisation, God, all the powers of man become exclusively directed towards that Object. In the life of Śri Āndāl, for example, the Object, because of its utter planal difference from anything that the human ever knows, has utterly reorganized the response, has canalised her incipient desire for the Lord, sexually even, into something appearing totally different, that is, asexual or Pure Platonized Love. The Hymns of Āndāl are illustrations of the transformative possibilities of the substitution, otherwise *viniyoga pṛthaktva*, principle.

There is restraint of the mental modifications followed by *Īsvarapranidhāna*. When, McDougall writes,

> restraint leads to sublimation, the energy of the restrained impulse is guided into useful channels where it co-operates in sustaining activity directed to goals consciously approved by the whole personality.[2]

The aim of the substitution of higher ends or of God, even for instincts the lowest and most fierce, drains the energies away from them and leads to the modification of those energies or rather to the upbuilding of new organic

[1] *The Voice of the Silence*, pp. 17, 18. *Cf. Bases of Yoga*. By SRI AUROBINDO, pp. 174, 191 ff.

[2] *Energies of Men*, p. 307.

or psycho-physical paths that yet somehow resonate with the previous ones. If it be not so there can be no study of the genetic growth of mind from its primitive nature to the present nor can we satisfactorily prophesy the future. It is because of these resonances in psycho-spiritual life with the behaviour patterns of animals and of insects even, that we perceive the possibility of modification of the human instincts into intelligent behaviour.

There can be no compromise with falsity or ignorance or the animal life. But that does not mean anything more than the building afresh—with the strength given to the self, the same strength that expressed itself previously in and through the mechanism of ignorance—of a new world of Godliness. The rose must indeed become the bud and become a new rose. This is the making of oneself in Spirit, without desire for external objects of sense, without any passion or lust or greed or hatred. Man in such a state of Platonic existence is one with his Self. He and His Object, God, have become one, and his entire nature has been fashioned so as to be suitable to the apprehension, the appreciation and the ānanda of the Object.

Thus it has been said if one could but know one's Object, it would be easier to attain it. Man's choice always has been between accepting the life of a frustrating environment and fulfilling Divinity; the wise have always chosen the latter whereas mortals have always tended to choose the former with all that it entails. The call to man has always been to throw overboard the world of sense and to substitute for it love for the Divine. This had to be done and, once done, the Object controlled the individual and transformed him, kneaded him into shape and fashioned him into the servant of the Spirit. Religion has always believed in this great possibility of God's transformation of His disciple. Conversion, leading up to divinization wherein the vital sex has no place, has been declared a possibility by the great Sri Vaishnava writer Venkatanatha in his *Rahasya-traya-sara*, and by Sri Aurobindo in modern times. Sublimation is a state arrived at through the process of substitution of *ideal ends* or of an ideal End or Object.

K. C. VARADACHARI

## AN EXPERIMENT IN ADVERSITY

The famous French writer André Maurois has distilled wisdom out of disaster. Exiled from home and country, stripped of all his possessions, he has found a truer sense of values. He contributes to the first issue of *Tomorrow* (U. S. A.) a significant article, "An Experiment in Adversity." Its kernel is the discovery that "nothing in life is ever truly possessed, save a steady faith, a clear conscience, and a well-stored mind. The rest is frailty." And the practical application of realizing that "as long as you are alive, there is in that frail little skull of yours a fortress no Blitzkrieger can storm"?

Since this inner retreat is the only one that will be left us when our home has been destroyed, and our favourite rooms shattered, it seems to me that the first rule of an Art of Living ought to be: *Decorate and furnish with love and care that inner sanctuary of yours.* We take a lot of trouble buying the right armchairs, the right tables and the right pictures; certainly we should take even more trouble to adorn the invisible walls of our mind. We take a lot of trouble filling our library shelves with the best books, and we are right, but we should take even more trouble to fill our invisible shelves with the best thoughts and the best poetry, because we can lose our pictures, and our books (I have lost mine), but we cannot lose our culture; especially that part of it we acquired in youth. Memory, with old age, or disease, or wars, may fade. What was acquired first is last to be forgotten. Store your mind, when you are young, with beautiful poetry, with noble thoughts. You cannot imagine how helpful, comforting, and soothing, and exalting, you will find them all, if ever comes for you, as it did for so many of us, a time of despair and solitude.

# ENDS AND SAYINGS

"_____ *ends of verse*
*And sayings of philosophers.*"
HUDIBRAS

The central problem of our time Shri G. C. Chatterji defined in his presidential address at the Aligarh Session of the Indian Philosophical Congress on 21st December as

> to supply a meaning to life, to define the aim or purpose for which we live, and to indicate the manner in which that purpose is to be realised. If the lack of certitude in our modern temper has bred a mood of despair and a sense of the futility of all things human, what solution has philosophy to offer in this predicament?

He recognises that it is in the best tradition of Indian thought that "philosophy must face from time to time the practical problems of life and seek to supply those in search of guidance, not only doubts which will paralyse life, but certainties on which they can regulate their conduct." But philosophy, in India as elsewhere, has not always recognised that obligation and must accept its fair share of the blame for the very defeatist attitude Shri Chatterji deplores. Philosophy by its derivation means the love of wisdom. And wisdom is something more than facts, though it includes them; something higher than dialectics, though dialectics is its tool. Metaphysics is indispensable as the background and the basis of ethics, but when philosophy wanders into the bypaths of barren speculation, when it becomes divorced from life, it is not the love of wisdom but mere word-spinning, wasteful of time and energy, if it does not actually encourage the attitude that makes efforts at self-reform seem vain, and attempts to ameliorate conditions futile.

Philosophy might be defined as thoughts to live by. Be a man's professed belief what it may, each has his own philosophy, whether formulated or not, which he expresses in his life. And nothing matters so much to a man as his philosophy of life, his concept of himself and of nature and of the relationship between the two. As he thinks so, sooner or later, he acts. Convince him that the universe is a fortuitous concurrence of atoms, and that he can evade the consequences of his actions, and what incentive do you leave him for right conduct? Man has been taught that he is a thinking animal and current history supplies the evidence that he can act the part; convince him that he is an unfolding god and he will try to purify the temple of his body and to express increasingly the divinity within.

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Prof. Amaranatha Jha, Vice-Chancellor of the University of Allahabad, who presided over the Thirtieth Session of the All-India Sahitya Sammelan, held at Abohar on December 27th, dwelt not only upon the advantages of Hindi as the national language but also upon its needs and the services which the Universities have rendered to the Hindi language and literature. Not only has much work been done

in Hindi at the Universities of Calcutta, Patna, Benares and Allahabad but teachers at Lucknow, Lahore, Jammu and the Agra University are engaged in literary work in that language. The Allahabad University is bringing out a uniform series of Hindi classics on the line of the Oxford Poets series. Many of the leading Hindi writers are University men. Let us hope that the time is not far distant when we shall have lived down the reproach of Gandhiji in his latest brochure, *Constructive Programme, Its Meaning and Place*, that

> our love of the English language in preference to our own mother tongue has caused a deep chasm between the educated and the politically-minded classes and the masses. The languages of India have suffered impoverishment. We flounder when we make the vain attempt to express abstruse thought in the mother tongue. There are no equivalents for scientific terms. The result has been disastrous. The masses remain cut off from the modern mind. We are too near our own times correctly to measure the disservice caused to India by this neglect of its great languages. It is easy enough to understand that, unless we undo the mischief, the mass mind must remain imprisoned.

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Dr. Ananda K. Coomaraswamy's analysis before the American Association of Museums at its Columbus meeting, of the sources of greatness in ancient art is not flattering, by comparison, to today's popular æsthetic theory. The museum objects of today were things for use, serving alike the souls and the bodies of the users. The artificial division between usefulness and beauty was foreign to the artisans of the past, free men, "responsible men, for whom their livelihood was a vocation and a profession. ' " A thing can only be beautiful in the context for which it is designed. " Ornament is nothing extrinsic, artificially applied to redeem an object from ugliness. " The beauty of anything unadorned is not increased by ornament, but made more effective by it. . . made to function spiritually as well as physically. "

Ancient art did not aim at mere imitation. It presented things not as they look but as they should look. " Art is an imitation of the nature of things, not of their appearances. " To appreciate the ancient works of art demands education not in sensibility but in philosophy. The works of art in ancient Greece as in ancient India were supports of contemplation, designed, "in Indian terms, to effect our own metrical reintegration through the imitation of divine forms. " In this light the canonical traditions of Egyptian as of Indian art become clear. "It is the irrational impulses that yearn for innovation." What were the paradigms that the ancient works of art, with their balance between physical and metaphysical, symbols which meant the same in cultures widely separated geographically, were designed to recall? Transcendental concepts, the eternal realities.

Dr. Coomaraswamy condemns as a misuse of language speaking of an artist as "inspired by external objects." "Inspiration," he declares, "can never mean anything but the working of some spiritual force within you. " And he deplores the visual education which is limited to describing physical actualities.

> It is the natural instinct of a child to work from within outwards; " First I think, and then I draw my think." What wasted efforts we make to teach the child to stop thinking, and only to observe! Instead of training the child to think, and how to think and of what, we make him " correct " his drawing by what he sees!

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More and more the need of co-ordination not only of different branches of science but also of all other knowledge is felt. Welcoming the 29th Session of the Indian Science Congress at Baroda, H. H. the Maharaja struck the right note when he said,

> We have here representatives of all branches of Science. These branches are all interdependent, and the discoveries of one react upon the others. A Congress of this type can bring about greater co-ordination of the work carried on in different branches.

Again, Sir V. T. Krishnamachariar, the Dewan of Baroda, in welcoming the 5th Session of the Indian Statistical Conference, said :—

> We should, as far as possible, replace detached, isolated and individual essays by investigations which taken together form a complete whole. In making this remark I have in mind specifically the problem of our rural life. A large amount of valuable work has been done on separate aspects of it and I do not, for a moment, wish to minimise their importance. But I feel that these separate investigations will gain in practical effectiveness if they are inspired by a clearer perception of the essential unity of rural life.

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The geologist Mr. D. N. Wadia, presiding at Baroda on the 1st of January over the Twenty-ninth Session of the Indian Science Congress, proposed an international directorate of scientists, supplemented by economists, engineers and industrialists. Such a directorate would, he believed, by adopting the technique and the temper of science, make a better job of governing the world than those in power for the past five thousand years who have not only "failed to bring harmony in human relations, but have signally succeeded in making history one record of recurrent wars."

Those who rebuild when the present orgy of destruction is over will do well to consider, more seriously than it has ever been considered before, the desirability of government by the wise—of substituting aristocracy, in its root meaning of Government by the Best, for demogogy, mobocracy, plutocracy and all the other perversions of the governmental ideal which have brought the world to the very brink of ruin. The principles of righteous government have been laid down from ancient times. They are to be found in some of the great codes of the world where the ideas of the truly Wise are enshrined. But how to find the men most fit to apply them, to hold the reins of governmental rule? For regenerated governments we need regenerated men to put in power.

The question may legitimately be raised, whether we can confidently place our future in the hands of the scientists and their advisers, technical and business, as Mr. Wadia suggests. He admits that there has been perversion of science though he views the wreckage its abuse has made possible as "an evanescent phase in the history of nations...to be compared to the havoc by earthquakes and tornadoes." Science, he promises, will rebuild a better world and "reintegrate the stricken people to a new and more secure life." But as long as science in the person of its votaries is venal, as long as its discoveries are at the service of national prejudice and hate, how dare men sign a blank cheque in its favour?

Mr. Wadia proposes as a preventive of the admitted perversion of science that "the hierarchy of pure science" assert "its patent rights on the common pool of strategic knowledge." By all means let it do so, but let it do it first and prove itself responsible

before it claims "a determining share in the governments of the world."

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Lt. Col. T. J. Kedar, Vice-Chancellor of the Nagpur University, in welcoming the delegates to the Seventh Annual Session of the Indian Academy of Sciences, which met at Nagpur on December 25th, expressed gratification at the presence of four Fellows of the Royal Society but said that he looked forward with confidence to the day when, at meetings of the Royal Society in London, its members would look around to find how many of them had "won the honour of being Fellows of the Indian Academy of Sciences." A pleasantry, no doubt, but many a truth is spoken in jest. Cycles do repeat themselves and there would be nothing surprising in India's regaining at no very distant day the hegemony which once was hers in scientific knowledge as in moral culture.

We do not, however, follow the Vice-Chancellor in his attempt to whitewash modern scientists in respect of the misuse of the power which they have put in irresponsible hands. It is quite true that all natural things are good or evil according to the use to which they are put, but to give the public more knowledge than it is morally fit to use for good, power for evil to which it would otherwise not have access, is a crime ethically if not legally. This is his unconvincing argument for the defence :—

> The horrors which non-scientists have let loose on the world are, however, not—as is frequently supposed—of the making of scientists. Knowledge is power, but the good or evil lies not in the knowledge that we possess or the power that it gives but in the purpose for which we apply it.

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Even in ancient days they were crying "Peace, Peace"; when there was no peace and no basis for a lasting peace. Shrimati Vijaya Lakshmi Pandit spoke truly when she told the All-India Women's Conference on December 29th that "the establishment of world peace by the ending of national wars depends on the removal of the causes of wars." She pointed to some of the more obvious causes when she said that wars could be rooted out only by the ending of the domination of one country by another and the exploitation of one people by another and demanded that women's organisations throw all their weight in favour of world disarmament and labour peacefully for the establishment of a juster political and economic order.

> As women we have a special responsibility cast on us.... Shall we bear sons only that they may murder other women's sons and help to maintain a system which stands self-condemned? Or shall we raise our united voice in favour of a brave new world where human life and human liberty receive the respect which is their due, where progress and security are within the grasp of each individual?... Unless it is recognised that the new world must be built up on the co-operation of a free people in a free world order what ultimate good can come of a victory even by the so-called progressive powers?

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A timely warning, especially for Indian women in their new-found freedom, against discarding in the name of fashion that which is fine and beautiful in Oriental culture is sounded by Begum Mir Amiruddin in *The Indian Social Reformer* for 20th December.

Imitation is proverbially the sincerest flattery, but when that which is imitated in another is that which is base in him the result caricatures the model and degrades the imitator. Imitation and emulation are the poles

apart. The latter aspires to make its own the inner qualities from which another's noble achievement has sprung; imitation seizes upon the adventitious and the meretricious, concerns itself with mannerisms rather than with the cultivation of the inward grace from which that which is admirable springs. Begum Mir Amiruddin writes :—

We suffer in a dangerous degree from a malady of imitation, dangerous because we do not emulate other races and nations in regard to habits and customs which have contributed to their progress but rather ape their shortcomings and weaknesses.

Her warning is particularly apropos in connection with her article on "Women and Social Reform" in the following issue in which she urges an attack upon the double standard of morality, along with the correction of other disabilities which continue to bear hard upon Indian womanhood—the discriminative inheritance and divorce laws and the outworn institution of polygamy. There can be no doubt that, as she writes, if men who led an immoral life suffered ostracism from society, and not merely women, social life would be rendered purer, but let us hope that India will avoid the disastrous error of sophisticated society in the West, which has indeed abolished to some extent the double standard but has done it by levelling down the moral standards of womanhood instead of by raising the ethical demands upon the traditionally freer sex.

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His Exalted Highness the Nizam, in his message to the Eleventh Session of the All-India Oriental Conference which opened in Hyderabad ( Deccan ) on December 20th, reminded the delegates that in the troublous times in which they were meeting, when not only democracy and freedom but the very foundations of society, culture and civilisation were under attack, it was "all the more incumbent on them to keep alight the torch of Eastern thought, philosophy and religion."

The Nawab of Chhatari, the President of the Nizam's Executive Council, in his inaugural address referred to the considerable contribution of India and the East to the great common pool which is the sum total of human knowledge and attainment.

To foster and promote Oriental studies is, therefore not merely an endeavour to encourage Oriental Art, Literature and Learning, to create a sense of just pride in our past...or to make us worthy of the great traditions we have inherited by bringing them before our view for constant inspiration, but also to spread far and wide that unifying influence which imbues the mind with the quality of detachment so necessary for wider understanding and nowhere so emphasised as in the East.

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The late Sir Akbar Hydari's message recognised in the Conference itself an expression of India's determination "that the torch of pure learning shall not be extinguished." His second thought, he adds, on reading the names and the subjects on the programme

is the unity of our common heritage. And how it takes no count of Hindu or Muslim or Bengali or Madrasi or Sanskrit or Urdu. Pure knowledge is universal; learning knows no creed or community. Surely it is an encouragement to us today, when the stress is so often on points of disagreement, to know that however different the sources of our culture there is a common ground on which we may meet together in agreement.

These inspiring sentences, appearing as they do in one of the last public messages of a justly honoured and

broad-minded son of India, may well stand as his parting word to us all.

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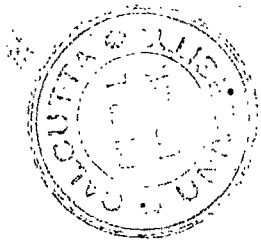
A major value of history, along with the lessons that it teaches, is the broad perspective that it affords. Its impartial presentation widens our horizon, shows us the mighty sweep of cyclic law, of action and reaction, and sets us on a hill-top of time from which we scan the distant centuries as if they were but yesterday and understand, beyond the barriers of the years, the hopes and the fears, the successes and the failures, of men quite like ourselves, of men who were ourselves, perchance, in other garb.

The rôle of the historian is a responsible one, as several brought out in their speeches and in messages read at the Indian History Congress which met in Hyderabad on the 21st of December. Rao Saheb Prof. C. S. Srinivasachari of the Annamalai University in his presidential address stressed the indispensability of unbiased judgment for the correct weighing of historical evidence and the need for an open mind, without which there was danger of becoming so wedded to stereotyped conclusions from insufficient data that new theories based on additional data could not get a hearing. He warned that

> this danger was particularly marked in those aspects of Indian historical studies that were associated with questions of race and culture-contacts and an examination of the social order and changes affecting them.

Distorted versions of present happenings lay their promulgator open to a charge of perjury, of libel or of slander. Partisan narrators of past events—they do not deserve the name of historians—are no less mischievous, though they may, with complete legal impunity, poison the wells of thought as they will, undermining the human sympathy which is the natural expression of universal brotherhood and fitting their readers with a steel armour of prejudice against other nations, other races, or the followers of other creeds. Professor Srinivasachari referred to the monumental undertaking of a history of India, comprehensive, accurate and impartial, in many volumes, for the preliminary plans for which the History Congress's approval and support were sought; and he urged in conclusion that the minds of historians "should be guided by large ideas and generous principles and not moved by narrow and particularistic impulses."

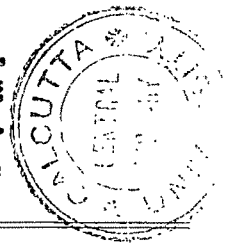
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# THE ARYAN PATH

**Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.**

*—The Voice of the Silence*



VOL. XIII MARCH 1942 NO. 3

## MAHAVIRA

### THE MAN OF DAUNTLESS ENERGY

" Virya, the dauntless energy that fights its way to the supernal Truth, out of the mire of lies terrestrial."—*The Voice of the Silence*

The religious beliefs and customs of the Jains are so closely akin to those of the Hindus that Jainism is generally regarded as a phase or an aspect of Hinduism. Why is it that, although there is a striking parallelism between Jainism and Buddhism, both of which are offshoots of Hinduism, the world recognizes Buddhism as a separate religion more readily than it does Jainism? Is it not because the religion of the Jinas, unlike that of the Buddhas, has been a living influence, existing side by side with Hinduism—almost merged in it? Buddhism arose as a protest against the corruption of Hindu society caused by religious superstition, dogmatism and ignorance, and so it more naturally assumed the form of a religion distinct from Hinduism. Jainism seems to have originated as a Mystic School whose pupils followed a discipline of life; in the course of ages this Order grew in proportions and perhaps what was once esoteric in its teachings has become submerged in what is now the exoteric.

Gautama Buddha and Vardhamana Mahavira were contemporaries; both were of the Kshatriya clan with an aristocratic lineage; both renounced the world in quest of truth, both attained Enlightenment, both served the souls of men, drawing devotion from their respective followers while they preached, and both have won respectful homage from generation after generation for over twenty-five hundred years. But the background of their mission was different: the religion of the Tirthankaras, as a distinct organism, already existed and this institution Vardhamana used in the spreading of his message. Gautama also came of a

long line of Buddhas, but he had no organization ready to hand; he had to create his Sangha. The mighty art of the Buddhas had been lost, as it had been when Krishna appeared. The work of the illustrious predecessors of Vardhamana was still alive; his own parents belonged to the Order of Parsva or Parsvanatha, the immediately preceding Tirthankara, who "died 250 years before Mahavira" and of whom it is reported that he "had an excellent community of 16,000 sramanas and 38,000 nuns." This Order itself was very ancient for there were twenty-two Tirthankaras before Parsva; a complete list of the Tirthankaras from Rashaba to Vardhamana is available in the Jaina texts. They had their Book of Rules and Discipline, named the *Purvas* (known as *Fourteen Purvas*), held sacred for long centuries.

Vardhamana Mahavira was the last of the Tirthankaras. He carried on the work of his illustrious predecessors, expounding the ancient teachings in language suitable for the race-mind of his day. The example of his own self-discipline kindled the fire in many a new heart while fanning the flame in the heart of many another. The Jains will celebrate his traditional birthday on the 30th of this month. THE ARYAN PATH appropriately prints the following article on "The Contribution of Jainism to Religious Thought." Pandit Ajit Prasada, the Editor of *The Jaina Gazette*, has been ably editing also the Sacred Books of the Jainas (The Central Jaina Publishing House, Lucknow) of which ten volumes have been issued. His interesting article is a fair-minded study and is valuable; one of our aims is the encouragement of the serious comparison of the ancient world-religions for selecting from them universal ethics and the truths common to them all. Such are to be found in every religion; but so are superstition and error to be found in all. One simple test of true or fanciful all can apply—to their own creed as to the creeds of others: A truth that has received the assent, however differently expressed, of the wise in all ages and climes, may be presumed to be probable, subject to individual verification. Distrust the unique claim and the peculiar dogma! The vital aspect of any religion is the life it inculcates. The great contribution of Jainism is indeed *Ahimsa* (Harmlessness), as Pandit Ajit Prasada brings out in his article. That it is not peculiar to Jainism is the proof of its universal validity; all the great Teachers have upheld its truth.

The particular contribution which Mahavira made to the practice of the doctrine of *Ahimsa* is connected with the philosophic teaching about the living nature of substance in relation to what is termed "non-living substance." The real import of that Jain teaching should be grasped and the Buddhistic doctrine of the five Skandhas and also the Hindu one of Samskara aid us in doing so.

Vardhamana Mahavira gained from self-imposed austerities such a mastery over his senses and his mind as led him first to knowledge and then to Enlightenment. His power of endurance was so predominant a characteristic of his that the making of vows has become a religious habit with his followers. There is one particular practice pursued even nowadays by some among the earnest Jains which might be adopted by any educated man to his own betterment. To develop his will power a man makes, at his own discretion, gauging his own strength, a resolve after his morning meditation, to observe on that day some simple discipline—not to eat certain foods, not to speak at certain hours, not to sit during a particular period. This may appear trivial or even somewhat ludicrous but in reality it is not so. Such a discipline checks heedlessness, engenders thoughtfulness and makes habitual deliberate action and mental self-energisation.

There are many beautiful and inspiring truths of practical social value in the wisdom of Jainism and a study of Jaina literature will prove highly profitable.

# THE CONTRIBUTION OF JAINISM TO RELIGIOUS THOUGHT

From the earliest ages, religious thought has concerned itself with the solution of three related problems: What am I ? Whence have I come ? What will become of me ?

Jainism furnished a solution to these problems more than 700 years before Jesus Christ was born, and more than 250 years before Buddha attained enlightenment. The Omniscient Jina declared: The I, the Atman, the Soul, is eternal, uncreated, ever-existing. It has feeling, consciousness, knowledge. Knowledge is the essence of the Soul. There is no soul without knowledge. There is no knowledge or knowability without soul.

A pure soul, or pure life, is never found in the world. It is not tangible to the senses; it is non-material. It cannot be touched, tasted, smelt, seen, heard, or pictured, in mind or in imagination. It is all-knowledge, full and perfect knowledge of all that is, has been, or shall be.

What we do find in the world is (1) Living substance mixed with non-living substance; and (2) Non-living substance. There is non-living matter in both. But in one there is life also; in the other, not. The first, living substance mixed with non-living matter, is embodied soul. It is held in bondage by matter, coarse or fine, in varying degrees, for varying periods of time, in varying quantities and with varying tenacity. These varieties constitute the phenomena of the Universe—earth, air, water, fire, vegetation, tall trees,

fragrant flowers, juicy fruits, worms, reptiles, insects, birds, beasts and men—all human and sub-human life.

Embodied soul has ten vitalities—the vitality of each of the five senses, the power of body, of speech and of mind, respiration and age. The lowest form of life has at least four of these ten. It lives for a certain duration of time; it breathes; it has the sense of touch and a body.

An embodied soul is, however, capable of throwing off all body-contact and attaining to perfect purity, omniscience, beatitude, unadulterated, everlasting Joy. The path of purification, perfection, liberation is clear and conclusive, practical, of easy gradation and possible of adoption by everybody, howsoever situated, according to the capacity, position and circumstances of each. To follow the path, it is not necessary to be born a Jaina or to profess or embrace Jainism. Call yourself by whatever name you like, live your life as you have lived it hitherto, but if it is in accord with Jainism, if it conforms to the type and the measure of faith, knowledge and conduct leading to the Goal, the soul may be sure that he or she is a liberable being and on the Path to Truth and to freedom from the miseries and the limitations of embodied existence. The soul is the architect of its life and condition, here and hereafter.

Death, according to Jainism, is not annihilation of anything, soul or matter. It is only a separation of the outer body from the soul. Death is immediately followed by birth. The soul reappears in another body. Birth and death follow each other, as assuredly and as certainly as do day and night. It is only when the soul is completely rid of all contact with matter that it obtains Liberation and becomes permanently and eternally pure and perfect, Omniscient, Omnipotent and Omnipresent.

Karma is a well-known word now. The *Bhagwad-Gita* has discussed it. You shall reap what you sow, is a popular proverb. Karma has, however, a special and technical significance in Jainism, and its philosophy of Karma is a unique contribution to religious thought. Karma in Jainism means and includes molecules of a very fine and subtle kind of matter which is intangible to the senses and beyond the cognisance of the most delicate scientific instruments or processes yet invented. They abound everywhere in inexhaustible quantities. They assume Karmic form when stimulated and influenced by the desires and the passions of an embodied soul, a living being; and they enter into close contact and combination with such a living being. It is not difficult to see that a living being is immensely affected by dead matter, by inanimate objects. Written words, painted pictures, sculptured images, ruins, buildings, furniture and other objects, create emotions and passions for good or for evil, affect health of body and peace of mind. This is the

effect of Karmic particles, invisible, intangible, and yet mighty and powerful. Karmas are of innumerable forms, and vary widely in the quality, the quantity, the tenacity and the duration, in or with which they are attracted and assimilated by the soul. Every vibration or activity of mind, speech or body attracts and assimilates some sort of Karmic molecules. The influx or flow of Karmas into the embodied soul, the stoppage of that inflow, the bondage of the soul and the breaking of that bondage have been discussed by the Jaina Acharyas with a richness of detail and a mathematical accuracy, astounding, brain-racking and fascinating. The millions and billions of mental vibrations have all been classified, tabulated, calculated, with the resultant actions and reactions. This was done over a thousand years ago.

Broadly speaking, Karmas have been divided into 8 main and 148 sub-classes, and spiritual evolution into fourteen stages.

A description of these classes and sub-classes would be beyond the scope of this article; but the fourteen spiritual stages may be explained to give the reader some idea of the subject.

1. *Mithyātva.*—The Stage of the Deluded Embodied Soul. The soul with a Wrong Belief. This is the first stage, in which an infinite number of embodied souls exist in the world.

2. *Sāsādana.*—The Stage of Downfall. This is a transitory stage into which an embodied soul falls, after gaining the stage of Right Belief but falling away from it.

3. *Mishra.*—The Stage of Mixed Right and Wrong Belief. This is also a transitory stage in the fall from the fourth stage of Right Belief.

4. *Avirāta Samyaktva.*—The Stage of Vowless Right Belief. In this stage the embodied soul has acquired Right Belief about the true nature of realities, but is unable to act upon that belief. It does not resolve or vow to follow it in actual life.

5. *Desha-Virata.*—The Stage of Partial Vows. In this stage the soul follows Right Belief by adopting partial vows.

6. *Pramatta Virata.*—The stage of Imperfect Vows. The preceding five stages are those of a householder. The sixth stage is that of a saint, who has renounced all worldly ties. He has adopted full vows, but is unable to observe them to perfection.

7. *Apramatta Virata.*—The Stage of Perfect Vows. The ascetic saint who has reached this stage observes all the vows to perfection.

8. *Apurva-Karana.*—The Stage of New Thought-Activity. All the vows having been perfectly observed, a stage of new inner progress begins. The soul begins to see inwards.

9. *Nivritti-Karana.*—The Stage of Advanced Thought-Activity. When the thoughts are further advanced inwards, greater insight, concentration and retiring into the Self are attained.

10. *Sukshma-Sāmparaya.* — The Stage of Slightest Delusion. The Delusion Karma begins to leave, and only a trace of it is left. The real self is in full view.

11. *Upshant Moha.*—The Stage of Subsided Delusion. Delusion has entirely subsided. Enlightenment has dawned.

12. *Ksheena Moha.*—The Stage of Destroyed Delusion. Delusion is here destroyed entirely.

13. *Sayoga Kevali.*—The Stage of Vibratory Omniscience. The Soul knows all. It still has the body vibration, though the body is rid of its weaknesses, imperfections, impurities, defects.

14. *Ayoga-Kevali.*—The Stage of Non-Vibratory Omniscience. The body vibrations also stop. This stage is of very short duration, a few moments, after which the Soul attains Liberation, Moksha. Mundane existence ceases. The soul becomes liberated for ever from all Karmic contact and enjoys its own eternal, supra-sense, undisturbable infinite bliss. It is Siddha. It is Itself. Its modifications are its own perpetual, continuous Self-modifications.

Spiritual progress is from Wrong Belief to Right Belief, from ignorance to knowledge, then to vows, then to perfectly observed vows, then to passionlessness and then to a cessation of the vibratory activity of body, speech and mind.

A soul steeped in ignorance, with only an iota of Consciousness, has thus the capacity to raise itself from the lowest stage of life to the highest Perfection—Godhood.

How to attain this perfection? The method, the manner, the means, the graduated steps, to obtain Liberation are easy, certain, effective, showing a speedy and immediate result. Everybody, howsoever circumstanced and situated, can follow the course. The broad underlying principle, the basic formula, is "Live, let live, and so live that the injury thereby caused to other living beings be the slightest possible in the circumstances." This is popularly called the Law of Ahimsa.

This attitude of mind or principle of conduct is not pessimism. It is not inaction. It is not idleness. It is not weakness. It is not cowardice. It is duly controlled, properly regulated, intense, one-pointed, concentrated action for the good of all. It leads to universal brotherhood, to a fellowship of all living beings. It is not a mere theory, but a practical rule of conduct, suited for all stages of society, for all grades of men, on all occasions, in all circumstances. Do not injure anybody in thought or by word or deed.

In its perfection Ahimsa can be practised only by the spiritually highly evolved saints, the Sadhus who have realised the true nature of the I, the Atman, the Soul, as distinct from the body which it inhabits, and are so concentrated in contemplation of the SELF that nothing done to the body or spoken about the body disturbs or perturbs them. It may, however, be practised in

varying degrees by all others. The peace and joy experienced as a result vary directly with the degree of Ahimsa practised.

Mahatma Gandhi has experimented with Ahimsa in all affairs of the world, social, economic, political, and has found it a rule of universal application. Ahimsa includes all the virtues, all moral obligations, all religious commandments, truth, honesty, chastity, contentment, charity etc. All communal, national and international trouble and tribulation; theft, robbery, dacoity, quarrels, fights and wars, all are caused by greed, by the desire to grasp, to exploit and to dispossess others. Reduce your wants, remove your wants, be above wants, and peace, prosperity, pleasure and plenty follow immediately. You become the monarch of all monarchs, loving all and loved in return and looked up to by all.

AJIT PRASADA

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# A UNIVERSITY OF THE AIR

Those who deplore the loss of a great opportunity for the spread of culture and of mutual sympathy in the radio's debasement to trivial and partisan ends must hail the establishment by the World Wide Broadcasting Foundation of short-wave Stations WRUL and WRUW in the U. S. A., "dedicated to enlightenment," to culture, education and the fostering of international goodwill, as a real cultural achievement.

Young Lieutenant Walter Lemmon accompanied President Wilson to Paris and drew from the bickerings and the strife that helped to make the "Peace Conference" such a sad misnomer the conclusion that the friction resulted from lack of mutual understanding. His idea of "a university of the air to act as a world culture exchange" appealed to President Wilson but it did not finally materialise till recent years. The objects of the non-profit Foundation include the broadcasting in different languages of cultural, educational, artistic and spiritual programmes—programmes that "will enhance the cultivation of spiritual values, and tend to promote the growth of individual character." The achievements of its "Friendship Bridge" and other programmes are solid though intangible. Let us hope that, though the U. S. A. is now in the war, the University of the Air will be able to keep clear of controversy and to pursue its noble aims unhindered. For, as Louis Adamic put it in a letter published in *The Saturday Review of Literature* for 8th November, "V for Victory is all right, but we need also V for Vision."

# YOUNG AND OLD SOULS IN EARTH LIFE

[**Mr. Merton S. Yewdale** presents here the drama of human evolution, the repeated descent of the soul into earth life for further experience and growth until perfection is attained. Fortunately for mankind the play does not always end as he makes it, with the withdrawal from the scene of the Enlightened Soul. If Reincarnation is the Doctrine of Hope, its twin doctrine, Karma, is that of Responsibility. With the realisation of Oneness grows Compassion, and many an Emancipated Soul has made the Great Renunciation, to stay with erring, suffering humanity.—ED.]

Among the vast multitudes of people on this Earth, there are souls of all ages. Looking from Earth to Heaven, man has a soul, which is the eternal part of him. Looking from Heaven to Earth, man is a soul, and his body is his temporary dwelling-place. It is man as soul that passes back and forth between the invisible and visible worlds, in a long succession of embodiments and unembodiments. In the visible world, he is a soul embodied. In the invisible world, he is a soul unembodied. His coming forth from the invisible to the visible world is evolution. His returning home to the invisible world is involution.

It is during the evolutions that the reincarnations of man occur. He who has experienced but few reincarnations, is a young soul. He who has undergone many, many reincarnations, is an old soul. The remembrance of reincarnations depends upon the age of the individual soul. Young souls cannot remember their past lives. They are like children, who have no recollection of their infancy and whose memory is too soft and delicate to retain for long the fleeting impressions of the occurrences in childhood. It is only old souls who can remember their past lives. For just as old people, by means of their earthly memory which gains in retrospective power as they advance in years, remember with increasing vividness the scenes and events of their early life, even happenings which hitherto had been but indistinct impressions and which suddenly emerge with unexpected clearness out of a misty past, so do old souls, by the power of their cosmic memory which they have acquired and developed during their many sojournings in the invisible world of the spirit, remember their former lives—in different ages, in different lands, among different peoples. And when old souls are specially gifted, they sometimes not only remember the kinds of work they performed in their past lives, but have a vision of the kind they will do in the next reincarnation.

In Earth life, it is the young souls who carry on the practical work of the visible world, and the old souls who further the spiritual work of the invisible world. Young and old

souls are reflected in sculptured figures. In sculpture, there are four cosmic types of human figures: first, the figure in the round which has the aggressive movement of entering farther into life; second, the figure in bas-relief which has the appearance of struggling to emerge completely into life; third, the figure in the round which gathers unto itself its own life and suggests a regressive movement back into the world whence it came; fourth, the figure in bas-relief which seems reluctant to come any farther into life and appears to be on the verge of backing out of sight at the first opportunity. The first two symbolize the younger souls who look forward to active life with enthusiastic anticipation. The second two symbolize the older souls who have lived through their early periods of practical life and have reached a point in their development when their work is essentially that which requires periodic retirement and contemplation.

When souls are young and their growth is before them, their evolutions are symbolic of light and their involutions symbolic of darkness. Young souls are like children who look forward eagerly to the day with its light and dread the darkness of night. In like manner, young souls look joyously and hopefully upon the days of Earth life, and hasten to join the great body of other young souls engaged in the work of building the material structure of civilization. As they love light and youth and life, so do they fear darkness and old age and death.

But when souls are old and nearing their full growth, their evolutions become more and more symbolic of darkness and their involutions symbolic of light. For, just as old people find the day noisy and disturbing and decentralizing, and come to look forward to the night with its quiet and restfulness when they can be apart from the world of nervous activity and find repose at the centre of themselves, so do old souls withdraw from Earth life little by little, ever feeling themselves drawn to the invisible world where they achieve release through meditation and come into closer union with the Divine Spirit. That which is light to young souls is darkness to old souls; and *vice versa*. It is the outer eyes that see best in the light. It is the inner eyes that see best in the darkness. The temple has much darkness and little light.

Souls of every age live and work together in this world. But they are divided in their polarities. The rhythm of the younger souls is from Heaven to Earth, since their soul growth through reincarnation is still in its early stages. The rhythm of the older souls is from Earth to Heaven, because they have already attained mature soul development, together with a deep knowledge and wisdom of human existence, and they long to return to the invisible world for further spiritual light.

All souls, when they are reincarnated on Earth, observe the perpetual flux of things. They see that nothing

is ever at rest, and that motion is life. Young souls, with exuberance and expectation, draw out of the whirling mass those things to which they would give permanent stability—beliefs, ideas, manners, customs—by fixing them in the structure of civilization. Yet when those things lose their mobility, they cease to evolve, then harden and eventually die, and finally disappear even from the memory of men. The young souls who seek to bring about the stability of things amid the changing elements in the world of space and time, are like children on the seashore who build walls of sand to keep back the water of the incessant waves. And often the young souls themselves are drawn into the maelstrom, and know no rest or peace throughout their earthly existence.

It is old souls who have learned during their many lives that the world of the senses is the world of illusion, and that its fundamental law is that of ceaseless change. Also, that the world of spirit is the real world—spaceless, timeless, changeless—where man, living by the laws of Heaven, becomes firmly established in an absolute position from which he cannot be dislodged by the disturbing elements in the world of change. It is old souls who bring to harassed young souls a knowledge of the laws of the Spirit, so that they may not alone be saved from being caught in the maelstrom of illusion, but realize a spiritual equilibrium which will enable them to maintain themselves in Earth life and to see their way clearly amid the bewildering and unrelenting changes which assail them on every side and throughout all their days.

Now there are in general two beliefs concerning man in his relation to the physical and spiritual worlds. The first is that man is a combination of body and soul and that this combination is effected when the human seed, at the moment of conception, is joined by the soul which comes into being at the same moment. While man continues in Earth life, his body and soul remain together. When he dies, his body undergoes dissolution, and his soul passes into the realm of spirit, where, as the eternal part of him, it awaits the Day of Judgment and the summons to appear before the Deity to receive either eternal reward or eternal punishment for his acts during his one and only life on Earth.

The underlying principle of this belief is that man has a physical and a spiritual beginning, and an ending which is an eternity that fundamentally is an extension of Earth life; that he has but one Earth life in which to realize his ideals and ambitions; and that he is to be forever judged by his deeds during a single lifetime which is shorter even than that of some of the creatures in the animal kingdom.

The concrete result of this belief is that man, constantly pursued by the thought of the few years allotted to him and fearful lest he may not be able to achieve all his aspirations and ideals, lives in a continual state

of uneasiness and anxiety. He begins first to secure his place in the practical affairs of life. As he rises and prospers, he begins to enjoy his position of responsibility and of authority; and soon his aspirations and ideals, which originally were the natural expression and realization of himself, become transformed into unrestrained striving for wealth and power. His early ideals of truth and justice give way little by little to expediency and to an inflexible determination to triumph through the subjection of men to his will. As he proceeds sternly on his course, he gradually forgets all else but himself and his ambitions. He comes to live by his self-made laws; he cannot understand that there is an eternal Law of Retribution from which he cannot escape and that at some future time he will have to face the consequences of his acts. It is his short view of human existence which not only awakens in him this unholy will to power, but also generates in him an excess energy which brings out the lowest human instincts and manifests itself in acts that violate all the moral laws of life.

This, in a lesser or greater degree, is, and always has been in general, the philosophy and the experience of unenlightened souls, whether persons or peoples. In extreme form, and extended into realms national and international, it has been the cause of war, tyranny, bigotry, persecution. It has led men down the road of materialism and has caused them to live their entire lives in a state of struggle and without a moment of that tranquillity which comes only with the repose of the spirit. The short or earthly view of human life is the way to confusion and destruction, and to the ultimate death of the spirit.

The second of the two beliefs concerning man, in his relation to the physical and spiritual worlds, is that man is an eternal soul which comes to Earth and takes on bodily form in order that it may do its work and may also evolve a personality which shall allow it full expression. To accomplish this, many Earth lives are necessary; and these occur intermittently during a vast period of time. It is in Earth life that the soul awakens; and with its awakening comes spiritual enlightenment. It is also during its reincarnations and in the brain consciousness of its successive personalities, that the soul experiences its progressive spiritual awakening. As its reincarnations continue to increase in number and the soul itself continues to unfold, its acts become increasingly spiritualized. When finally the soul has reached its complete awakening and all its acts are completely spiritualized, it leaves the Earth for the last time, and in its full flowering returns forevermore to the Divine Consciousness—the Supreme Soul—the impersonal, all-embracing divine essence, the original source and the ultimate goal of all that exists.

This is the long or heavenly view

of the life of man as soul. By it, man sees that he himself is a part of the Supreme Soul, and that during his reincarnations he is subject to the Law of Karma. So long as his acts are in harmony with the spiritual laws, his spiritual progress continues. But if in any one of his Earth lives he commits acts which injure others or even himself, he not alone loses some of the progress he has made, but he must, by the Law of Karma, make reparation in the same or in the next reincarnation before he can make any further progress. Thus the spiritual advancement of man depends wholly upon himself and upon the operation of the Law of Karma; and when he has at last returned to the Divine Consciousness, it is not as a soul to be judged, but as one which has atoned for all its misdeeds and is ready to be received forever into the eternal sanctuary of the Supreme Soul.

When man lives by the Laws of Reincarnation and of Karma, he sees stretching behind him a long past which is the repository of the Earth lives he has already lived, and stretching out in front of him a far-reaching future in which he will live many more lives. Thus man travels the path of the spirit—not in the short spasmodic rhythm of a single Earth life whereby he is deflected from his course and plunged into the struggle for power and riches and fame, but in the long stately rhythm of the universe, whereby he maintains his equilibrium between Heaven and Earth and dwells with all men in truth and justice and peace. It is a knowledge of the Laws of Reincarnation and Karma that alone reveals the true purpose and meaning of the life of souls on this Earth.

MERTON S. YEWDALE

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Of Law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world: all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power. RICHARD HOOKER

# Mr. BRAMLEY'S DATE WITH DESTINY

[ **Mr. Claude Houghton,** the well-known novelist, needs no introduction to readers of THE ARYAN PATH or to any lovers of thoughtful fiction. This short story is characteristic of his gift for catching a wing-beat above the trampling and the din, for opening a vista in the reader's mind.—ED. ]

Mr. Bramley walked automatically through the familiar streets, unaware of the ugly commercial buildings and the incessant roar of the endless traffic.

For over thirty years he had left the office at twelve-thirty and made his way through these loveless streets in order to reach the restaurant, at which he invariably lunched, by a quarter to one. He had a book under his arm and his right hand held the collar of his overcoat, in the hope of obtaining extra protection from the penetrating air.

He was a white-haired, bent, nondescript figure, but it is probable that if a passer-by had happened to notice Mr. Bramley's eyes, he would have been impressed by their colour and expression. They were gentian-blue and seemed to be intensely interested in something far distant. The other features, like the figure, had accepted defeat long ago—but the eyes had not surrendered.

Now, it is certain that any one passing this shabbily-decent wreck of a man would have been astonished had he known that two lines of poetry were circling round Mr. Bramley's mind as he walked through the grim scenery of this great industrial city—two lines which had long been familiar but which, nevertheless, opened new and vast vistas whenever they came into Mr. Bramley's white-haired head.

*I saw Eternity the other night,*
*Like a great ring of pure and endless light,...*

As the words winged through his mind, he experienced the sudden exhilaration which had come to him so unexpectedly, and so beneficently, at certain crucial moments during his long and outwardly-drab existence.

He reached the restaurant, which was cheap and therefore usually crowded, and made his way to a corner table. It was the only table for two persons and Mr. Bramley had a marked preference for it.

He had scarcely seated himself when a wintry-looking woman at a neighbouring table rose and came over to him.

"I 'm glad you are back, Mr. Bramley."

"That is kind of you. I am better again. Much better. Did you know that I was away for a week ? "

"Yes, I know you were. And you've chosen a wretched day to come back to work. "

Miss Grahame went on talking, but Mr. Bramley did not hear what she was saying. He suddenly saw her, not as she was now, but as she had been twenty-five years ago —when she had started to come to this restaurant to lunch. Then, she had just begun to work in an office near Mr. Bramley's—and she still worked there. He remembered her animation in those days and the lights in her bronzed hair. Now, the features were resigned and the hair was lustreless.

"How brave you are!" he exclaimed suddenly.

"*Brave?*"

"Yes—very brave."

She stared at him—bewildered and a little excited—then hurried back to her table.

While Mr. Bramley waited for someone to take his order, he wondered—for the thousandth time—why it was that certain lines of poetry, certain pictures, certain aspects of nature, certain music, had always had such mysterious power over him. Logically, he ought to regret this fact very deeply, because it was owing to the power of these things that he had become a failure. He was an old, broken-down clerk and it was miraculous that he had not been sacked long ago. By all normal standards, it was the power of these things over him which had condemned him to a lonely and a loveless life—and yet something very deep in Mr. Bramley asserted that, except for certain crises, he had not been lonely and he had not been loveless. What actually astonished him was that people dared to live without beauty. That seemed incomprehensible, and very brave, to Mr. Bramley.

*I saw Eternity the other night,*
*Like a great ring of pure and endless light,...*

At this point, however, Mr. Podgers came into the restaurant.

Mr. Podgers was Mr. Bramley's immediate superior at the office and there is no doubt whatever that Mr. Podgers would have sacked Mr. Bramley long ago had it not been for a mysterious occurrence which still baffled all Mr. Podgers's attempts to solve.

Some years ago the Manager—a person of enormous importance—had dismissed a clerk called Lane. The Directors of the Company, who were even more important than the Manager, had been very angry about a mistake which had been made—and so the Manager had sacked Lane.

One afternoon, two days after Lane's dismissal, Mr. Bramley had suddenly risen from his obscure seat in the General Office and walked straight into the Manager's room. This act created a sensation because Mr. Bramley was far too insignificant a person to have direct dealings with the Manager. Also, Mr. Bramley had gone into the Manager's room without knocking!

He went straight up to him and said: "You dismissed Lane. That was unjust."

"What the hell's it got to do with you if I sack Lane?"

"Injustice is everyone's business."

"Now, look here!" the Manager shouted. "One more word from you, and *you'll* be sacked."

"Lane only carried out your instructions."

"My God! I like your nerve! I keep you on, when you're a dam sight too old to be any good, and you come in here and tell me my business."

"I've said all I've got to say," Mr. Bramley announced mildly. "I'm going."

"You certainly *are* going—in a month!"

But Mr. Bramley did not go in a month. And Lane was given another job in a branch office at Liverpool. The Manager had never spoken to Mr. Bramley since their interview, but Mr. Podgers—who had heard the Manager shouting at Mr. Bramley was convinced that "Old Bramley" had some mysterious power over the Manager. Mr. Podgers was, therefore, half-afraid of the old clerk and avoided him as much as possible. He had come to this restaurant today only because he did not know that Mr. Bramley had returned from sick-leave.

Mr. Bramley often thought of this interview with the Manager, chiefly because he was convinced—absolutely convinced—that, ten seconds before he rose from his obscure seat in the General Office to go into the Manager's room, he had had no intention of doing anything of the kind.

His reminiscences were interrupted at this point, however, by the arrival of a waitress to take his order, but Mr. Bramley discovered that he was still feeling weak after his recent illness and that therefore the idea of a substantial meal was not inviting.

He ordered black coffee and a sandwich.

*I saw Eternity the other night,*
*Like a great ring of pure and endless light,...*

It was disturbing how much the lines meant to him. It was also disturbing to remember how, at certain crises in his life—when existence had suddenly seemed a total impossibility—some sentence had come to him as clearly as if someone had whispered it in his ear. And, whenever that had happened, a strength not his own had instantly surged through him, bringing deliverance.

While Mr. Bramley sat waiting for his coffee and sandwich, he remembered a moment of despair which had overwhelmed him some years ago as totally as if he had fallen into the bottomless pit.

It was a Sunday evening—grey, drab, dismal. All day he had been depressed, then, soon after six o'clock, he had gone for a walk.

He passed gaunt silent factories —crossed a Recreation Ground— threaded a labyrinth of mean streets. Not far away, the bell of a chapel jangled. Men stood at the doors of squalid homes waiting for the public-houses to open. Pavements were

littered with fragments of Sunday newspapers. In the distance, a tram rattled.

Ugliness, torpor, inertia—everywhere.

He stopped and looked round.

Most people lived like this—and did not want anything essentially different from this. That was the fact. Why lie to oneself? And those who did not live in surroundings like these had escaped only by condemning others to sordid houses in mean airless streets. The world was a slum—a material slum, or a spiritual slum. And poets who wrote lines which opened vista after vista in the mind were those who made a marvellous make-believe world because they dared not confront the horror of the actual one.

That was the fact—and he was realising it for the first time on this grey Sunday evening.

"I have overcome the world."

The sentence shot into his mind as if someone had whispered it in his ear.

But that sentence didn't mean—it couldn't mean—that Christ had overcome the squalid inertia of mean streets! Till now, Mr. Bramley had always thought that it was the pride, pomp and panoply of the Roman world which Christ had overcome—not the stagnant, listless, shabby one of mean streets.

"I have overcome the world."

Yes, that must mean that Christ *had* overcome the world of deadening monotony no less than the one in which evil flaunted its power in proud array.

Then, as Mr. Bramley walked on through the darkening streets, a sudden realisation of the courage of men overwhelmed him. They dared to live without beauty: they dared to become slaves of the machine. They, too, had descended into hell—a mean, monotonous, squalid hell. A sense of kinship with the people of these mean streets surged through Mr. Bramley. These men and women were his brothers, his sisters—destined, so soon, to die; and daring to live like this!

"Sooner or later," Mr. Bramley had whispered to himself, "such courage must bring them face to face with God."

But at this point Mr. Bramley again became aware of his surroundings and was beginning to wonder what had happened to his waitress when she appeared with his black coffee and sandwich.

He took a sip of the coffee—decided that he did not want the sandwich—then looked round the restaurant.

Everyone was eating and reading simultaneously, while one or two desperate spirits puffed a cigarette between these activities. Miss Grahame was reading a paper-backed novel with an alluring cover design: Mr. Podgers was studying the *Financial Times* with the expression of one long familiar with the intricacies of high finance. Waitresses threaded the narrow lanes between

the tables, carrying heavy trays. From the other side of the constantly gaping swing doors, leading to the kitchen, came a confused babel of shouts and orders.

Mr. Bramley was about to read his book when, feeling a sudden rush of cold air, he looked up to discover that the main door of the restaurant had opened—and that a woman of unique beauty stood on the threshold.

Mr. Bramley gasped. He had never seen any one so lovely. Only ignorance could have induced her to enter this hole—that was certain—and yet there she stood, looking like a being from another world, scanning each table in turn as if she were seeking someone. Then, to Mr. Bramley's greater amazement, she began to walk slowly towards the centre of the restaurant.

At this point Mr. Bramley stood up. Beauty was a member of Mr. Bramley's Royal Family, and it was impossible therefore to remain seated.

It did not surprise him that people in the restaurant took no notice of the new-comer because, for many years now, he had become accustomed to the strange fact that others remained totally unaffected by precisely those things which moved him most profoundly.

So Mr. Bramley stood up, and remained standing. Then he realised that the only vacant seat in the room was the one at his table. And then he made the pulse-quickening discovery that this uniquely beautiful woman was coming straight towards him.

"May I sit at your table?"

There were several reasons why Mr. Bramley found it impossible to reply to this question. One was that he had never heard a voice like this voice. Never! It was perfectly articulated and its tone invested each word with an aura. Another reason for his silence was the quality of this woman's beauty. The broad brow was sealed with serenity; the features were perfectly harmonised; the rhythmic figure shone through the dark clothes—but it was the eyes which imposed silence on Mr. Bramley. All the loveliest things he had ever known were but hints and prophecies of the dark beauty of those deep eyes.

"May I sit at your table?"

"Forgive me, but—really—you have made a mistake to come here. This is a wretched cheap restaurant. Believe me, you do not belong here."

"Oh yes, I do! I go to all sorts of places. You'd be surprised. Do let us sit down. It's high time you and I had a talk together. We should have had one long before this if you had not insisted on dodging me."

"Dodging—you?"

"Yes."

They sat down, then Mr. Bramley repeated: "Dodging—*you?*"

"Often! Some years ago, on a Sunday evening, when you went for a walk, I couldn't make you see me."

Mr. Bramley stared at her for some moments, then said jerkily: "But you don't mean—you can't mean—that you came here today to see me."

"That's exactly what I did do. I have a suggestion to make to you. The people I work for want you to join their staff. And I begged them to let me come to talk to you about it."

"You don't mean to tell me that *you* work in an office?"

"Oh yes, I do! A most important office. And I work very hard. We all work very hard."

"And you are really serious when you say that your boss wants me to join the staff?"

She nodded her head. Her eyes were as gay with delight as those of a child who tells a thrilling secret to a great friend.

"I really think there must be a mistake," Mr. Bramley said with some emphasis. "I—well—between ourselves—I'm no good. I never was much good—and I'm none now. You will only get into trouble if you persuade your boss to give me a job."

She threw back her head and laughed—cool, echoing, waterfall-laughter. "I couldn't persuade my boss," she said at last. "He's made enquiries about you—and has decided that he wants you on the staff."

"To work with—*you?*"

"To work with me."

Mr. Bramley glanced round the restaurant in order to convince himself it was still there. Miss Grahame was still reading her paper-backed novel: Mr. Podgers was still studying the *Financial Times*. Waitresses were still carrying heavy trays: shouts still came from the kitchen.

"All this is most extraordinary," he said at last. "I certainly never thought any one would offer me another job—especially after making enquiries about me."

He was about to continue when he noticed her hand. Then he looked more closely at her face, her neck, her arms. The flesh was like that of a newborn child.

"Forgive me," he exclaimed, "but how old are you?"

"I cannot remember. We have so much to do on our job that we forget time. You know how it is. When you are really interested in anything, time ceases to exist, doesn't it?"

"Yes, that's perfectly true," said Mr Bramley. "It ceases to exist."

Then he added: "I'm afraid the waitress is a long time coming."

"It doesn't matter. There's no hurry. We'll sit here and talk."

"I'm glad there's no hurry," said Mr Bramley.

"We're always busy in our job—but never in a hurry. I think you'll like it."

It was odd, but her presence created the exhilaration—the tumultuous inner release—of music. Often, when listening to a symphony, it had seemed to Mr. Bramley that he had

been miraculously transported to his appointed place in a magical universe. And now, sitting at this table with her in this dreary restaurant, he felt again the rhythmic surge and sweep of that strange universe.

Suddenly he said: "You can't mean that you want me to go straight to a new job without even telling my present employers that I am leaving them ?"

"Do you think they'd mind very much ?"

"No, not very much," Mr. Bramley replied. He glanced at Mr. Podgers, then he added: "I'm certain they won't mind in the least."

A minute later, he said : "There's one thing I would like to ask you."

"What's that ? "

"Are you sure you won't mind being seen with me in these clothes ? They're very old, very shabby—quite done for."

"You need not give that a thought. They give you new clothes for our job."

Some moments later, he said: "Please don't think this impertinent —because I assure you it is not intended to be—but you are familiar to me. I can't express it better than that. I feel I have met you before—thousands of times."

"You have—thousands of times."

As she said the words in her clear, deep, resonant tone, it seemed to Mr. Bramley that she was transfigured. For a timeless moment this sudden vision of her dazzled him, then he said in a whisper : "You should not have come. You took a terrible risk coming here, like this."

Then, in an attempt to recover normality, he lit a cigarette.

Almost immediately, however, he heard himself say: "Let us go."

"You are sure you are ready ?"

"Yes."

"*Certain ?*"

"Yes."

Mr. Bramley put his cigarette in the ash-tray.

He rose, walked towards the door ...and then two events happened simultaneously.

The first was that Mr. Bramley found himself among a crowd of people, who had risen hurriedly from the tables, and were gazing at a man lying on the floor. And the man lying on the floor was Mr. Bramley. There was no doubt about that. And Mr. Bramley was dead. There was no doubt about that either. Miss Grahame was convinced of it. Her lips were trembling and tears were running down her cheeks. Mr. Podgers, too, was convinced of it. He was staring with fear-rounded eyes at the dead Mr. Bramley lying on the floor. The waitress, too, was convinced. Mr. Bramley was convinced that the dead man was Mr. Bramley. The smoke from a cigarette still rose from an ash-tray on the corner table.

But, *simultaneously*, Mr. Bramley was standing by a radiant being in a vast harmony-haunted twilight. The immaculate air was filled with beatings of invisible wings.

High in a new heaven, shone a great ring of pure and endless light.

CLAUDE HOUGHTON

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# A GREAT PIONEER

"The Great Meddler" was the sobriquet earned by Henry Bergh by making the cause of the helpless and the inarticulate his own. He started his campaign against cruelty to animals single-handed; other men whose conscience he had quickened rallied to his aid and the American Society for the Prevention of Cruelty to Animals came into being in 1866 and laws were passed, under pressure from the reformers, to make illegal, cruelty in many forms so long condoned that the public conscience had grown callous to them. And then the modern Don Quixote, aristocrat and diplomat, set himself to see that the laws were enforced, unfailingly courteous but unbendingly firm, braving threats against his life, courting the ridicule that brought publicity for his cause. He fought in the courts against cruelty to cows, to horses, to turtles, to chickens; and "mock editorials urged mercy for bugs and worms." But at last his persistence was rewarded; the tide turned; and a powerful public sentiment accepted the fact that it is not meddling to protect the weak, and supported the humane associations' efforts. Bergh died in 1888 but his work lives on in a widespread network of anti-cruelty organisations throughout the U. S. A.

He held that it was the dignity of the human soul which suffered most when an animal was abused by man—that cruelty is even more degrading to the one who inflicts it than it is painful to the victim.

But Henry Bergh did not invent "a new kind of goodness" as the title of Donald Culross Peattie's recent sketch of him in *Frontiers* catchily claimed. It was the same kind of goodness that has ever inspired every "meddler" in behalf of the victims of oppression and is natural to man in the measure of his transcendence of the animal proclivities of his lower nature.

But many are thoughtlessly cruel and many men incapable of inflicting cruelty themselves have not enough of the knight-errant in their make-up to champion unpopular causes. It takes one type of courage to face malice and vindictiveness unafraid; it takes another, and perhaps a higher type, to face ridicule without flinching from a duty self-assumed. Henry Bergh had both types and he gave a stimulating demonstration of what can be done by a single earnest man who is not content to deplore evils and to take refuge behind that coward's query, "What can one man do?"

# A DANCER DREAMT...

## AN INTERVIEW WITH UDAY SHANKAR

[We took advantage of Shri Uday Shankar's presence in Bombay in December to have a member of our staff interview the famous dancer-educationist.—ED.]

"I shall...straight conduct ye to a hillside, where I will point ye out the right path of a virtuous and noble education; laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect and melodious sounds on every side that the harp of Orpheus was not more charming."

—MILTON

It is an impressive experience, after seeing Uday Shankar in gorgeous costume on the stage, the incarnation of the graceful, elusive and allusive spirit of the Indian dance, to see him in a drawing-room, simple and dignified in his flowing Indian garments, telling with an earnestness the more impressive for its quietness of his great educational and cultural ideal which is finding embodiment in Almora at the foot of the "Snows," finding it somewhat slowly both because the innovator is feeling his way in unexplored territory and because funds are needed for what he is trying to do. The professional dancer is merged today in the educationist; the stage now but subserves the ends of the Centre by letting the world know what it is for which the Centre stands.

Westernized education and the outlook which it imparts have played the rôle of the abductor for how many of our Indian youth! In the life drama of many an Indian, alas, the grand finale of restoration to his own people has never been played; the curtain has come down on the exile still wandering abroad, an expatriate of the spirit, though his body may never have left the Indian shores. But in the life of Uday Shankar the drama has come full circle and India can rejoice that her son who was lost has found his way home.

A youth of artistic promise, Uday Shankar early won the patronage of the Maharaja of Jhalawar—his father was one of the Maharaja's Ministers—but he was brought up in such ignorance of his own cultural heritage that he might almost as well have grown up in the West. Almost, but not quite, for his subsequent development showed that strands musical and Terpsichorean, at least, of his Indian background had been woven into his make-up, though they were long ignored. He studied Western art for three years in Bombay and went to Europe in 1919 to complete his education as a painter, a youth almost completely glamoured by Western civilisation.

Strangely, his awakening came in the West. First, from Sir William

Rothenstein, under whom he studied at the Royal College of Arts in London and who discouraged his adoption of Western artistic technique. Shankar had bought the biggest canvas he could find and was splashing it with the costliest of colours, to his own immense satisfaction and with pleasing effect, when Sir William's disapprobation brought him down in full flight. Sir William praised the Indian style of painting, which could compress a world of meanings, a universe of subtle implications, into a miniature, and he sent the bewildered young man to the British Museum to study Indian art. The great books of copies of the paintings and the carvings of ancient and of medieval India which he found there were a revelation to him, but it was in deference to Sir William and with mental reservations that Shankar devoted himself to Indian art for the remainder of his course.

His second awakening he owed to Pavlowa's enthusiasm for India, which she had recently visited. He had learned to dance in India, taking it rather casually in his stride; he taught Pavlowa Indian dancing; he danced with her, at her insistence, in London; their "Krishna and Radha" interpretation was one of the great triumphs of her career. He had meantime won the certificate of the Royal College of Arts and was free to accept her invitation to tour the U. S. A. with her. And wherever he went he found deep interest in India and a knowledge of her past glories that put her unregardful son to shame. Humbly he learned from American friends what he should see in India and how to get to this place and to that.

It was, however, in 1929-30, when Miss Alice Boner, a Swiss painter of cultural sensitivity and of wealth, requisitioned his guidance to the triumphs of Indian cave and temple art and architecture, that the cultural changeling came finally into his own. At Guruvayur, near Trichur, he saw his first Kathakali dance and recognised, with a thrill, in the traditional form, the timeless prototype of the dance that had gone out from India to China, to Malaya, to Japan and where not? He put his reaction simply: "It takes you away from this world to some other world." The consummate art of the production, the impersonality of the players, whose names are unadvertised, the pittance which contents them for their untiring work, their self-oblivious immersion in the characters that they portray, all impressed him deeply. "They not only know by heart the *Mahabharata* and the *Ramayana*; they *live* them on the stage!"

It was perhaps then, glimpsing the beauty of the Indian cultural tradition and realising how little it is understood, how inadequately prized even in India, that the dream first came to him of starting a Centre where that tradition could be nurtured, where the traditional forms of the dance and of music could be brought together from all

parts of the country, and where the Indian educational ideal could find embodiment, free from the narrowing bounds of province, caste or creed, free altogether from the commercial spirit which is the blight of art.

From Madura and Chidambaram in the South to Ajanta, to Ellora, to Benares, he piloted Miss Boner, as eager, as enthusiastic as she, and as his appreciation of the artistic triumphs of ancient India grew, his imagination caught fire and there sprang up in him an intuitive appreciation of the spirit behind those marvels and an urge to foster the unfolding of that spirit in our modern age.

Uday Shankar had taken Indian dancers to the West before. On his previous tours he had danced his Oriental dances to the accompaniment of Western instruments, orchestrating from memory some of the Indian *ragas* for them to play, but he was not satisfied. He wanted to take Indian musicians and Indian instruments to the West with his troupe. Miss Boner made it possible in 1931 and on the opening night in Paris the audience was moved to tears. He was besieged with demands for what was *behind* his dances. Where could they learn the mythology of India, where the Indian philosophy ? More than ever was borne in upon him the need of the world, as of modern India itself, for the revival of the living spirit of the Indian art of the dance.

Wealthy Americans tempted him to start his Centre in the U. S. A., promising full support to the undertaking, but he found the tempo of life there too swift. It must be in India, where there was time to work, time to think. He was clear about that. English friends, Mr. and Mrs. Leonard Elmhirst of Dartington Hall, furnished the funds for him to make a start and the Uday Shankar India Culture Centre was opened in 1939. It is still housed in rented buildings, still handicapped financially at every turn, but it has a glorious setting, an uplifting atmosphere and a splendid natural amphitheatre where as many as 21,000 have gathered to see the Centre's symbolical dances, the " Ram Leela," based on the *Ramayana,* as inspiring and as truly religious a festival as the Passion Play at Oberammergau. The Centre is not an Ashram in the technical sense, but much of the spirit of the Ashram is there.

There were nine hundred applicants the first year, though only eighteen students could be taken, most of them on scholarships. The course is normally five years. Certain exceptional pupils may cover it in less time but, as Uday Shankar says, to learn to dance may take a whole life, and he added thoughtfully, " May be one life is not enough."

The young people who are coming today are fifteen years old or more. Facilities and staff are yet lacking to handle the ordinary education of younger students along with the training in dancing and in music, but it is part of the Dream that some day quite little children may

be admitted and taught until about the age of eight or ten years, when they will leave for ordinary schools. Before that they will have been helped to a true orientation, taught to co-ordinate their movements and to direct their minds, and encouraged to begin to bring out the *inner*, which Uday Shankar feels the modern schemes of education take too little into account. The work at the Centre is designed to waken something within the student.

The effort is to relate the dance to life. Creative expression in different directions is encouraged. Students design and make some of their own costumes; they are encouraged to think out dances of their own. It is Uday Shankar's idea that once the traditional techniques have been mastered the artist should be free to create his own interpretations. "I do believe in tradition. But we cannot follow it altogether. From it there are wonderful things. We do not discard the past but at the same time we cannot live in the past. I do not want to modernise things blindly but I want to touch the life of today, which is the same as the life in the past after all. We are the same but we approach things differently because of the way we live."

Uday Shankar attributes the indifference of many educated Indians to their cultural inheritance more to the innate desire for change than to Western influence. It is the same desire for something different, he believes, that lies at the back of much of the interest of people in the West in India, though there are some who do get hold of something real. The ideal, he holds, is to get whatever is best in life itself, to bring together the highest expressions of culture everywhere. Along with the ideals of the exchange of thought and of the unification of culture, he recognises, is bound to go the ideal of brotherhood. Art is one; there are no barriers to the appreciation of the beautiful. And India is one. What does it matter where the Centre is located?

The routine of the day begins with a general class which Uday Shankar himself conducts and which has no cut-and-dried programme. First of all the students learn to walk. They are taught that walking is not mere locomotion from one place to another but a flexible expression of character. They learn to use imagination, to express this or the other quality in their very gait—how to walk like a beggar, like a judge, like a king. They learn to control and to co-ordinate their muscular movements, to develop the seeing eye, to concentrate. No slumping postures! The students sit erect, alert, one-pointedly attentive to the subject or the demonstration. Then they disperse to follow special lines, in music, in the elaborate language of gesture, in Kathakali, in Manipuri, under qualified instructors. A short rest before lunch, a longer one after, and then vigorous games, required of all, till tea-time. Then a period for

group discussion, guided but not dominated by the teacher, in which all kinds of problems, from ethical to philosophical, are thrashed out. There are no religious or racial bars. Each talks freely of his own faith. There is no proselytism but a free interchange which broadens and enriches all. And just before the eight-thirty dinner there is an improvisation hour when any one may act out anything that he or she has learned that day. Sometimes the skits are trivial, but not infrequently something beautiful emerges. Their work is not competitively graded but the students themselves recognize whose work is good and whose poor.. There is even mutual public criticism of each other's work, which the students learn to take in good part. "From humiliation they go to understanding and from understanding they open their eyes for criticism of themselves."

The young people come from all over India. They are the children of their age. There is no effort to make them over forcibly. No suggestions, for instance, are offered as to personal appearance, but cosmetics fall into disuse as the spirit of the Centre is caught; simplicity becomes the natural expression of sincerity. Uday Shankar is "Dada" to them all, a spontaneous tribute perhaps—in spite of his youthful appearance—to his maturity of outlook and to the seriousness of his ideals. One letter which he had just received expressed with beautiful simplicity the reaction of one young student to his work:—

What we have learned from you will never be forgotten. And one thing that you have made us realize is to know that we know nothing. We are so ignorant and we have to learn so much! Art like a wide ocean lies before us, unbounded and vast. We think it is easy. You have at least opened our eyes to tell us what it is. We may not be able to learn art but we have at least known what art is.

The object of the Centre is not to turn out professional dancers, though students may become such if they wish. The aim is integrated individuals, souls in command of their bodily and mental instruments, children of India who know their heritage and are capable of translating that heritage into modern life. How will they do so? Some, Uday Shankar hopes, will devote themselves to providing performances that will uplift and educate as well as entertain. Others will become missionaries of culture, starting and conducting branch Centres here and there in the villages, where the real India lives on. Some may carry inspiration to the waiting West. But all, he believes, will lead better, more worth-while lives for the disciplined, broadening experience which the Centre offers; lives freer and more purposeful for the years that they have had at the India Culture Centre. India needs the products of such education; the world needs them. There should not be lacking men and women of means who have sufficient breadth of vision and sensitiveness of perception to see the value of this undertaking of Uday Shankar's and to provide the necessary funds to make his dream come true.

E. M. H.

# JESUS CHRIST

## GLIMPSES OF HIS LIFE AND MISSION

[ This is the third of the series by **Ernest V. Hayes** which presents the Prophet of Nazareth as an Adept of the Good Law.—ED. ]

### III.—THE TEACHER AND THE TEACHING

Doubt has been expressed as to the historic existence of Jesus. None can deny that some fragments of Sun Myth have gathered round him, or that, from one stand-point, the Four Gospels present a story of Initiation. But a careful reading of these documents forces one to the conclusion either that they briefly record the life of a man who actually lived, or that the writer of each possessed the genius of a Shakespeare. There is no reason to suppose the genius and we may accept the idea that, in the main, the Gospels have historic value.

Taking Jesus, then, as a historical character, without denying the validity of the mystical or occult interpretations of the Gospels, we find that, like Gautama Buddha, he faces certain Temptations or Tests before taking up his public mission. In the desert, suggestions are made by Satan—"the prince [or God] of this world." "You have occult powers. You need food. Turn these stones into bread."

The temptation is dismissed by the answer that, comparatively speaking, bread is not so very important. It is this deep understanding that will lead Jesus to say later: "Labour not for the meat that perisheth. Take no thought what ye shall eat, drink or wear. Your Heavenly Father knoweth ye have need of these things. Seek first His Kingdom and all other things shall be added unto you." It is not difficult to see that if the getting of one's bread and butter is a complicated process, and uncertain as well as complicated, the fault lies in man, not in Nature's generosity.

Jesus is invited to display his occult power in a public demonstration—to cast himself from a pinnacle of the Temple, possibly to impress the Rabbis and the crowd. Utterly futile in itself, save as a glorification of the lower self, this is repudiated by Jesus as a waste of spiritual force. Then comes the temptation that is to furnish the key-note of his teaching to mankind. He is offered all the kingdoms of the world, if he will worship "the God of this world" —if he will turn from Life to Matter. But, "none other gods regarding," Jesus breaks the final effort of the Tempter and stands free from every human fetter save that of Love.

He chooses his own way by which to call men back to Reality, to that Ecstasy of Life, the One Pearl, for which all inferior gems may well be lost. Clad simply (it may have been

in a yellow robe, for all we know), devoting all his occult powers to the healing of the sick and the afflicted; preaching the reversal of everything that has been considered essential to happiness and social order; he sets aside all that might have been expected of the Messiah who was to free Israel and restore the ancient glories of the kingdom of David.

He will refer from time to time to the antagonism aroused against him in consequence, and the shadow of a ceaseless persecution and a violent end will darken his happiest moments, for he is not in India, where the spiritual teacher is honoured, even if not understood. He is among a fierce, intolerant people who have already designed the shrine into which he is expected to fit. Nonethe-less, he goes the time-sanctified way of all the true Teachers of humanity, seeing man as a spiritual being and his pain and frustration as having a spiritual cause.

There is a fault in man which Gautama Buddha strove to eradicate by the Eightfold Noble Path. This fault is an implicit denial of the Truth and Love which maintain the universe. Held as men are by the illusion of Time, this fault seems without remedy. It is the work of Jesus to shew such men as will come into personal contact with him that the fault can be easily and swiftly rectified. "The Kingdom of God is at hand" is more a spatial reference than one of time. The Kingdom is within man; it is the empire that none may overcome. It is man, and Jesus is near to the Indian Vedanta, which implies that it is not a question of man's being set free from bondage but a question of his realising that he has never been really bound. Hence those works of healing of the soul and the body instantaneously so that men may know that Re-Creation is not a laborious process but a vivid moment in which the soul sees the Reason and the Love within itself perfectly poised, utterly cleansed.

To bring about this illuminating moment, "one yet infinite," there must be no Authority. There may be authority and tyranny in the kingdoms of the "prince of this world." With a touch of rare satire, Jesus speaks of how the tyrants of this world are often considered as benefactors by those they enslave. As long as a man chooses to remain "in the world" (using the term in a mystical sense), Jesus offers and indeed sees no help for the terrors and the torments which beset him. Instead, there must be entry into a Kingdom of Light and Love, within a man's own soul, where every thought is transformed and every motive transfigured. Of that Kingdom the little child shall be the symbol of true greatness, and "he that is greatest among you shall be he that doth serve." "Be none of you called Master, for one is your Master, even Christ....Ye are all brothers." Among the Gentiles, "their great ones exercise authority ...but it shall not be so among you."

"He that shall desire to be first, the same shall be the last of all." A man can be forced into a social system, under a foreign yoke harried into a religion or a sect, manœuvred into certain relationships with his fellows; but he cannot be impelled by authority into a Kingdom of Heaven which is within himself, awaiting discovery.

Next stands out the idea of Non-Possessiveness, not simply as an ideal for a few ascetics, but for a regenerated world delivered from "Satan" and handed back to God. Appropriation in a hundred forms lies at the heart of a hundred miseries from which man, missing his true purpose, persistently suffers. As the overladen camel must first be relieved of its burdens before it can pass through the low, narrow gate of some Eastern city, so man must be willing to shed an abundance that is not true wealth but the parcel-carrying of a slave. "Ye cannot serve God and Mammon." The tragedy of Christendom has been that it has made a desperate effort at that double service. "Lay not up for yourselves treasures on earth...where thieves break through and steal." He might have added, "unless you make war on them in self-defence," and they, in turn, still coveting, make themselves strong to break down your defences.

It has been well said that when Jesus told the rich young man to sell what he had and give it to the poor, he was not thinking of the poor so much as he was thinking of the young man. Other spiritual teachers had taught the same thing, but they had implied it as for the few who entered the narrow way. When called upon to do so indeed, they had compromised so far as the man of the world was concerned; they had indicated that too much was not to be asked from him.

Jesus addressed himself to a nation, and through his disciples he hoped to address himself to the world. If Non-Possessiveness were a penance, then truly few would undertake the punishment; but if it leads to the greatest joy, the highest health and the fullest life; if Appropriation calls for miserable and continued sacrifice while Non-Possessiveness offers exceeding joy, then there should be no reason why men in general, once their eyes were opened, should not gladly welcome the total change in their societies and their relationships which Non-Possessiveness would bring. Jesus believed he could so open the eyes of the men and the women around him; he directed all his public teaching to that one aim.

We have no authentic portrait of Jesus, either in pigments or in words. We may be certain his was a radiant personality; in the best sense, a gay personality. We have a statue of Gautama known as the smiling Buddha, and the Jain Saints look down at their own nudity with a faint amusement. We have a Krishna with the flute and the melodious songs and the dancing with the Gopis. We have been condemned

to imaginary portraits of Jesus as weeping over Jerusalem, lifting despairing eyes in Gethsemane, a tortured face on the Cross and a stern majesty in his Resurrection. But it is not these things, weeping, despair, pain and sternness that can win men's hearts. It is a smile. A laugh. A sense of infectious gaiety, conveying to the uncertain that what has been given up has been well lost.

The latter, we may be sure, Jesus had and his teaching gathered power with his smile. The outcast, the man afraid of himself, the woman who knew herself despised, the flurried, the muddled and the most disheartened would hardly have sought his company but for the smile and the happiness that ran like music through the silver voice.

ERNEST V. HAYES

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# WHAT THE NEGRO WANTS

Nothing would seem more reasonable than the demands that Mr. Langston Hughes puts forward as the spokesman of thirteen million American Negroes, in an article, "What the Negro Wants," in the Autumn 1941 issue of *Common Ground*, and nothing more temperate than his approach. A chance to earn a decent living (Negroes in the U. S. A. are almost universally restricted, even in Government service, to the lower-income, lower-prestige jobs); equal educational opportunities (now denied even in State-supported and "Christian" schools); decent housing (no residential segregation); full participation in Government (now prevented by denial of the vote in parts of the South and by redistricting to split the Negro vote); a fair deal before the law (notoriously difficult to secure); normal courtesy (Southern Negroes are generally called by their first names and denied, even in the press, "Mr.," "Mrs." or "Miss" before their names); and, finally, social equality in public services—in trains, in parks, in hospitals and in restaurants. Can the justice of these claims be denied?

To remember in connection with this article the high idealism which inspired the founders of the North American Republic, to recall the line inscribed a hundred years later on the Statue of Liberty in New York Harbour, "I hold my lamp beside the golden door," is saddening, but it is humbling too, and should awaken pity, as well as provoke deserved censure, for stumbling, erring, immature humanity. No imperialist country, as no exclusive caste or sect, even no man who is unjust in his home or in his personal dealings, can shake the head in deprecation and not stand self-convicted of cant.

# NEW BOOKS AND OLD

## MEDIEVAL MYSTICISM OF INDIA *

The most remarkable feature of the Indian people is their power of assimilation and the most noted characteristic of Indian history is its continuity. These features are best illustrated in the life and actions of the numerous medieval saints who tried to bring about a synthesis between Islam and Hinduism. The great seers belonged to the masses, and, in the words of Tagore, "Whatever they have realised or expressed was 'not by means of intellect or much learning of the sacred lore'." The spring of this sādhanā was within the innermost heart of the people and in its flow broke all barriers of rules, prescriptive or proscriptive. This is a valuable part of our historical heritage, and Prof. Kshitimohan Sen has renderd yeoman service to the cause of Indian history by bringing out his *Medieval Mysticism of India*, a work well conceived and magnificently executed.

Professor Sen rightly divides the great reformers, in the picturesque language of the Bāuls, into two classes, the "fellows with a long tether" and the "fellows with no tether," *i. e.* reformers who remained within the limits prescribed by the scriptures and the saints who broke down all such barriers. The history of the reformers begins with the famous Makhdūm Saiyad Ali al Hūjwiri, an inhabitant of Ghazni "who travelled over many countries and finally made Lahore the field of his spiritual exercises." His *Kashf-al-Mahjab* is a valuable help for the Sādhakas of the Sūfī class. He exhorted the people to take a vow of poverty, to dissociate themselves from worldly objects, to abandon the ego and to cut down the unnatural relationships of possession and exploitation. He believed in "introspection, meditation, control of breath and uttering of *mantras*" as the means of making progress towards Fanā (annihilation of the ego) but most of all he depended upon the divine grace. Even to this day he is honoured equally by both the Hindus and the Moslems of the Punjab. Hūjwiri's famous disciple Muinuddin Chishti (1142–1236) brought both the Hindus and Moslems together "in their quest of the Supreme."

The Husaini Brāhmaṇas of Rajputana "have Hindu beliefs, customs and rituals together with Mahomedan ideas and practices." Similarly the followers of the Imam-Shahi sect "invoke the authority of the Atharva Veda and of Niṣkalaṇka...the great apostle of Hindu-Mahomedan synthesis." Nizāmuddin Auliā, Farīduddin Shakarganj, Shāh Kalandar, Karim Shāh, whose "biography is written in a language which is a strange admixture of Persian and Sindhi," and Shāh Inayat, etc., are great names in Sūfī history. Karim Shāh got initiation in spiritual life at the hands of a Hindu saint, while Shāh Inayat endangered his life in saving many Hindu families from

* *Medieval Mysticism of India*. By KSHITIMOHAN SEN. Translated from the Bengali by MANOMOHAN GHOSH, with a Foreword by RABINDRANATH TAGORE. (Luzac and Co., London.)

the persecution of the Moslem rulers of Sindh who were "seeking merit by making converts to Islam under the threat of the sword." Shāh Latīf is even now remembered by the people of Sindh and the songs of Bedil and Bekas appeal equally to all religious-minded people.

This liberal spirit was not confined to Sindh. Bābā Fattu of Kangra, who attained the spiritual summits through the grace of a Hindu saint Gulab Singh, Mihr Shāh of Jhang who got enlightenment after discipleship to a Moslem saint, are still honoured by both Hindus and Moslems of the Punjab. In Gujarat the Khojas and the followers of Musā Suhāg are evidently influenced by the tenets and beliefs of Hinduism, while the interesting Pirana Panth worship Niṣkalaṇka. The famous Mussulman lady, Tāj, wrote devotional songs on Krishna, and who has not heard the name of Ras-khan? Jayasi occupies a pre-eminent position amongst writers on mysticism.

It would be clear from the above that a great experiment in Hindu-Moslem synthesis was carried on during the Middle Ages. Kshitimohan Sen remarks:—

> It occurs very often that a Mussulman is a guru to a Hindu and a Hindu is a guru to a Mussulman. They have carried on their Sadhana not only with the same love but also with the same language.

Extreme obedience to the guru, Upanishadic cosmology, the belief that the creation was a ray of the divine, the fascination for the Sūfīs of the Yoga system and the acceptance of Tantric teachings by some Mohammadan *sādhakas* are some of the influences of Hinduism on Islam. But even "the superstitious side of the two religious systems began to meet." New gods like Satya-Pir were created and legendary heroes began to be worshipped.

The Hindus also were greatly influenced by Islam. By the time of the advent of Islam Hinduism had lost much of its spiritual illumination and the socio-religious system had become blind and lifeless. Islam brought to it new ideas, ideals and creeds. It, in a way, reinforced the attempt of the Tāntras who "accorded the right to the highest form of spiritual self-culture to all persons irrespective of their sex and caste." The Bhāgavata cult also came to the service of the Hindus. In the South the followers of the Āḷvārs adored Aṇdal, a woman of low caste, and Rāmānuja recognised "the vernacular devotional works such as *Tiru Vayamoli* of the Pariah like Thirupam Āḷvār as the Veda of the Vaiṣṇavas."

Chaitanya preached both to the Hindus and the Moslems, and Shankar-Deva of Assam recruited his followers from amongst the aboriginal tribes as well as the Mussulmans. In Maharastra Tukā Rāma and Nāma Deva (the latter belonged to the tailoring profession) won the heart of the people by their message of love and purity. Similarly, Narsī Mehtā was a child of the times, and saints like Brahmānanda and Devānanda "created even amongst the Mussulmans, and Hindus of the Pariah class, an interest for the spiritual life." To the Śaivas,

> religious life was a matter of direct personal experience, and it has seldom any connection with the narrow conception of the Divinity in any material image.

Pattinatthu Pille looks for Him only in the heart and in the love of humanity. Tulsidas and other literary men of the age kindled such a fire in the heart of the common man that it could not be extinguished except by Divine grace.

But all these great saints were conservatives. They did not deviate from the prescribed social code. Neither Mubāraka Shāh, the father of Abul Fazl, Abul Fazl himself nor his brother Faizi nor even Akbar nor later on Dārā Shikoh, dared break from the traditional code. The masses, therefore, threw up their own leaders—the "tetherless ones." Ramānanda declared that "social position should be decided by the excellence of Bhakti and not by birth." He preached in Hindi and called together "all people to the natural festive ground of spiritual culture." His famous disciples came from all castes. Ravidāsa was a shoemaker, Senā a barber and Kabir a Mussulman weaver. All of them have left beautiful sayings but the most important of them all was Kabir.

Kabir was born in a society "where illiteracy and want of education still reigned" and consequently the people "were not at all burdened by the weight of the traditions of the past, and hence were free to see for themselves." His supreme object in life was the uniting of the Hindus and the Moslems; and he declared that "the same God is earnestly sought after in all religions which differ only in naming him." Kabir exercised tremendous influence over the masses of North India and it is evident that Nānaka, Dādu, Jīwana Dāsa, Prema Dāsa, Bijli Khān, Garība Dāsa and Rajjab were moved by his example and precept. Rajjab declared that

> All the world is the Vedas and the entire creation is the Kqran. Vain are the efforts of the Pandit and the *Kazi* who consider a mass of dry papers to be their complete world.

He exhorted the people to read "the gospel which is revealed in all the lives."

Neo-Sūfīs like Bawri Saheb, Biru Sahib (a Hindu), Yāri Shāh (a Muslim), Bulla Sahib and many others worked hard to enable man to perceive the *rasa* within himself and not to waste time in trying to "understand it by means of reasoning." Lalbeg, a Chamar by caste, declared that "thought of heaven or hell is fruitless for these two things are within one's own self." Paltu, who said that "God is not the property of any particular sect," hit the mark when he declared that "high caste people have spoilt the low caste ones and have spoilt themselves in consequence." These Sādhakas of medieval India tried to "unite the Hindus and Muslims in love and spiritual efforts" and awakened "among the masses a consciousness of the nobility of human existence." They gave to women also the "natural right to enter into the quest of God." Nānibāi, Mata Bāi, Mira, Aṇḍal, Dayābāi are only a few of the women Sādhakas known to us.

The activities of these saints continued almost till the establishment of the British rule in India. In the eighteenth century Śibnarayan organised a sect which included Hindus, Moslems and Christians, and Bulla Shāh of Kasur declared that only robbers lived in temples, and that scoundrels went to the mosque, but that "God, who is all love," stayed out of all that. Tulsi Sahib, who lived as late as 1842 (a contemporary of Ram Mohan Roy) and Dedhraj declared themselves for the emancipation of man. All these saints

> had a desire to establish through spiritual *sadhana* a brotherhood and a friendly unity among followers of different religions.... They have either attained some degree of success or met failure, but a cessation of effort in this

direction never occurred.

There seems " to be an internal urge and anxiety " for the establishment of such a brotherhood, and such a brotherhood must be established. Kṣhitimohan Sen has done well, in these days of communal turmoil and conflict, to draw our attention to this fact. We can only wish that someone would undertake a study of the subject from the social point of view also.

KRISHNA KUMAR

# IS MADHVA'S METAPHYSICS MONISM ? *

When contemporary times are witnessing colossal destruction of everything precious like life and property, and when everywhere there is an incessant cry for something new and original, Vidwan H. N. Raghavendrachar's exposition of the essentials of Madhva's system of Vedanta, in the course of which he has endeavoured to destroy old, traditional and accepted views and to present novel interpretations, may be accorded a ready welcome as being perfectly in consonance with the *Zeitgeist.* In the interests of disinterested philosophical research, however, it must be pointed out that his attempt here to make out that Madhva is a Monist, and that his system of philosophy should be regarded as monistic and not *dualistic,* has not been at all successful. In the opening chapter, the author furnishes " An Introduction to Vedānta Systems. " The second chapter is devoted to an exposition of the basic doctrines of the Advaita Vedanta. Visishtadvaita forms the subject-matter of the third. The principles and the doctrines of Dvaita Vedanta are explained in the fourth. In the fifth and final chapter, the author sums up his conclusions.

In a volume entitled *The Dvaita Philosophy and Its Place in the Vedānta,* it is surprising to find as many as 111 pages, nearly half the book, devoted to a general introduction and to doctrinal summaries of Advaita and Visishtadvaita, knowledge of which might quite well be presumed on the part of students of philosophy proceeding in quest of Madhva's metaphysical treasures. That may perhaps be passed over as a minor point.

In respect of a supremely significant matter, however, it is necessary to join issue with the author. I would invite the attention of readers to the section in the " Conclusion " entitled " The Dvaita Philosophy and Its Place in the Vedānta. " The author argues that because Madhva admits only one Independent Entity, *i. e.,* the Supreme Lord Narayana, and regards *all else* as dependent on the Lord, his philosophy should be styled Monism. He holds that it is " misleading to translate Dvaita Vedānta as dualism. " In the first place it must be emphasized that *Monism is not the only fashionable philosophy of life* or rational world-view. Dualism and Pluralism are at least as respectable.

As a matter of fact, however, unless great violence is done to thought and to language, Madhva's philosophy can never be described as Monism. The

**The Dvaita Philosophy and Its Place in the Vedanta.* By VIDWAN H. N. RAGHAVENDRACHAR, M. A., with a Foreword by A. R. WADIA, B. A. ( Cantab. ), Bar-at-Law. ( University of Mysore Studies in Philosophy No. 1, The University, Mysore. Rs. 3/-)

author is totally mistaken in reducing the issue of monism *versus* pluralism to the category of dependence-and-independence. On the contrary, the issue is directly dependent on the category of existence of the one and the many *qua realities*. Madhva presents his system as dominated by a delightful dichotomy. Reality to him stands dichotomized into Independent ( *Svatantra* ) and Dependent ( *Paratantra* ). Though the whole of Reality *minus* the Lord depends on Him, dependence *does not mean a lower degree of reality*. To Madhva, the minutest particle of sand on the shore is as real as the Absolute. That is the radical realism of Madhva. The many real's again naturally make Madhva's system radical pluralism as well. Such a stand is philosophically and pragmatically indispensable, as against the monism and illusionism of Sankara. As Madhva admits only one Independent Entity, his system has to be styled Mono-Theism, but emphatically, *not Monism*.

Indian and European definitions of Monism prove the correctness of the traditional view that Madhva is a dualist or a pluralist. The classic Indian definition is formulated by Sankara himself, who says that an Advaitin is one who holds the doctrine of the oneness of self ( *atmaikatva* ) and the oneness of all existence. A Dvaitin is one who holds the doctrine of manyness—like Sankhya and Yoga. On this unexceptionable definition of Monism, Madhva *cannot be regarded as a Monist*. Spinoza, for instance, may be taken as typical or representative of European Monism. All finite existence to Spinoza is just a *mode* of Substance. A mode is nothing better than the mere appearance of Bradley. To Madhva finite selves are by no means mere appearance. They are no doubt dependent on the One Supreme Lord, but, none-the-less, they are as real as the One and *not just appearances*. On this definition of Monism, typified by Spinoza, Madhva *cannot be viewed as a Monist*. With many an *obiter dictum* of the author, again, it is impossible to agree, such as that Madhva "holds a balance between Sankaracharya and Ramanujacharya" and so forth. These lead nowhere. One may argue equally legitimately that Ramanujacharya holds a balance between Sankara and Madhva and that Sankara himself holds a balance between *bheda, abheda,* and *bheda-abheda*. At this rate the complaint that contemporary interpretations of Indian philosophy to Western audiences are fast degenerating and deteriorating into "words, words, words," would be perfectly justified.

None of these remarks, however, would or need prevent one from sincerely congratulating Vidwan Raghavendrachar on his fine attempt at philosophic interpretation and the Mysore University authorities on their excellent idea in inaugurating their series of "Studies in Philosophy" with a work on Madhva.

R. NAGA RAJA SARMA

# EAST AND WEST *

The work under review is, in the words of the translator, inspired by the belief that "Eastern traditions are now the only paths leading to that kind of knowledge which could restore order to the world." As the author puts it,

> The situation has grown worse than ever, not merely in....the West, but in the whole world....the true remedy lies in the restoration of pure intellectuality....the East will have to intervene more or less directly... if the restoration is eventually to take place.

Not that the East itself is unaffected by the "ravages of modernisation." But the change in the East does not go into "the heart of tradition," and in any case there is hope in the fact that "the traditional outlook, with all that it implies, should be wholly preserved in some Eastern retreats which are inaccessible to the outward agitation of our age." The author makes a gloomy analysis of the West and pays a flattering tribute to the East, at least in its "retreats." It is important to note that by the terms "the East and the West," he does not imply "simply the opposition of two geographical terms," but the opposition of two outlooks, *viz.*, "the traditional outlook, and the modern or anti-traditional outlook."

The malady of the West is described in the first part of the work under the head "Western Illusions."

> The civilisation of the modern West...is the only one which has developed along purely material lines, and...has been accompanied ...by a corresponding intellectual regress.

This is accompanied by the belief in progress "identified with this material development which absorbs the entire activity of the modern West." This modern outlook is the cause of the West's intellectual ruin. Western science

> is a hopelessly limited knowledge, ignorant of the essential...One of the special features of this Western Science is the pretension of being entirely independent and autonomous. ...The most idle suppositions like that of evolution, for example, take the rank of "laws," and are held for proven....The modern civilisation suffers from a lack of principles, and it suffers from it in every domain; it is, alone among all the others, a civilisation without principles.

The author, therefore, proposes that the aid of the East should be obtained for "the restoration of a real intellectuality" which, "even if at first it was only within a limited elect, appears to be the sole means of putting an end to the mental confusion which reigns in the West."

> The Western outlook must be completely reformed....The West through understanding the Eastern civilisation would come nearer to being brought back into the traditional paths which it so rashly and foolishly broke away from.

It must be gratifying to us of India that the author looks to India for helping the West to come back to its senses. China is ruled out because "the forms in which her doctrines are expressed are really too far remote from the Western mentality," while Islam is ruled out on the other side as "nearest to being like what a traditional Western civilisation would be." Unlike the doctrines of China and of Islam,

> the forms of expression of the Hindu doctrines, can be assimilated with relatively greater ease, and they have in them greater

* *East and West.* By RENE GUENON. Translated by WILLIAM MASSEY. (Luzac and Co., London. Rs. 3/-)

possibilities of adaptation; India being in the middle is neither too far from the West nor too near her for our present purpose.

It is interesting to recall in this connection that an acute thinker like the late Lowes Dickinson thought on the other hand, that the Chinese people in their outlook upon life were nearer to the West than the people of India with their metaphysical preoccupations.

What are the processes by which the East is to lead the West out of the intellectual abyss into which it has fallen? "It is for the West to approach the East, since it is the West that has gone astray." But there must be "no counting on scientific propaganda nor on any other propaganda either, for the bringing together of the East and West." There must be an agreement on principles and then there must be a group of the elect in the West who should interpret the East to the West. In the second part of this book, the author discusses elaborately how these two things are to be done, but unfortunately a good deal of his attention is given to the warning off of certain classes of persons from presuming to undertake this task: thus English translators of Eastern works, German Orientalists, Theosophists, Occultists, the author's contemporaries, scholars and philosophers "who are held to be the greatest authorities in their own special domains," and others with "a sort of preconceived determination not to understand"—all these are summoned by the author one after another and informed in no uncertain terms of their unfitness to join the group of the elect. This peremptory refusal to find room for any of these classes of persons among "the intellectual elect" is not perhaps so harsh as it might appear since the author goes on to say that "it does not look as if this constitution (of a group of elect) were anything like immediately possible," but when the constitution does take place, the elect will have to work for "the return of the West to a traditional civilisation in its principles and in the whole mass of its institutions."

The process of Education of the West by the East does not imply any fusion, but only mutual understanding between the East and the West.

The thing to be done is not to impose on the West an Eastern tradition whose forms would not correspond to the people's mentality, but to restore the Western tradition with the help of the East.

When the West is once more in possession of a regular and traditional civilisation, then Western civilisation "will communicate permanently with the other civilisations."

In conclusion, it has to be said that the work suffers from too didactic an attitude and a sense of exclusive possession of certain truths, which most of the writer's contemporaries have been denied. This does not help the author to make a really constructive contribution to the task of bringing the East and the West together as much in the realm of thought as they have been brought together in the tasks and conflicts of everyday life.

N. S. SUBBA RAO

*India and Democracy.* By SIR GEORGE SCHUSTER and GUY WINT. (Macmillan and Co., Ltd., London. 12*s.* 6*d.*)

It is impossible for any one born and brought up in the English tradition to tell whether this admirable book will be appreciated by Indians. Its great value is undeniable even if the reader disagrees with most of what it contains. The first part, of about 230 pages, is by Mr. Guy Wint who has spent two years in India for the study of the problem of Indian Government. He is chiefly concerned with the historical background of contemporary Indian problems, although he ends his study with a short sketch of the working of the 1935 Act, and of the pressure of political groups in India as compared with China. One chapter gives us a very interesting critical review of Mahatma Gandhi's outlook and influence. The second part of the book, by Sir George Schuster, of about 200 pages, contains an analysis of the actual problems of government in India, and suggestions, not plans, for the solution of the difficulties attendant on the transfer of power from British to Indian hands. Sir George Schuster's excellent service during many years in India, and his deep sympathy with Indian aspirations are evident from what he has written. Perhaps the Indian reader should begin by reading the epilogue to the book, in which Sir George Schuster replies to questions which he believes would be asked by any Indian who distrusted the British Government and the British people.

It would be useless to criticise the analysis of the problem. Any analysis must necessarily omit certain factors in so complex a situation as that in India. Perhaps, however, the historical summary does not give sufficient weight to economic issues and the political analysis underestimates the force of what has been called "colour prejudice" on the part of Englishmen. In any case, the problem of government is the chief subject of the book: and the writers are firm believers in democracy as a social ideal, and in some form of the democratic system of government as the best means for approaching that ideal. It is assumed that the welfare of the great majority of ordinary Indian workers is the main purpose of government and that, secondly, so far as the political system is concerned, "the essence of democracy is the ability of a people to organise themselves voluntarily."

Granted these assumptions, the argument of the book is worthy of the highest praise. Indeed it is one of the best recent examples of English political thinking; and even those who may be inclined to be critical of Sir George Schuster's suggestions, will derive great benefit from his brilliant advocacy of them. He is against a Constituent Assembly and proposes the formation of a small Body for devising a practical scheme for the future government of India. He shows the importance of the "Crown," that is to say, the permanence of the Executive Power, in the English tradition, and the essential need of a political connection between India and the British Commonwealth. Neither of the writers, however, seems to notice adequately the fact that the British Government in India is a dictatorship—efficient and benevolent, no doubt, but still a dictatorship. Congress, which seems to the British to be aiming at a party

dictatorship, cannot therefore be criticised on the ground that it is not "democratic." In all dictatorships the problem of succession to power tends to obscure the other problem of a change in the character of power during an advance towards democracy. But the difficulties in promoting democracy in India seem to be due chiefly, not to the character of the Indian problem, but to the fact that the British Government there is a dictatorship.

C. DELISLE BURNS

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*The Indian States' Problem.* By M. K. Gandhi. (Navajivan Press, Ahmedabad. Rs. 4/-)

The Indian problem, complicated as it is by minorities and vested interests, is rendered more so by the existence of nearly 600 States varying in size, composition and status, the yellow spaces rather inharmoniously mixing on the map with the red. The book under review brings together all that Gandhiji has said or written on the States' Problem during the last twenty-five years. Part II contains texts of relevant documents and supplementary writings on the subject by other writers but approved by Gandhiji, while Part III includes the latest literature from *Harijan* up to the date of its suspension of publication.

Gandhiji does not propose to do away with the Princely Order; he insists only that its members should outgrow their autocracy and their reactionary tendency. The States' problem is twofold—to evolve responsible government within their borders, and to fit into a scheme of Federation. Responsible government is an issue by itself; "Political reform in the States is overdue and has to come irrespective of Federation." The Paramount Power has made it explicit that it will not hinder any progressive reform initiated by the Princes. But the States' people have to depend on their own resources. The Haripura Resolution but sets its seal on the policy of non-intervention consistently adhered to by the Congress since 1920. Gandhiji, however, explains that this is no principle; it is just "a limitation imposed on itself by the Congress for its own sake and that of the people of the States" and is liable to be modified in altered conditions.

Gandhiji deals on their merits with questions as they arise—with the disturbances in Travancore, Mysore, Jaipur, Raunpur, Hyderabad, Talcher, Dhenkanal and finally with the Rajkot imbroglio. The last has a more than political significance; it vividly illustrates the Gandhian technique with its dramatic decisions, its halts, recantations and resumptions, its steady and sober lines of persistence, its moods of introspection, its confident direction, and, above all, its high humanity and chastened spirit. Rajkot has meant insistence on greater rigour and purity of experiment.

The reactions of British India, the awakening among the States' subjects, the discreet sense of the Princes themselves, the revolutionary drift of world politics and the irresistible urge of the Time-Spirit promise the speedy fruition of democracy in the States and the emergence of a Federal India at no distant date. This book is a vital contribution to the subject.

A. VENKAPPA SASTRI

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*Census of India, 1941. Vol. XVII. Baroda : Some Results of the Census of 1941, with Tables and Subsidiary Tables.* By SATYA VRATA MUKERJEA. ( Baroda State Press. Rs. 6/- )

A Census Report, although it is inevitably overloaded with tables, maps and diagrams, always makes interesting reading. These dry-as-dust tables are indeed the perpetually shifting readings of the mechanism of social phenomena. Human vicissitudes are here photographed for our amusement and edification, and they can be scrutinised at our leisure as if they were a moving picture. Even if the bare statistics alone are given, the earnest reader can generally draw his own conclusions. But the Baroda Census Commissioner has added illuminating comments of his own to the tables, maps and diagrams, and these make the book under notice a veritable record of the social and economic history of Baroda State during the past ten years.

One or two special features revealed by the Census Report may be here emphasized. While the population of the State as a whole has increased by 16.6 per cent., the figures show that the general movement of population is still from the village to the town. The present census shows that within a decade the number of towns has increased by fourteen while the number of villages has decreased by twenty-four. This must be true also of other parts of India. In these days of air power, it is more than ever necessary to disperse the population in villages. The slogan of renascent India should be to urbanise the villages, not to depopulate them. Industries likewise should be scattered all over the country, but at the same time they should be effectually linked by means of good roads and efficient methods of transport. This alone would make for a more rational and healthy life and also facilitate national planning on a broad base.

For the most part, the figures show that Baroda *is* among the major progressive States of India. The progress recorded during the past ten years in industrialisation, social reform, public health and education is distinct and wholly commendable. Appendix II, regarding the Library organization in Baroda State, is particularly illuminating. Within ten years the number of libraries has increased from 774 to 1295, a rate of progress truly phenomenal. These 1295 libraries, which include 1219 village libraries and 29 libraries exclusively intended for women, stock over eleven lakhs of books and are made use of by over two lakhs of readers. Besides these stationary libraries, the State maintains 622 travelling libraries which annually cater to the needs of over ten lakhs of readers.

The student of social phenomena will thus find in the Baroda Census Report a mine of useful information. There are even items to amuse him, for instance the section on the Baroda centenarians ; and it is satisfactory to note that at least to one enumerator God Mahadev is enough of a reality in this godless world to be included in his census returns !

K. R. SRINIVASA IYENGAR

*Peacock Angel: Being Some Account of Votaries of a Secret Cult and Their Sanctuaries.* By E. S. DROWER. ( John Murray, London. 10s. 6*d*. )

This book is a straightforward account of a little-known mountain-tribe in Irak. It contains some forty photographs which, though not taken with much discrimination, help the reader to fly on a magic carpet to that remote country. The author is well qualified, by her long residence there, to give us some sense of the manners and the ideas of the Yazidis. Lady Drower was not able to discover their secret, perhaps because they themselves have forgotten what it was, but she satisfied herself that their Moslem neighbours are wrong in supposing that they are devil-worshippers.

The Yazidis cherish a vague notion that the universe is managed by what an Irish poet, describing the rainbow, called

> " The Lord's Seven Spirits who shine through the rain,"

and that the highest member of this heptarchy has a form which is reproduced upon earth in the splendour of the peacock. It is therefore known as the Peacock Angel. Lady Drower, however, has to endorse the wistful verdict of M. Roger Lescot who observed that " the list of the Seven varied with every person whom I questioned." The fact is that these obscure people are not able to explain their ideas because the ideas are now fossilised. Routine and custom have taken the place of active speculation.

Lady Drower has had the good sense to record the Yazidi superstitions concerning menstruation and childbirth, events which always dismay the primitive mind, and in this way she has provided valuable material for the study of anthropology and useful footnotes for any work by a future disciple of Golden-Bough Frazer.

For us it is sufficient to notice that the Yazidis have a strong sense of rank ; but that, after all, is so widespread among unsophisticated peoples that we might call it an innate part of the human mind. The conception of equality or democracy is so late a growth that it may even be something which the soul is not able to assimilate. " The Pope of the cult, " we read, " is the Baba Shaikh...he is the head of all the shaikhs, who constitute the highest order of priesthood " : and it is interesting to note the prevalence of the father-image in the word " Baba " which is, of course, one with " Papa " and with " Pope. "

Lady Drower is obviously sympathetic to the theory, if we must call it so, of reincarnation, and she tried hard to find out the exact form in which the somnambulistic mind of the Yazidi conceives it. A priest told her that " the souls of the wicked go into the bodies of beasts or reptiles, that is their hell, but for the obstinately wicked there is a hell of fire from which there is no emergence except," he added, " that none knows what the mercy of Allah may do. " The author also tells us, as the result of many enquiries, that according to these people,

> An evil man may be reincarnated as a horse, a mule or a donkey, to endure the blows which are the lot of pack-animals, or may fall yet lower and enter the body of a toad or scorpion. But the fate of most is to be reincarnated into men's bodies, and of the good into those of Yazidis.

The Balinese, on the other hand, are quite sure that deserving souls are reborn in Bali !

CLIFFORD BAX

*Magic and Divination.* By RUPERT GLEADOW. (Faber and Faber, Ltd., London. 8*s*. 6*d*.)

*What It All Means.* By L. STANLEY JAST, M. A. (T. Werner Laurie, Ltd., London. 6*s*.)

It is not easy to see what either author means by Magic, though phenomena occupy a large space in both volumes. Mr. Jast attempts a definition :—

"Magic is any effects produced by a knowledge and manipulation of forces and matter which exist beyond and above the plane of the physical, the means being primarily themselves non-physical.

But one suspects him of knowing another definition, by a writer whose source material is freely at the disposal of modern commentators. Wrote H. P. Blavatsky,

" Magic " is the science of communicating with and directing supernal, supramundane Potencies, as well as of commanding those of the lower spheres; a practical knowledge of the hidden mysteries of nature known to only the few, because they are so difficult to acquire, without falling into sins against nature.

All this is far removed from much of the ceremonial, sympathetic and symbolical magic with which our authors are concerned. None-the-less, both of these books are portents in their way. Their approach to the subjects with which they deal is free from the flippancy and the prejudice that too often characterize the treatment of the unfamiliar. Mr. Gleadow even goes so far as to include in his pages short biographies of Agrippa, Paracelsus, Nostradamus and Cagliostro, not to speak of Apollonius of Tyana, which are remarkable for the absence of the old gibes and taunts. His attitude is clear from this short extract from his chapter on " Magic in Modern Times " :—

Had the beliefs of Apollonius prevailed instead of those of the Church fathers there would have been no heresy-hunting, no religious fanaticism, and by reflection a much more tolerant intellectual attitude in Europe. ...The object of the ancient initiations was understanding, not mere belief, which was considered as superstition; the object of the church was the blind faith which makes understanding irrelevant. Hence the attempt to destroy the magical tradition.

It is to be regretted that neither he nor Mr. Jast pursued his studies to the point of distinguishing between the noetic and the terrestrial exercise of the magical faculties. Mr. Jast accepts as fundamental bases of his thinking the twin doctrines of Reincarnation and Karma. His book is simply written and is likely to have a wide appeal in the face of much that is happening in the world today. He has little mercy upon those who are fond of using the phrase " Christian civilisation, " and, as to Christianity itself, he writes :—

So that when we speak of " world " Christianity we are deceiving ourselves if we imagine that the designation implies a coherent and integrated body of beliefs, the same in essentials for all the members of that body; we are merely collecting under a generic name a congeries of beliefs of the most diverse character, drawn from the most diverse sources, and ranging from an exalted spirituality to a childish, and, in some cases, debasing superstition.

Mr. Jast, however, is on highly speculative ground when he writes of Transubstantiation as a sacramental change " effected by the co-operation of priest and the angelic principalities and powers. " Who. or what is his authority for this assertion as to a rite which was common to many ancient nations ?

There is a great need for the applica-

tion of the ideas comprised in the teachings of Reincarnation and Karma to all departments of human thought and activity, and it is much to be hoped that readers of these books will be led to a deeper study of the subjects dealt with, and to a realization "that magical, *i. e.*, spiritual powers exist in every man," and that their development exacts the utmost discipline and self-conquest.

B. P. HOWELL

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*Argument of Blood: The Advancement of Science.* By JULIAN HUXLEY. *Science in Chains.* By SIR RICHARD GREGORY. *Minds in the Making.* By E. R. DODDS. (*Macmillan War Pamphlets Nos. 11, 12* and *14*, Macmillan and Co., Ltd., London. 3*d.* each)

These three "Macmillan War Pamphlets" deal with the same subject—Nazism's dragooning of the German mind to its own rigid shape—from almost the same point of view. Julian Huxley first looks back to the great German scientific achievements of the past, then turns to the present degradation of the universities and of all scientific research which does not contribute directly to the making of war. His treatment is factual though necessarily (in forty-eight pages) highly selective. Sir Richard Gregory deals rather more generally with the lot of the scientific worker in Germany and, very briefly, in the German-occupied countries. Professor Dodds has something to say of the universities but more of the transformation of the elementary and secondary schools. All three are informative in the sense of supplying specific detail on a matter surely broadly familiar to all of us today. All three portray a disastrous state of things (most of all for Germany), the remedy for which must grow more difficult with every passing year.

But although Professor Dodds stresses our need for "a true understanding of the enemy's mind, distorted neither by hatred nor by the illusions of an impatient philanthropy," what each of these three writers fails even to attempt to make clear is why a country with a great scientific and educational tradition such as Germany's should have fallen (and fallen is the right word) for such Nazi nonsense—scientifically—as the ideas of "race" and "blood" and a specifically German or National-Socialist "truth." These things have been too much scorned (above all by scientists who should by their calling know better) as scientifically absurd and therefore beneath consideration, whereas what would be really illuminating would be a genuinely objective study of the emotional compulsion of these ideas in their German setting and as preached by Hitler. The understanding we need is not of their folly but of their power, and also perhaps of their direct relation to Hitler's military and social strategies. The temperance fanatic who knows nothing of the compelling power of alcohol will never get very far with the drunkard who feels it in his bones!

GEOFFREY WEST

# ENDS AND SAYINGS

"_____*ends of verse*
*And sayings of philosophers.*"
HUDIBRAS

The recently published work of the veteran Indian scholar and publicist, Dr. Bhagavan Das of Benares, *World War and Its Only Cure—World Order and World Religion,* is a powerful plea for human brotherhood and puts forward for the post-war reconstruction of society the traditional and sound Indian principles of social organisation. No one can fail to see reason in Dr. Bhagavan Das's insistence on the nations' first formulating clearly the goal and then the means by which to reach it. He puts in a form at once more homely and more graphic Coleridge's warning that "to him that knoweth not the port to which he is bound, no wind can be favourable," when he writes :—

Even an uneducated village-man, when he goes to the booking-clerk at a Railway Station, does not say merely "Give me a ticket," he also says "for such a particular place"; he does not say merely "for travel, for victory, for freedom," as the Leaders of the Nations, super-educated, super-clever, super-men are doing.

Earnestly he presents the international issue, "Make Peace or Perish"; "Unite or Perish." He believes that in the present temper of mankind an overwhelming victory by either side would be fraught with grave danger. So he urges that Gandhiji and the Congress issue a "Call to all belligerents to announce an armistice and place their respective schemes of a 'Better World,' before the world, and before a representative international committee."

Such a call is overdue, though whether it will be heeded or even heard until the din and the clash of arms dies from sheer exhaustion of the combatants, who can say? If any voice can rise above the tumult now it will be that of individual men of peace. By all means let such call, and call again!

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The great cosmopolitan gathering in Bombay on the 31st of January in which Hindus, Parsis and Christians joined with Muslims to honour the memory of the Muslim martyr to principle, Hazrat Imam Hussain, was a convincing demonstration no less of the essential unity of India than of the reverence for nobility that is innate in man and that cuts across all barriers of race, colour and creed. Many belonging to the Hindu community, including Gandhiji, Pandit Nehru, Babu Rajendra Prasad and the Rt. Hon. Mr. M. R. Jayakar, sent their messages for the occasion. Sir S. Radhakrishnan presided and several stirring speeches were made. Shri B. G. Kher, former Prime Minister of Bombay, told the dramatic story of the martyrdom of Imam Hussain nearly thirteen hundred years ago. In preferring death to dishonour he had taught a glorious lesson.

Even in our times there are men who choose the path of suffering for the sake of truth and love and defy the mightiest power on earth rather than give up their self-respect and sacrifice their principles and it is they who truly honour the memory of Hussain.

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"Think Indian," the slogan coined by Mr. M. R. A. Baig, the Sheriff of Bombay, in his address before the Progressive Group on 5th February, is one of those phrases that, once put in circulation, work their own magic on the minds of men. There is much to be said for his proposal that a "Think Indian" campaign be launched for the solution of our communal problem. *The Bombay Chronicle* quotes him as saying that

> the communal problem was neither a geographical problem that could be solved by "Akhand Hindustan" nor a problem that could be solved by any Hindu-Muslim pact under which one side remained Hindu and the other Muslim. It was purely a psychological problem and, if we thought Indian, we would all be Indian.

To "think Indian" carries no threat to any other nation or people; it is rather to remember together our great common heritage of high ideals and noble examples set. Let every Indian say "I am an Indian" before he remembers that he is Hindu, Muslim, Jain or Jew, man or woman, brown or white, and India will present to the world an unbreakable unity, non-aggressive, but with such majesty of moral might that none will dare deny her her just due.

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Women, Sir S. Radhakrishnan said on February 1st in his presidential address at the Silver Jubilee function of the Shrimati Nathibai Damodar Thackersey College for Women, Bombay, had always been the teachers of men in delicacy, charm, modesty and refinement. He ascribed many of the world's current ills to women's having ceased to inspire and to teach. He described as a denial of the democratic ideal the claim that women were not different from men, that they were men's equals and that there was therefore no need for any special instruction for them.

> Democracy did not mean a complete equalisation of human nature but rather the providing of equal opportunities for the development of diverse gifts of diverse people ....Each should be given ample scope and complete opportunity of development.... Women should be the inspirers of men, not their imitators.

The present civilisation, he declared, with the maladjustments, the decay, the collapse of human values which marked it, had brain, it had will; but it had no heart, no soul. Men had become cold and callous like the machines they were handling; women could impart a little more tenderness and affection to men, inspiring their children with a greater regard for love and truth.

Shrimati Sarojini Naidu, in moving a vote of thanks, suggested pertinently that if grace was the ornament of women, justice was the decoration of man. Women might not want to live in competition but they certainly wanted to live in comradeship. They wanted equality of opportunity but also they "believed in co-responsibility, in living together and dying together for the great vision."

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The vast extension in the purview of Indian history which recent historical research has opened up was dwelt upon by Dr. R. C. Majumdar, Vice-Chancellor of the University of Dacca, in a speech at the Annamalai University on January 7th.

The old fiction that India was a unique country with a peculiar civilisation and without contact in antiquity with the outside world had been demolished by the discovery of proofs of

Indian influence in the Netherlands East Indies, Malaya, Thailand and Indo-China.

There were today found in those countries hundreds of temples, thousands of inscriptions in Sanskrit and hundreds of books written in manuscripts based on the *Ramayana*, *Smrithis* and *Puranas*. That was really an interesting study of what might be called the projection of Indian civilisation and culture to the Far East.

Dr. Majumdar referred to discoveries in the Gobi deserts and in Egypt as proving the spread of Indian civilisation also in other directions.

There was indeed, a time when the ancient nations of the West must have included under the generic name of India many of the countries of Asia now classified under other names. There was an Upper, a Lower, and a Western India. Some ancient classics call Iran Western India. Tibet, Mongolia and Great Tartary were considered as forming part of India. When we say that India has civilised the world it is that greater, archaic, prehistoric India we mean.

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The *Annual Report, 1940* of the All India Village Industries Association is an account of earnest work carried on in the face of great financial and other difficulties, a sortie by a few noble fighters against the all but impregnable mountain of difficulties that darken and constrict the lives of the village masses. Creditable achievements in the promotion of many types of subsidiary industries are reported, as also in the popularising of hand-pounded rice and other dietary reforms. The villager's conservatism is not the only or even the chief obstacle to better nutrition.

He cannot effect changes even if he would, for lack of the necessary means. When he lives from hand to mouth he can only eat what his few pice will bring him.

An instructive point comes out in connection with the uphill task of improving sanitation in selected villages, namely, that while temporary results may be hoped for from the enthusiasm of village improvement workers there is no building for permanency without securing the intelligent co-operation of the villager himself. Superimposed standards are ephemeral. Only the education in hygiene of both children and adults can enlist their support for sanitary measures. The wisest of teachers can but act as sign-posts. They point the way, but it is for those they teach to walk it.

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The "health units" set up in Delhi and in the provinces of Bombay, Madras, Bengal and the United Provinces, which are described in *Science and Culture* for January, are even more valuable as demonstrations of possibilities in rural public health service and as training-schools for democracy than for their tangible achievements. These units, substantially endowed by the Rockefeller Foundation and helped by advice from the resident staff of its International Health Division, serve a population of perhaps 40,000 each. The staff includes doctors, sanitary inspectors, health visitors, midwives, a clerk and servants. Village sanitary needs are discussed with a member of the health unit staff at the monthly meetings of the committee of the health league developed in each village; and the order for taking up the various items of work is determined, including clean-up days, arrangements for sewage disposal, the provision of improved ventilation of houses, etc.

These village health leagues are a hopeful feature of the scheme, in these days of increasing government from above, for the entire village population constitutes the membership of each league and every villager has a voice in its deliberations. They seem to offer practical lessons in co-operative effort that should be of immense use when—we do not say if—the Indian village as a political unit once more comes into its own.

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Prof. Tan Yun-Shan, head of the Visva-Bharati China Bhavan, addressing the inaugural meeting of the Progressive Cultural Association at Calcutta on January 25th, stressed the special responsibility of the thinkers of India and of China, who are the representatives of the oldest living cultures, not only for helping to overcome the Nazi and Japanese aggressors, but also "to pave the way to permanent peace and absolute freedom for all the peoples and nations in the world after the war."

That intellectuals everywhere have a grave responsibility in connection with the defeat of subversive ideologies is undeniable. But ideas are not killed by mass attack. Brute force is powerless on the plane of thought. It is not the denouncing of the shadows that banishes night, but the rising of the sun in its glory. Polemics cannot cure the world mind; only the Sun of Truth, the presentation of sound concepts such as form the heritage of India, and of China too, can kill the germs of Nazi infection.

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We cannot agree with the verdict of Prof. Humayun Kabir if in his presidential address on the same occasion he said, as the press reports, that "politics and economics were the very foundation of culture." The foundation of civilisation in one sense they may be, but civilisation is not culture. Culture is the flower of the mind and the spirit and, given a modicum of freedom of expression and even maintenance subsistence, the human management of the material world concerns it little. H. P. Blavatsky once wrote :—

> Whether the physical man be under the rule of an empire or a republic concerns only the man of matter. His body may be enslaved; as to his Soul, he has the right to give to his rulers the proud answer of Socrates to his Judges. They have no sway over the *inner* man.

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Shri N. Madhava Rao, Dewan of Mysore, whose speech opening the Indian Historical Records Commission's Exhibition at Mysore on January 22nd *The Hindu* reports, stressed the importance of preserving the raw materials of history. Such an exhibition as that at Mysore should enlist more widespread and intelligent lay co-operation in the discovery and the protection of such often undervalued survivals as old documents, obsolete coins and tarnished copper-plate inscriptions out of which the trained interpreter could weave the fabric of history.

But, important as is the preservation of artifacts and of archæological remains, they are, after all, but the bare bones of history. The historian who interprets them clothes them with the flesh and blood of verisimilitude but to make history a living force in the present it is necessary that we study its lessons and assimilate them. And there is no lesson of history more insistent than that only that which is rooted in the Imperishable—the Divine

in man and Truth itself—survives. Beauty of form is ephemeral; beauty of concept grows with the passage of time; goods are destroyed; goodness is a deathless inspiration; lies perish; Truth remains; the Soul of Man moves ever up and on.

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Field Marshal Smuts is reported in a Capetown despatch of 22nd January to have emphasised, in an address to the South African Institute of Race Relations, the need for attention to the health, education, housing and economic condition of the Africans. In contrast to the Nazi conception of race deification, he declared, "we want European contact to mean for Africa, and South Africa in particular, a blessing, and not a blight."

It is quite true that the attitude of racial superiority of the English and the Dutch in South Africa has not been formulated verbally with Nazi bombast, but actions have a speech of their own and any one familiar with the history of race relations in Africa may well wonder how disinterested and sincere is the concern of the white settlers with the welfare of their coloured fellow-citizens, African or Indian. Are "we" who speak "we, the European settlers" or "we, Field Marshal Smuts" and perhaps a handful more who are free from the folly of race prejudice?

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The Buddha's injunction to his disciples, "Live, hiding your good works, and showing your sins," can never have been very popular and certainly there is not a warring nation at the present day that would not plead *non possumus*. What would become of propaganda if it were accepted? What would become of the complacency with which so many among the enemies of Germany are contemplating a tutorial rôle in that country, if even occasionally and privately they could forget their overwhelming virtues and recall their slips and errors?

That complacency receives a rude shock from Mr. P. Lamartine Yates, who writes on "The Future of Germany" in the *Fabian Quarterly*, Autumn 1941, outlining a rational socialist policy for Germany after the war. He recognises that Nazism is an evil thing and that to destroy the régime it is necessary to conquer the German people because they support it; he approves stern but just treatment of the vanquished, but "no revenge....no condescension, no spiritual arrogance."

> In current talk one continually hears such phrases as "re-educating Germany for democracy," "leading her back to mental health and psychological equilibrium," as if we British had a monopoly of virtue and wisdom ....The whole welter of war propaganda which we imbibe necessarily over-simplifies the issues, exaggerating both our virtues and German wickedness. We are seeing everything through coloured spectacles.

The British must be ready, he says, to admit to the Germans after the war that they had helped to shape the historical circumstances through which the Germans had come to believe in the perverse creed of Nazism, and that

> we as a nation have also believed in very anti-social things inimical to world peace. These beliefs must be given up too. We must both of us try to develop new ideas and a new attitude which shall promote international friendship rather than friction and strife.

The temporary occupation of Germany after its defeat may, Mr. Yates believes, be a necessity, but he warns that occupation is always a double-edged weapon and cautions against

creating in Germany "a situation similar to the British Raj in India,—a reiterated demand for self-government being always evaded and postponed."

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None who can read the writing on the wall can doubt that whatever be the post-war political structure Socialism in some form there is bound to be. It behoves us, therefore, to consider seriously the type of Socialism that we want. Mr. G. D. H. Cole's closely reasoned "Letter to an Industrial Manager" (*Fabian Letter No 1*, The Fabian Society, London. 3*d*.) is therefore pertinent. He repudiates maximum profit as the test of the worthwhileness of production, instead of maximum usefulness. He puts forward the old Socialist demands for the public ownership of land and of the large-scale industries and for a less uneven distribution of income, so that there may be greater equality of opportunity than exists today among the children of the rich and of the poor.

Planned industry with maximum welfare as its objective, the combining of business efficiency with service, the treating of human beings as such and not as machines—no right-thinking individual will deny these as desiderata, however many obstacles lack of wisdom may put in the way of their harmonious achievement.

One point which he makes echoes Edward Bellamy's *Looking Backward*, a proposition none-the-less reasonable for being generally repudiated by our topsyturvydom, that the *real* cost of every unit of output must be recognised "as including the amount of unpleasantness that goes to its making." The complicated structure of our urban life makes division of labour necessary and in that division it is inevitable that some should take up unpleasant tasks on behalf of the community. In all justice, the rewards for such labour should be commensurate with their disagreeableness. The very reverse obtains: those who perform for us such tasks as scavenging, without which pestilence would walk our streets, are all too commonly looked down upon, wretchedly housed and miserably paid.

We have no sympathy with the pseudo-socialism that, in the name of an equality that does not and cannot exist among men at different stages of mental and moral growth, would bring about a dead level of mediocrity. But we have every sympathy with all well-considered efforts to lift all to as high a level as any have reached. True Socialism would not raze but would raise, and aim at the removal not only of the mere luxurious materialism in which greater civilisations than ours have been smothered, but also of penury in every form, and not of poverty of purse alone.

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# THE ARYAN PATH

**Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.**

*—The Voice of the Silence*

VOL. XIII APRIL 1942 No. 4

## THE POWERS LATENT IN MAN

The waking consciousness of man is not inaptly figured by the searchlight's beam on a night of velvet blackness. The limited sphere which it illuminates, and which seems to the man the only reality, is an infinitesimal segment of boundless space, brought into visibility by the focusing upon it of the light of mind. The ancients recognised other potentialities in man than this beam of direct light which brings only objects at a limited distance, of a certain size and of a given density, within the range of vision. The telescope for overcoming distance, for conquering space by bringing far things near, the microscope for transcending the limitations of dimension, making the infinitesimally little large enough to see, the X-rays, lifting the veil of density and breaking the illusion of solid, immobile matter—we think of these as modern inventions or discoveries. Their spiritual and psychic counterparts, however, were well known in antiquity as among the powers latent in man; though nowadays the inner nature of the average man is as blind as is the *Amphioxus* in the ocean, that, lacking the senses possessed by the other creatures of the deep, does not see the shoals of them that surround him. Insistently and disturbingly, however, phenomena whose producing cause is veiled press upon man's attention, clamouring for explanation, challenging his trim horizons, hinting at possibilities of flights of consciousness that make him restless in his snug cocoon.

Since its great upsurge nearly a century ago, interest in the phenomena of mediumship and of psychism has never died out. Orthodox fulminations and scientific ridicule and denial have only fanned the flame. In this issue we bring together three contributions more intimately related than may be apparent on first sight. For, once extra-sensory perception, which science is rather belatedly investigating, as Dr. J. B. Rhine reports, is proved beyond a doubt, the way will be open to fruitful exploration into the inner nature of

man and the *laws* of the occult forces involved in superphysical phenomena, including those of the séance room.

Dr. Rhine's investigations in parapsychology at the Duke University (U. S. A.) have already produced a mass of proof of the existence of superphysical powers in man and have stimulated scientific discussion and parallel studies elsewhere.

Spiritualism (better, Spiritism), with the recent developments in which Mr. J. D. Beresford deals, must be credited with seeing something at least when the majority were still firmly denying, with eyes tightly closed, that there was anything to see. But there has never, perhaps, been a more impressive demonstration of the indispensability of open-mindedness in the search for truth than modern Spiritism has afforded. The premise, "it must be so," makes inevitable the conclusion, "it is so." Similar effects may be produced by a hundred different causes, but the Spiritists' premise that any and every psychic phenomenon must be ascribed to discarnate human intelligences has served as blinkers, closing their mental vision in all other directions.

They were absorbed at first, like children with a new toy, in the phenomena themselves, but, as the novelty wore off, wonderment gave place, to some extent, to curiosity and ratiocination, and they did attempt to work out a philosophy, though, having to fit arbitrarily into their frame of preconception, the picture is woefully incomplete. It may be possible, in a curtained room, to convince oneself that the only electricity is that which flows decorously over the wires and into one's waiting lamps, while outside the free lightning laughs at dynamos, and yet works under law; just as the power of the purified and developed human will to produce phenomena deliberately, transcends the "powers" of the helpless medium, by contrast but a pitiable tool.

The third related contribution is Mr. Osolnach's review of a book based upon mediumistic pronouncements, *The Unobstructed Universe* by Stewart Edward White. None who has read Mr. White's *Credo* could question his own competence to evolve such theories as those propounded in this newer volume. The medium, for all that can be proved to the contrary, may have involuntarily read Mr. White's own thought and given him back the result, neither better nor worse for its putative supernormal origin, the theories put forward having to stand or fall on their own merit.

Psychic studies are important. It is most desirable that the West should awaken to a truer concept of man's nature and powers, but the investigators are evoking forces they do not yet know how to control. The psychology of the ancient East could give them valuable leads as well as warnings which they would do well to heed.

Mr. Beresford's survey closes on the mild negative warning that those

who resort to Spiritistic circles can not hope to learn the whole truth. We would erect a positive danger signal. *Mediumship is a disease;* in its grossest form, that which produces physical manifestations, it is highly infectious, a serious menace to mental and moral equilibrium. It is not in the séance room that the beloved dead can ever be contacted, but only by such purity of life and of thought as will open up the living to their beneficent subjective influence.

## THE PRESENT STATUS OF ESP

It would appear off-hand that the simplest way to find out whether extra-sensory perception, or ESP ( clairvoyance, telepathy and the like ), occurs would be to have one's banker lock up something in his vault and then ask persons suspected of having this ability to identify and describe the object thus concealed. Or, to put the telepathic type of ESP to a real test, require the ESP suspect to discover in advance, for example, about third terms and Blitzkriegs.

It will be recognized at once, however, that if the occurrence of extra-sensory perception could be demonstrated so easily as by the bank-vault method, it would long ago have been done, probably with a thousand variations, and there would be no question remaining as to its reality. This is to say, then, that all such simple procedures for testing whether ESP occurs must be dismissed at the start as unsuitable.

On the other hand, one may reasonably inquire why indeed the question of ESP is raised at all if such simple, straightforward procedures have failed to establish its actuality. Why does the problem of extra-sensory perception persist ? What has enabled it to penetrate so wide and varied a range of the intellectual life of men ? For almost all the recorded religious doctrines have assumed some extra-sensory mode of perception and communication. Many philosophers, from the ancient Greeks to Schopenhauer, Fichte and Hegel, have embedded in their rational systems the assumption of extra-sensory perception, and during the last sixty years the question has worked its way, first through psychic-research societies and later through psychological laboratories, into the forefront of scientific inquiry.

The question whether there is such an ability as ESP is being asked today in the class-rooms and laboratories of psychology because of numerous unusual perceptual ( "psychic" ) experiences for which there is no psychological explanation. Whether we read the reports of ancient historians, such as Herodotus, or those by anthropologists describing primitive peoples of our own day; whether we look into the published

accounts of case studies of prominent psychiatrists, such as Freud, or into the records of the several psychic research societies, we find instances of spontaneous personal experiences suggesting perception under conditions which would not allow any of the known senses to function—in brief, of extra-sensory perception. Such experiences are relatively common and are confined to no special group of people or period of history.

The most common of these spontaneous experiences of ESP are often called hunches and intuitions. Very common also is the dream in which is experienced either a state of mind similar to that of a distant friend or relative or a scene or occurrence that could not be rationally inferred or sensorially perceived. There are, too, visual and auditory experiences that appear to be hallucinations but which convey reliable information of events beyond the sight and hearing of the percipients. Such experiences are sometimes associated with practices of an occult or religious nature and in some instances have the appearance of being induced by certain ceremonies and preparatory methods, but there is no such thing as reliable demonstration and control. The phenomena are spontaneous.

Accordingly, although a great deal of effort has been given to the classification and evaluation of the several collections of case studies of this nature, very few people have been convinced by such results, and scarcely any impression has been made on the psychological profession. In general an individual who has a spontaneous experience of ESP is himself deeply impressed by it, but he has difficulty in impressing others to an equal extent. Even when hundreds of such cases are collected and a certain general resemblance is observed throughout the lot, there is still the usual difficulty of accepting the incredible on mere testimony, however good.

Why extra-sensory perception should *a priori* seem so improbable to men of science today is itself worth a paragraph to explain. It is not because there is any reason known why ESP should be regarded as impossible but due simply to the fact that when ESP is subjected to the same general type of test standards under which sensory perception occurs, it generally fails to appear. We would naturally expect any new means of knowledge or communication to work like those modes of perception which have already been demonstrated to work, and if it fails to do so, we equally naturally conclude that there is nothing to it. Scientific men have been accustomed to test the reality of a newly claimed principle by quantitative demonstration and by reproduction of the phenomenon on demand under experimental conditions. When, therefore, long before the dawn of experimental psychology as such, claims of unusual and extra-sensory modes of perception were met by sceptical demands to produce the phenomenon at a given time and place and in a

given way, failure to do so was taken as adequate proof that the claim was wholly unfounded.

In fact, had it not been for what is called *statistical method* it is very probable that this is where the question of extra-sensory perception would have rested indefinitely. It is evident that, if a phenomenon is spontaneous and its recurrence can not be controlled when it is put to the test, it will be difficult to ascertain by personal estimation alone whether the results that occur are due to chance or to the principle in question. A good method of measuring chance, then, is a basic essential to any real test of the hypothesis of ESP. The instrument that does this and thus permits the scientific investigation of the subject is the mathematics of probability and its application in statistical method.

Shorn of technicalities unnecessary for such a discussion as this, statistical method, as used in the testing of extra-sensory perception, is really very simple. The experimenter wants to give the person acting as subject a number of tasks or tests to perform. He knows that the subject cannot off-hand and of his own volition make a long series of successful responses on demand, or else there would no longer be any need to experiment. He knows that there will be erratic flashes of ESP ability if the subject is successful. He does not know when these flashes will strike and accordingly he gives the subject a long series of tests hoping to collect a number of these uncontrollable flashes of ESP. The person to be tested is asked to identify or to describe cards or other objects that are concealed from the senses of vision and touch. He may call out his responses or write them down or perhaps indicate by pressing a key or by pointing to an indicator just what he thinks the symbol or card may be; or he may be given objects to match (a deck of cards that is to be matched against key cards—one of each suit). Regardless of which of these methods he follows, he produces a number of hits and misses as shown when his calls are checked against the actual cards they were intended to identify.

The question that first arises is the percentage or score that would be expected by chance alone under the circumstances. This is readily determined by methods that are already very old, having been devised by mathematicians centuries ago to enable gamblers to estimate the probability of winning or losing. After the most probable number to be expected by chance is obtained (if cards are used, this is done by dividing number of trials by number of suits or chances per trial), this can then be compared with the actual number of hits obtained by the subject and the difference or deviation from the mean chance expectation is a figure which can then be evaluated. (*E. g.*, if a 25-card deck with five suits is used, 5 is the mean chance expectation for one run through the pack. If there are 9 hits the deviation is 4.)

There are methods for measuring this deviation that are now venerable and undisputed. By means of these methods a good approximation can be made to the probability of obtaining a given set of results by chance alone. If the probability is sufficiently small (say, representing a chance of less than 1 in 150), the result is arbitrarily said to be *statistically significant*; that is, something not attributable to chance is said to have occurred in the production of the result.

Not all of those who have experimented with ESP have understood this primary requirement of determining whether the results are explainable by chance. Some of them, as might be expected were unfamiliar with the methods of measuring probabilities, and these set out to test for ESP with methods as simple and direct as the bank-vault method. Their assumption, presumably, was that if they obtained results sufficiently striking, there would be no question of chance raised. Very often the results were indeed striking. (See for instance *Mental Radio*, by Upton Sinclair.) The experimenter would select a number of objects which he would then ask his subject to attempt to describe, presumably with all possibility of sensory communication eliminated; or the experimenter's assistant, or agent, would be asked to make drawings of freely selected designs and simultaneously a subject would be asked to attempt to duplicate the drawing, assuming extra-sensory thought-transference. With these and other comparable non-quantitative tests, many experiments have been made and, judging by the reports taken as a whole, impressive results have been obtained in many instances. Cursory judgment certainly would give a favourable decision to the ESP hypothesis especially when unusual or complicated objects or drawings were selected and were described or duplicated by the subject taking the test.

However, the thoroughgoing critic of ESP may properly ask what chance there was for mere random coincidence. Especially is this a troublesome question as long as the possible range of selection of objects and the relative likelihood of given selections being made is not known. Similarity of habits of thought between the person selecting the object and the subject taking the test remains an unknown element and possibly an important one. For such reasons as these, it is an elementary requirement of a scientific test of ESP that the method allow for a definite figure as to what chance would be expected to give. The probability of obtaining the result by chance is the unit of measure in this, as it has become in scores of other scientific investigations today. One may not like statistics and may not know how to use them safely and with confidence, but to shrink from using the result of statistical inquiry because it is statistical would be comparable to

refusing to accept anything that depends upon microscopic examination.

Up to the beginning of the present year and covering a period of sixty years, there were approximately 229,000 single trials made with non-quantitative methods,* but in view of the fact that in this same period nearly 5,000,000 single trials were made, taking both quantitative and non-quantitative methods together, the non-quantitative represent a small proportion of the work done, viewed in terms of trials. Considered, however, from the point of view of the time and effort represented, the proportion of the non-quantitative to the whole is very much larger, since it is a common experience that when quantitative methods such as cards and numbers are used the subject proceeds much more rapidly, sometimes as rapidly as 25 trials per minute. On the other hand, the non-quantitative tests frequently took an hour for a single trial, with only a few trials per day possible at best. Some conception, then, may be had of the relatively large amount of effort represented by the 229,000 non-quantitative trials, effort largely wasted, since these tests were without any adequate basis for determing the rôle of chance.

If chance were all that had to be considered in exploring for extra-sensory perception, there would still be, according to the figures above, nearly 5,000,000 trials upon which statistical judgment could be exercised and a decision reached. If a decision were to be based upon these results and if chance were the only alternative to ESP that need be considered, the verdict would unmistakably go to ESP. The results are preponderantly favourable to ESP, so far as chance alone is concerned.

But there are many other requirements for a fully adequate test of occurrence of ESP and all of these must be met before any conclusion of ESP is valid; that is, such an unusual function can be established only by results that cannot possibly be accounted for in any other way. How many alternative possibilities or counter-hypotheses there may be is a matter of how finely we wish to divide them. In the book mentioned above (*Extra-Sensory Perception After Sixty Years*), there are thirty-five counter-hypotheses listed and some of these have several versions that might be called special cases. On the other hand, they can all be reduced to a few general headings if brevity and generality are desired.

First of all, no test of extra-sensory perception is worthy of the name if it allows sensory perception to take place. The only question is: How far is it necessary to go to eliminate with complete certainty

* This total is taken from *Extra-Sensory Perception After Sixty Years*, by Dr. J. G. PRATT, Mr. C. E. STUART, Mr. BURKE M. SMITH, and myself, of the Department of Psychology, with the collaboration of Dr. J. A. GREENWOOD, of the Department of Mathematics, Duke University. (HENRY HOLT and Co., NEW YORK. 1940)

the possibility that the subject who is being tested is relying upon the known senses? Up until ten years ago, most of the test procedures used allowed an agent or sender to look at the card or test object used as the stimulus while the subject tested, or the percipient, attempted to identify it. This required precautions not only against vision of the object by the percipient, but likewise against auditory or visual cues from the agent looking at the object. Some of the quantitative studies made during this period involved the separation of the agent and the percipient to the extent of having them occupy different though adjoining rooms with closed doors, but even this precaution has been regarded by some critics as inadequate because it would still conceivably permit the agent to furnish auditory signals of some kind, such as the creaking of the chair in which he is sitting, or the clearing of his throat.

Test procedures, however, during the last ten years have become increasingly guarded and the tests have been almost wholly conducted in psychological laboratories. The great preponderance of tests conducted were of a type not permitting an agent to look at the card or the object and thus there were no auditory cues possible, since no one possessed the essential knowledge which the percipient was attempting to acquire. Visual and tactual cues were all that could rightly be considered of importance. These senses are much more easily barred than others and a variety of precautions were used toward that end. First and simplest, the subject and the cards were placed in different rooms or buildings or geographic locations. But where this was not convenient, or where a test was not as interesting or as desirable to the subject, opaque wooden screens were set up between the subject and the deck of cards, or the cards were sealed individually or in decks in opaque envelopes or boxes. An ingenious Englishman, G. N. M. Tyrrell, invented an electrical machine which automatically selected one of five possible boxes in which an electric bulb was lit. A further way of eliminating sensory cues has been tried to a great extent, namely, that of asking the subject to predict the order of a deck of cards as it will be when the experimenter shuffles it or cuts it in a random fashion.

When these more stringent conditions are laid down as a basis for selecting what will be regarded as an adequate test of ESP, the conditions of production of only about one-fifth of the total number of trials made during the past sixty years are found to be fully adequate. It is true there have been many reports of research that almost meet the requirements and which leave little question that sensory cues were safely excluded. But by taking the criteria strictly, there are only 30 reports consisting of 907,030 trials on which to base the case for extra-sensory perception. All of

these have been carried out during the past ten years and most of them during the latter half of that period.

Taken either as a whole or according to the various conditions of eliminating sensory cues, these results are highly significant; that is, they require some other explanation than the chance hypothesis. As a matter of fact, the odds against such results occurring by chance alone could only be expressed in meaninglessly large figures commonly referred to as "astronomical"; and in view of the fact that these results were selected from the total published data entirely on the basis of the impossibility of sensory cues operating in the tests, there is no alternative to dismissing both chance and sensory cues as explanations.

But chance and sensory cues are not everything the experimenters have to cope with. The possibility of the occurrence of errors is another question. Errors in recording, errors in checking, errors in computation and compilation, omissions in reporting—these and other conceivable areas of human weakness must be taken seriously—far more so than in the average scientific experiment. Naturally scientific workers in most fields make their own observations, handle their own records, and require no special safeguards. The fact that the ESP workers have come to adopt special measures is not because of incompetence among them nor because errors have been found which would account for the significance of their results. Rather it is because of the especially heavy responsibility that attaches to work that leads to such revolutionary conclusions as the establishment of extra-sensory perception would represent.

Accordingly experimenters have set themselves to check up on each other, planning the experiment so that the records of cards and of calls are made independently and so that any error that occurred could not affect the results and conclusions without being detected by the second experimenter. There have been thus far a considerable number of tests made under this condition also (72,750), again with phenomenally large odds that such results would not occur by chance. Again the conditions were such that sensory cues were completely eliminated, and along with all these precautions another question was incidentally settled—one which rarely has arisen in scientific work but which the experimenters themselves had wished to have automatically taken care of; namely, that of the experimenter's own good faith. These two-experimenter investigations have made it impossible that any form of untrustworthiness on the part of a single experimenter could have, without detection, produced the results reported; and it is highly improbable that there will ever arise a suspicion of collusion between academic experimenters.

But when every counter-hypothesis is successfully excluded by experimental conditions, we are still not

through. They all have to be considered jointly, as well as separately. If any possible combination of these alternatives can account for the results obtained in the tests, ESP is still an unproved hypothesis. At least one piece of research that meets the full array of alternatives must be produced. How many more will be required, then, is a matter of personal judgment. For any new and unlikely hypothesis a minimum of one independent confirmation is expected, and for an extremely important conclusion the demand might be made still greater.

In the summary of ESP research referred to above (*Extra-Sensory Perception After Sixty Years*) there are five such series, with a possible sixth (subject to the clarification of a technical point), presented as meeting in effect the entire combination of all the counter-hypotheses at present recognized. Three of these were conducted at Duke University, with four experimenters functioning in three different combinations of two each. The other three investigations were conducted as follows: one by Bernard F. Riess of Hunter College, New York; one by Lucien Warner, formerly of New York University; and the the third by Gardner Murphy and Ernest Taves, of Columbia University.

These six outstanding investigations range from the highest scoring level ever reported (that of Riess) to a scoring level approximating that expected by chance (Murphy and Taves; this work, however, was found to have significant co-variation of scoring on the different parts of the test). One of the six series consisted of a pure telepathy test in which there was no object or card used. The agent or sender subjectively selected a symbol to be thought of during each trial and made a record only after the trial was over. In another series, cards were used with the experimenter looking at the appropriate card during the trial and thus allowing either telepathy or clairvoyance to function. All the rest were pure clairvoyance; that is, with no one knowing what the object of a given trial was. All but one of these series were conducted with subjects and cards (or agents) in different rooms, buildings or towns. Warner's subject was separated from the cards by about 35 or 40 feet; the subject and the cards were in different rooms on different floors, with the subject's door locked. Riess' subject was located more than a city block away. One of the Duke series was conducted with a distance of at least 100 yards between the subject and the cards and the other with a distance of at least 165 miles. All of these series involved independent recording of the cards and calls.

The total weight of this evidence, combined with the considerable amount of collateral work which fails by some technicality or other to qualify for this highest rating, has led most ESP investigators to the conclusion that the ESP hypothesis is established. This conclusion is at least valid until some new counter-

hypothesis is proposed, some essential weakness in the experimentation as it stands today. To be sure, every conclusion is subject to such reservation but in the case of the ESP work the conclusions can well be taken tentatively; if the six outstanding series just mentioned have demonstrated ESP, there ought to be more such work in the course of time if the research is allowed to continue (and more *is* on the way to publication already in manuscript form).

At this point, it will be helpful to pause to recover perspective. What have the data amassed from the various quantitative ESP tests to do with the original question arising from the spontaneous "psychic" experiences? What have they contributed that the bank-vault method did not and could not?

At best it can be claimed only that a good beginning has been made. Investigators *have* obtained results which have *something* in common with the spontaneous experiences, namely, that the results of the tests are most reasonably interpreted as implying some guidance by, or some perception of, external events or objects that could not have been effected by the recognized senses. The advantage over the bank-vault type of approach has consisted in the fact that the results are amenable to evaluation, with the effect that it has been possible to dismiss chance as an explanation.

On the other hand, although the method is called experimental and although the measurement is strictly quantitative, there is very little control over the phenomenon being investigated. It is still almost a spontaneous occurrence when the test-results show evidence of ESP. It is far from gratifying to the ESP worker to have to confess that so little is understood of the nature of ESP and that its occurrence is very little subject to control. But, from one way of viewing it, this is merely evidence of the original difficulty of experimenting with this elusive phenomenon.

The object of every explorer is to bring back evidence that every qualified person may see and understand. Every experimenter hopes to devise an invariably repeatable experiment. The ESP psychologist is no exception, but in working with ESP he is almost invariably frustrated in his efforts at repeated demonstration. He may, like Riess, stumble upon a remarkable demonstration only to find the phenomenon vanish, as it were, into mid-air after a most successful series. The subject, equally hopeful and confident, does not even know, unless told, that her ability is gone. In other instances a subject may perform with almost 100% efficiency for an experimental session, or perhaps for a run of twenty-five trials, only to produce chance results thereafter. In spite, then, of sixty years of investigation, at least twenty of them by psychologists, there is not even a plausible claim made as yet

of the ability to reproduce on demand a significant set of results in the ESP tests. Repetitions, yes, plenty of them! But repetitions which take advantage of the still largely spontaneous character of the phenomenon, using the drag-net methods of continued repetition of tests in order to pick up the uncontrollable flashes of ESP when and if they occur.

This is not to say that there is no volition exercised in the performance in the ESP tests. There is indeed a very definite rôle of volition. The subject can first of all direct his attention to one pack of cards, though there may be hundreds of cards in the building, or even in the room in which he is working. The very essence of the tests calls for this direction of attention. In telepathy, too, one agent or sender is singled out of a population of millions who might presumably be geographically nearer to the subject than the particular agent selected. Again, it has been demonstrated by a number of investigators that the subject can call the cards in a deck wrongly with as much success as when he attempts to call them correctly. He can, too, make as many calls per minute as he wishes, but obviously all these voluntary activities do not represent control of the basic reception of the stimulation of the card symbol. This apprehension of the object is something that apparently has not been subject to the volitional control in the persons tested thus far. There is not even any reliable awareness on the part of the subject as to when and how he makes his successful calls. Were there the slightest guidance from introspection, it would not be difficult to have the subject select the trials on which he felt certainty and, by confining the actual trials to those, obtain 100% efficiency in the tests. Even with only spontaneous recurrence of extra-sensorially lucid intervals, there could still be 100 % success obtained, simply by waiting. Some of the spontaneous cases, it is true, seem to show strong conviction on the part of the subject of the veridicality of his experience, but, whether or not this is a sound observation, its counterpart has not been encountered as yet in the experimental sphere.

Likewise is the experimenter frustrated up to this time in his effort at finding a kind or class of people who can demonstrate ESP to greater effect than the average. No particular personality, racial or biological group or type seems to be identifiable as better scorers than any other. Only by the conditions of the experiment have scores thus far been found to be genuinely affected, and these conditions are important in their influence on the subject's mental state.

Particularly important are conditions which affect the motivation of the subject, his interest and his attention. The more game-like the test, apparently, the better; the addition of small rewards, of playful

competition, the arousal of personal interest, all appear to favour success in scoring. On the other hand, the presence of witnesses, the administration of the tests in groups, the witholding of information regarding scores, and the over-formalizing of the procedure, all have the effect on most subjects of lowering the score level. One of the most important conditions is that of the personal relation between the subjects and the experimenters. Wide differences in scoring are to be expected from the same subjects under the same conditions but with different experimenters.

Physical conditions either surrounding the object to be identified or obtaining between the object and the subject being tested do not seem to matter unless they affect the subject's confidence. So far as the tests have been varied physically, the subject can succeed if he thinks he can. Distance from the cards he is calling has not been found to lower the subject's success. The angle at which the cards are placed, or the angle at which the subject himself is placed, has not made a discoverable difference. The cards may be left in the pack in the close proximity of 100 to the inch. The symbols may vary in size from a few millimeters to several inches and make no difference in the results. Opaque envelopes, wooden screens, or the intervening terrain of mountainous country offer no effective barrier to whatever happens between the subject and the object he is perceiving.

In view of all this, the investigation of ESP is made all the more difficult and the experimenter is confronted with new and even more challenging problems. The difficulty of finding any physical relationship between performance and physical conditions, and the consequent difficulty of finding any explanatory physical hypothesis to account for the presumably energetic relations between the object and the subject perceiving it, represent clearly the gravest aspect of the present situation. At such a point, there are some whose minds refuse to go further into what is so obviously an uncharted region. The argument would be that, if there is no physical relationship discovered, this is indicative of some fundamental error somewhere in the whole field of research. It will perhaps be fortunate if a certain number of those interested thus far in the ESP research get off at this point, then, and retrace the whole course in the interest of finding whether any fundamental error exists. Others meanwhile may go on with the assumption that, sooner or later, with the progress of physics, some further development of physical theory will afford a suitable hypothesis that can account for all these results—results not only of the distance tests in clairvoyance, but those of pure telepathy as well.

But, instead of trying to force a physical explanation for ESP, considerable time may be saved if

another question is dealt with first; that is the question of precognition or ESP of future events. This is logically the next and the most pressing question, and for this reason: Before it is profitable to attempt to conjure up explanations, the facts to be explained should be expanded to as broad a basis as possible; before trying to theorize too far about ESP as the data now stand, it will be better to find out whether or not a theory would have to account also for precognitive ESP. If precognition be established, it would be stretching terms to the point of meaninglessness to suppose the ESP process to be "physical," in any accepted sense of the term today.

And there is in fact some reason to think that any theory of ESP will have to deal with the subject of precognition—a reason which may be stated as follows: Thus far success in ESP tests has shown no relation to any spatial limitations. Time is not only measured by spatial criteria, but is regarded as inherently bound up with the spatial framework of the universe. In a space-time world, any process that was not space oriented could scarcely be time oriented. Accordingly either it should be found that ESP is actually dependent upon spatial relations, or it should not be found that it is limited by temporal relations.

The experimental objective has been for some years to solve the question of precognition in the interests of determining the widest reach of fact with which any explanatory hypothesis has to deal. But if it has been uncommonly difficult to close in with crucial experiments upon the ESP hypothesis, it has been incomparably hard to corner so intricate a question as that of time and ESP. Yet experimental progress has been made that is gratifying, and it remains only to determine how well it stands the test of drastic analysis and of the critical examination which such a question may expect to get from the scientific world.

It is always difficult, if not impossible, to pursue a detailed study through years of ramification and reams of minutiæ and still retain perspective. Perspective is bound to change as one comes up for a look around from time to time. The worker in ESP, as is natural, coming up at a moment of world crisis such as the present one, must ask himself at such times, "What *are* we really after anyway? What does it matter whether or not ESP occurs, and, if it does, whether it can penetrate the future? We are not today suffering from limitation of perceptual powers—they are better, through instrumental aid, than they have ever been in the past. Also the future is, through inference of science and the professions, more readable than ever and more readily controlled."

But the ESP explorer is by no means searching merely for increased perceptual capacity *per se* and for the practical advantages that might result from that. These may come

in time—why shouldn't they, if ESP occurs at all? The revealing light it may throw into the secret corners might result in great social advantage through exposure of antisocial sophistry. But the necessary control over ESP is still lacking and may be so for a long time yet.

It is rather because, according to our present scientific world-view, there is *not supposed to be* any slightest extra-sensory kind of perception, that it takes on its greatest significance. "There ain't no such animal!" (as the backwoodsman said on his first view of the giraffe). It is like the historical case of the finding of the boulder in the Alps in a locality *where it did not belong.* The rock was not worth anything in itself, but because it was simply unexplainable it enriched the new science of geology with the very important glacial theory. Galileo's most impractical observations were those that found otherwise unimportant heavenly bodies that were just *not supposed to be.* The mere finding of them, without accounting for them, dethroned Aristotelianism and liberated the sciences.

It is a law of the History of Science (if there are any historical generalizations) that the more unexplainable a finding is, the more its final explanation contributes to knowledge, since the more building out from present knowledge is required to relate (and consequently to explain) it. This law perhaps accounts for the fact that ordinarily a phenomenon is big game for the scientific explorer if it is wholly inexplicable, yet real; that is, the more exceptional and puzzling, the better in the end.

The ESP worker, then, knows he has hold of something big by the very unacceptability of his phenomenon. He knows too that psychology above all sciences needs new leads to basic principles, since it has so many phenomena to explain with so little well-established theory. It is too early yet to say whether from the odd occurrences of ESP will come fundamental understanding of the mind's place in the universe, but the hope of this is what excites the explorer—far more than the practical applications.

Then, too, in the religious conceptions of personality powers such as ESP were taken for granted. Following Aristotle, Locke and others, however, all this was dropped, and the academic and medical theories of personality today have departed far from the supernaturalism of the religions. But, while hailing this as progress, there can be no harm in finding out whether they have gone too far in discarding this and related views of the older order, especially since our all-important codes of conduct are themselves largely based on our views of human personality and its relationships.

J. B. RHINE

# RECENT DEVELOPMENTS IN SPIRITUALISM

An analytical history of Spiritualism—by which is intended the attempt to communicate with discarnate spirits, more especially through the agency of trance mediums and automatic writing—would inevitably discover evidence of a gradual evolution.

In its earliest phases, some of them still persisting, the results were largely confined to phenomena on the poltergeist level, the levitation of tables, the playing of tambourines or concertinas, or the reception of messages by means of raps, such messages being invariably on a recognisably low level of intelligence. A large percentage of this material could be, and often was, produced by trickery, but some of it, from whatever extra-mundane source it may have come, was certainly genuine, and attracted not only those superficial minds that were merely seeking sensational wonders, but here and there a few honest scientists and scholars who found in these phenomena a substratum of truth that was worthy of investigation.

This second phase introduced a new type of communication, one feature of which was the materialisation of, presumably, spirit forms. Sir William Crookes, who courageously risked his scientific reputation to give an account of his experiences with the visible, audible and tangible materialisation of "Katie King," produced evidence that has never been successfully challenged; and a generation later von Schrenck-Notzing, working with the medium "Eva C." (Marthe Beraud), brought together as the result of a long and patient investigation, aided by photography, a body of facts that laid a firm foundation for the theory of the ectoplasm—a discrete, etheric form of matter exuded from the body of the medium, which took visible shape, generally in human forms.

Contemporaneously with this development, such able minds as those of, *inter alia*, Sir Oliver Lodge, Professor Sidgwick and F. W. H. Myers, were conducting earnest research in the effort to obtain evidence of messages from the spirit world that could not be explained by any theory of telepathy. One of the more remarkable of such communications was published at length in the *Proceedings* of the S. P. R. under the title of "The Ear of Dionysius," in which references to an obscure classical allusion were obtained from three writers of automatic script, working separately, none of which allusions could be reasonably interpreted until the three scripts were brought together. In short, what has been called the

"second phase," was mainly concerned to produce scientific evidence of the survival of the personality after death.

The third phase was introduced by the war of 1914-1918. The focus of interest had now shifted. The enquirers who came to professional mediums or held séances in their own homes, no longer sought any kind of general evidential material, but tried to get in direct touch with the spirits of those whom they had recently lost in the wanton slaughter of the battle fields. (A characteristic example may be found in Sir Oliver Lodge's *Raymond.*) Thus their attention ceased to be preoccupied with the evidence for survival on broad grounds, and was concentrated on that for the survival of a particular individual. And, as in the preceding phases, the enquirers were rewarded by the kind of material they were specifically seeking.

One of the characteristic interests of the next phase of Spiritualism has emerged naturally from the stages that preceded it. It seeks to answer the question: "What happens to us after death?" Most of those who prosecute this enquiry are convinced Spiritualists; that is to say, they have no doubt that the information they receive is derived from the spirits of those who have lived on this earth and are now working on the spirit plane to help humanity. But the answers received to this question have varied so greatly, and have discovered what appeared to be such irreconcilable discrepancies, that the more detached critics of Spiritualism have concluded that since they cannot all be true, it is a fair inference that none of them has been inspired by departed spirits. This criticism, however, as will be shown later, is based on insufficient premises, for we cannot at once reject as being contradictory the vision of the orthodox Christian heaven and, say, that of the wandering spirit of Antonius Stradivarius appearing two hundred years after his death to communicate the recipe for the famous Cremona varnish to the Revd. Charles L. Tweedale,* himself an amateur maker of violins.

But, at the present time, the most laudable, and credible, of the communications received are in response to those who are earnestly and, so far as possible, without prejudice, searching for Truth; and perhaps the most remarkable of such accounts are those published by Baron Eric Palmstierna, late Swedish Minister in London. The messages were transmitted through the agency of Mrs. Alexander Fachiri (Adila Fachiri, the violinist), and the *bona fides* of the principals is above question. As a type of the messages received from their nameless guide I will quote a few passages from their latest book (1940) *Widening Horizons* (John Lane, London. 9s. 6d.).

* *News from the Next World.* By Charles L. Tweedale. (T. Werner Laurie, Ltd., London. 1941. 12s. 6d.)

Here is a statement that briefly affirms the principles of Reincarnation and Karma:—

None of you on earth seem to understand correctly that you did not descend to earth for pleasure, but are forced through the nature of your spirit-existence, which you misused, to undergo punishment and suffering brought upon you by yourselves.

In answer to the question how life in the spirit can be carried on in a material manner, the essence of the reply is:—

To report on how earthly life is carried on in the spirit is of no value. It might interest the earth-bound souls, but it would only do harm as it might encourage them to remain in the state in which they actually live.

Among other references to "Maya," though that word is never used, may be cited:—

In one respect the physical universe can be said to be an illusion as it had a beginning and consequently may have an end as well. The only real things are those which pertain to the spirit.

Lastly, in this connexion, we are given a very clear idea of the different levels of those recently dead, and are told that

the lower region is the holding of the spirits who on earth had no wish to improve their souls towards the true light, but were only out for self, victory, greed and material advantages.

Now it is evident that this material is of a very different order from that received in the various broadly indicated phases that marked the earlier stages of Spritualism and Psychical Research. And communications of the same religious type, but varying according to the personalities of the circle or recipients who registered them, are to be found, to cite three recent accounts, in *More Teachings of Silver Birch*, the control of Mr. Hannen Swaffer's Home Circle (Psychic Press Ltd. 6s.), *The Shining Brother*, by Laurence Temple (Rider. 6s.) and *The Truth About Spiritualism*, by Harold Anson (Student Christian Movement Press, London. 2s.)—sufficient evidence, perhaps, of the nature of the material to be gathered from this source at the present time.

Before, however, drawing any conclusions from this very brief conspectus of the general evolution of Spiritualism during the last hundred years, one qualification should be noted, namely, that the phases indicated are only those which would appear as being more particularly characteristic of the periods examined. There are, unquestionably, definite indications of a broad development; but it cannot be said that one phase superseded that which preceded it, or that examples of the later phases cannot be found in much earlier messages and scripts. Distinctive religious teaching, for instance, orthodox Christian for the most part, appeared as a prominent feature very early in the present century.

Coming, now, to our examination of this material, we are at once confronted by one outstanding in-

ference, which is that the nature of the phenomena produced and of the messages received is primarily influenced by the character, intelligence and purpose of the enquirers. Common curiosity produced the kind of conjuring tricks and senseless communications which early brought Spiritualistic séances into disrepute, and suggested that if any extramundane origin were involved, it must be that of mischievous elementals. In the scientific stage that followed, the response was of quite a different kind. The attempt to prove a case was rewarded by what appeared to be a serious effort on the part of the "spirits" to furnish evidence, and the best results came through automatic writing, rather than through the speech of an entranced medium. The latter, however, figured prominently in the search for a communication from the spirit of a particular person, recently presumed to have passed over to the spirit plane, the essential evidence sought in such cases being proof of identification, preferably by reference to some fact known only to the sitter and the communicating spirit. Finally we see a man of great intelligence and wide reading, such as the Baron Palmstierna, evoking communications of the high order of those quoted above.

There are two obvious explanations of this marked accordance between the character of the enquiry and the response received. The first is that supplied by the convinced Spiritualist, namely, that the spiritual and intellectual development of the enquirer attracts communicating spirits on the same level. Incidentally, we find here, also, a solution of the problem posed by the immense discrepancies between one account and another of the future life. For it is an axiom of modern Spiritualism that there are as many ranks and degrees on the spirit plane as there are among human beings on this earth; also, as many varieties of experience. For which reason the accounts given of discarnate conditions may vary as greatly as might the accounts of earthly conditions given by, say, an Australian aborigine and a University Scholar.

The second explanation is that, while the lowest order of communication may come from elementals and the temporarily surviving personalities of the earth-bound, the higher orders are drawn from the Cosmic mind, and the nature of the messages received will be coloured by the spiritual and intellectual attainments of the seeker. This is not to say that he cannot receive any information which was not previously known either to his conscious or subconscious mind, but that the spiritual and intellectual order of the communication will correspond with his own tendencies and abilities. We find the same principle obtaining among the visions of the mystics, all of them influenced by the character and training of the seer, and producing such different accounts of the world of spirit as those given by Sweden-

borg and the Catholic mystics of the Dark and Middle Ages.

It may be noted in conclusion that this most recent, religious, phase of Spiritualism, is being resorted to by a growing number of people as a substitute for the formulæ and dogmas of the Churches; and in those cases in which the members of the circle are at one in the simple desire to gain spiritual knowledge, they will undoubtedly obtain a relevant response. What they learn cannot be the whole truth; and the approach to that ideal will vary according to the sincerity and the single-mindedness of those who are seeking an acceptable way of life, and a belief in immortality.

J. D. BERESFORD

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# CONTROL OF BEHAVIOUR

Professor Ledger Wood, writing on "The Free Will Controversy" in *Philosophy* (October, 1941) upholds physical and psychological determinism which, though very different in its emphasis, is "by no means inconsistent" with the theological doctrine of predestination. He takes up the libertarian arguments seriatim and attempts to demolish them. He denies the possibility in any given case of having acted differently.

> The circumstances being what they were, and I in the frame of mind I was at the time, no other eventuation was really possible.

But surely to imply that no other frame of mind was possible is to make man the abject slave of his moods! Who does not know by experience that it is possible to bring about resipiscence by deliberately directing thought to nobler channels? It is not denying Prof. Ledger Wood's contention that human behaviour falls under the reign of causation, which science has demonstrated obtains in nature, to point out that there is in man a higher causal agent. Even the personal man is not wholly adrift, at the mercy of wind and tide. He is not entirely ignorant of chart and compass; he has it in his power to steer this way or that. And even if the way that he will steer is predetermined by past choices and past efforts, the moment that he yields the wheel to his higher nature, to the God within, that moment is the will indeed free, for then comes into action a will of which behaviourists know naught, the spiritual will, that flies like light and cuts the waves of circumstance like a sharp sword.

# WHAT DID IT MATTER ?

[ We are glad to welcome a South Indian fiction writer, **Joseph Neroth,** M. A., B. L., among our contributors.—ED. ]

In buying and selling, young Abbamia showed all the instinct of the man born for business, and his great ambition in life was to make more money than his grandfather ever did. His grandfather, however, had lost all his money in his old age and become a pauper. That was a tragedy Abbamia was determined to avoid, but in everything else he would, of course, follow the old man whom he loved and greatly admired.

When sitting with other little Mohammedan boys, learning his Arabic alphabet and arithmetic, his mind would often wander to his grandfather and he would sometimes wonder whether a time would come when, like the old man, he too would become big and bulky and grow a dyed beard. How did little boys like him grow up into big and corpulent figures and wear long, flowing gowns ? How was it really managed ? Where indeed lay the secret of it all ? Well, he would somehow succeed in growing up into full big manhood, he supposed, as only grown-up men could earn a lot of money.

Soon after he left the little religious school he started buying and selling. He began with hawking cheap toys for small boys and girls. He had a capital of one rupee for a start. With that he would buy from the " Japanese Shop " some old stock and then go out into the narrow by-lanes and alleys of the city. Very often he succeeded in selling the toys as brand-new articles. Some days he made four annas, some days six, and there were days when he even made eight annas. At first these few annas appeared a lot of money to him and he was very happy. His mother, too, was much pleased with his success. How he wished his grandfather were now alive to share their happiness ! Affectionate scenes of old times would crowd into his mind and, before he knew it, a tear or two would roll down from his bright brown eyes; but he would quickly wipe them away and go home humming tunes that he had picked up from street singers. It was so easy to forget a sorrow in those young days.

Abbamia soon outgrew selling toys to children. When he was fourteen he was already one of the established hawkers doing his business in the crowded thoroughfares of the city. " Kerchiefs ! Fountain-pens ! Spectacle cases ! Diaries ! Socks ! Garters ! Anything ladies and gentlemen require ! Anything and everything I sell ! Everything I sell...." That was Abbamia's thin high-pitched voice crying out his wares above the hubbub of the hurrying crowd and the din of the traffic. He had an eye for faces and could often tell by a mere look who would stop to buy

and who wouldn't, who would haggle with him and who wouldn't.

He now easily made two to three rupees a day, but he failed to get that thrill that had been his in the days when he ran home with only a few annas profit jingling in his shirt pocket to gladden the heart of his mother! Nor was he satisfied with the progress he was making in business. Did any one ever become rich by remaining a mere street hawker, he was constantly asking himself. And Allah knew he had vowed to make a lakh of rupees! So he gave up hawking in the streets and opened a small stationery shop. It was a very small affair. In a street of imposing buildings and big stores it looked so tiny, almost like a match-box among a row of giant packing-cases. But it was an excellent centre, and soon his stock increased and his trade flourished. Many of his old acquaintances gave up calling him simply Abbamia and now addressed him as Abbamia *Sait*.

He was twenty now, but he had no time for idle pleasures or romance. He lived only for his business. Sometimes, when they were sitting together at their meal at night, his mother would hint to him about his marriage by mentioning that the other day she had met Fathima Bibi, or Isha Bibi, and how good-looking the girl was. Fathima was the girl Abbamia liked. She was beautiful and had a nice musical voice. And being the only daughter of a rich hardware merchant she would bring him a very good dowry, too. He didn't, however, want to think of marriage at all before he made his one lakh. And if things went with him as they had been doing, he shouldn't take very long about it, either.

But when he was thirty, Abbamia found that though he was steadily growing rich he was still far from that one lakh he had set his heart on earning. So he hit upon a short cut. He decided to make forward purchase of some commodity that had come down to its rock-bottom price. He carefully studied the market, and thought that pepper was just the thing he wanted, pepper which barely a year ago was selling at Rs. 610 a candy now went begging at Rs. 300! Impossible that the market should go down still lower. It never had before. So, clearing out his stationery stock, he put all his money into pepper. He bought 200 candies of it at Rs. 300, six months forward delivery.

How unerring proved his business instinct. In two months the price shot up to Rs. 500! People began to talk of the huge fortune Abbamia Sait had made by a single deal. Fathima's father again approached him, and once Abbamia went to tea in the hardware merchant's house. Fathima welcomed him, smiling sweetly at him. Now she wouldn't have to wait long, thought her lover. Pepper was still going higher.

Suddenly, like the wrath of God, came the crash! Some big London firms that had overstocked pepper failed over night and, like a fall

from a precipice, the price dropped from 500 to 110, and in five more days you could get all the pepper in the world for a mere song ! It never went up. Abbamia was a ruined man. His creditors got a bare half anna in the rupee !

He made heroic efforts to start his little stationery shop again. But he had no capital, and no one would lend him a pie's worth of things on credit. And how studiously people now avoided him ! One day he saw Fathima's father coming along the same footpath. Suddenly, on seeing Abbamia, the man made a sudden dash for the opposite footpath. " Damn you ! " snarled several car- and taxi-drivers as they quickly applied their brakes, the jammed tires groaning on the hard pavement. What a strange world ! thought Abbamia, passing on.

There was nothing left for him but to go back to his old hawking in the streets. " Kerchiefs ! Fountain-pens ! Spectacle cases !.... Anything ladies and gentlemen require !...." the old cry rang out in the streets. But it wasn't anything like the old full-throated cry. Now there was a leak in it, an edge of despair in his voice.

One hot day Abbamia sat leaning against a lamp-post, sipping a cup of tea from a street vendor.

" Oh, Abbamia *Sait !* " he heard someone calling. " Your old flame Fathima Bibi is going to be married to a Karachi millionaire ! Haven't you got an invitation ? "

" Go to hell, you Kaffir ! " growled Abbamia, gritting his teeth, like a lame helpless lion teased by mocking jackals; then, without caring to look up to see the owner of that heavily sarcastic voice, he swallowed all his tea at a single draught.

" Yes, that's about the only place where you can hope to meet her again ! " retorted the man, walking away chuckling to himself.

Abbamia sat there for a few minutes more, sucking his lips with his tongue and shaking away bits of tea drops from his sturdy beard. Then, gathering up all his stock and throwing a pice to the tea vendor, he slowly walked up the street. " Kerchiefs ! Towels ! Fountain-pens ! Anything ladies and gentlemen require !..." he went crying, his voice rising under the sudden stimulus of the tea.

He managed to make a rupee a day, sometimes a rupee and a half. But it didn't take him long to realize that the game was up ! Old age was upon him. He had the big heavy frame of his grandfather and, like him, he had grown corpulent. Once, as a very small boy, he used to wonder whether he would ever grow up like his grandfather—and now in every inch of his body he looked like him ! It occurred to him as very strange, when he thought of the matter. How strongly was the life in him connected with the life that had departed ! Or did life repeat itself, and were the chains unending?

Abbamia lay in his bed, his head

propped up with a high pillow, looking at the sky, a vast clear expanse of light blue. There was a gentle wind moaning in the tree-tops, and somewhere among the trees a bird was singing alone. How soft and fine the sky is, thought Abbamia, and how sweetly that bird sings! Strange that his unhappiness had no counterpart anywhere in the universe. Things just went on as though Abbamia didn't matter and his sorrows were of no account! But was it really so? Abbamia began to reflect. Was he not part of the sky, part of that bird and its low pensive song, just as he was part of the air he had to inhale and exhale in order to live? Perhaps life was one—it was the same vital force struggling on and expressing itself in apparently strange ways everywhere in the universe. Why should he, Abbamia, then consider his affairs so very important? Yes, what did it really matter after all? He was a broken man, lonely, discarded. But would it have made much difference if he had realized his ambition, had lain in the silken bed of a palace with his wife and children near him?

Wife and children.....His mind went back to that one occasion when he had been invited by Fathima's father to tea and Fathima had smiled at him. Suddenly her beautiful girlish face and love-lit eyes flashed up into his mind with a vividness that surprised him. By Allah, how long ago it all was, and all these years he had so completely put her out of his mind! Perhaps it was as well she had not married him; but would it have made much difference to Fathima herself if *he* had become her husband and not that Karachi millionaire? What difference did things make *ultimately* between one man marrying a girl and another marrying her, between wealth and poverty, youth and old age?...A lot, thought Abbamia, if you took each thing separately and considered it; but very little, if you could see things as a whole. He had made himself needlessly miserable by considering his ambition, his love and hate, his sickness and poverty, as exclusively his own. And so he had failed to see the deep bond between things! It was even possible that things worked out all right ultimately, and he wouldn't be the worse for all his present troubles. Lord, what fools men were to spend all their lives worrying over one thing after another, never stopping to think of the real value of things! He lay pondering it all for some time more; then he drew up the blanket to his chin, and soon was fast asleep.

The next morning Abbamia got a letter from a firm of Karachi solicitors informing him that he was a legatee to a lakh of rupees under the last will of Fathima Bibi, the widow of the late Karachi millionaire, who had died without any children.

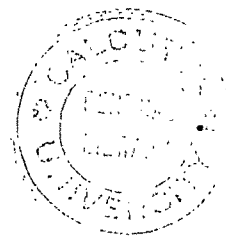
With the letter still clutched in his hand, Abbamia sat up in his bed looking at the sky. Here was all the money he had so much wanted to make! But today the wind-

fall was nothing to him. He was only wondering what an amazing fool he had been, a fool who had even failed to realize that Fathima had loved him, had perhaps loved only him. All his life he had only cared to *possess* things—money, power, love. God, even *love !* Today he could see the blind folly of it all, the folly of those trying to possess things, the folly of those not giving up possession. How they all tried preventing Fathima, her wealth, her love, from coming to him—did they succeed ?

Suddenly Abbamia felt that at last he had got back his own on Fathima's father who had crossed the street to avoid meeting him, got back his own on her millionaire husband, got back his own on the whole world ! And had not Fathima, too, got back her own on everybody ? Perhaps it was not Fathima and he getting back their own on everybody —maybe it was somewhere in the scheme of things that, in spite of all the petty schemes and desires of man, things should so work on everybody that each got what he deserved ! The grim humour of it amused Abbamia, as the stern justice of it filled him with infinite satisfaction.

The next week, in the cemetery of the only Kachi Mohammedan mosque in the city, they dug a grave for Abbamia Sait to rest. It happened to be the same grave in which, forty years before, Abbamia's grandfather had been buried. And some said that the grandson had failed in life as dismally as his grandsire ! But they were men of the world who could measure success or failure only by the things men came to *possess* in their short life on earth ! How could such men understand that Abbamia had got back from life a thousand times more than what he had set out to win ?

J. NEROTH



# JESUS CHRIST

## GLIMPSES OF HIS LIFE AND MISSION

[This is the fourth of the series by **Ernest V. Hayes** which presents the Prophet of Nazareth as an Adept of the Good Law.—ED.]

### IV.—THE HEALER AND THE HEALED

Outstanding in the thought of Jesus was the idea of a complete transformation to be effected simultaneously in the soul and in the body. Several of his utterances show that he accepted the Law of Karma, such as "With what measure ye mete, it shall be measured unto you again." As the exoteric Church finally preferred to reject the idea of Reincarnation, it fell back on the post-mortem working out of causes set in motion during earth life and so invented Purgatory. But whether through reincarnation or after-death conditions, the Catholic side of Christianity, at least, instinctively felt that a man must reap what he had sown, encouraged in that feeling by the clear words of Jesus: "Thou shalt not go from thence (the prison made by the soul for itself) until thou hast paid the last farthing." "It must needs be that offences come, but woe to that man by whom the offence cometh."

This fatalistic view was for those who remained under the tyranny of Satan, "the God of this world." The whole worldly conception of life was wrong and there was no hope in the mind of Jesus that a man could make the best of it. One had to come out of that Kingdom of Darkness into the Kingdom of the Father. One made the journey, the escape from one frontier to another, within one's own consciousness; and one was so completely changed as a result that even bodily disease yielded to the marvellous inflow of true life.

Something indeed had to be given up, but it was not worth the keeping; the riches of the Spirit could be known only to that man who could live without grasping, without holding, assured that in this way he could draw upon an infinite generosity. Jesus speaks of a wise merchant, seeking goodly pearls, "who, when he had found one pearl of great price, sold all that he had and bought it." "Everyone that hath forsaken houses, or brethren...or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." It seemed strange to him that his nation did not, almost to a man, enter into Life, Happiness, Health and Freedom. "Ye will not come unto me, that ye might have life," he complained, speaking as one who had identified himself with the Eternal and so could speak in the Name of the Eternal, as did Shri

Krishna in the *Bhagavad-Gita*. To his city he declaimed with mournful tenderness: "Oh Jerusalem, if thou hadst known, even in this thy day, the things which belong unto thy peace." And his sad reproach is for every individual, coffined in a shroud of his own elaborate workmanship, and for every city—for modern London, for New York.

He saw unerringly that the diseases and the maimings of mind and of body, so prevalent in his day, and in ours, arise not from some mysterious dispensation of the Divine, but from Lust, Hate and Greed, the triple gate of darkness, destroying life within the soul of man. A life without Lust, Hate and Greed could alone redeem the world; to that he bent all his energies and for that alone he used his occult powers.

He chose the way of the Healer in order that by dramatic release he could show men that to enter the Kingdom was truly worth while. Around him were many smitten with various diseases, afflicted with a hundred devils in their own minds. His compassion moved for them as sufferers and his spiritual insight saw in them object-lessons of the conflict within man. A divine clairvoyance that enabled him to see the very thoughts of his antagonists helped him to diagnose each disease and its cause, and whether there was such an inner change pending in the soul as would justify a bodily cure. "Son, thy sins be forgiven thee....Arise, and take up thy bed and walk....Sin no more, lest a worse thing come unto thee."

When he called upon his disciples to take up the Cross and follow him, it was before the Cross as a religious symbol had become significant of pain. It bore then the meaning attached to it in Egyptian mysticism —that crude minds have degraded into physical sex-worship—the meaning of Eternal, Abounding Life. "Take up the symbol of Life and follow Me, the Truth, denying the false self, losing it and finding Eternity, and the moments carved out of Eternity filled with joy." That was the purport of his symbolic reference to what a man must do to enter the Kingdom. "Ask in my name, that your joy may be full," is not the Gospel of the ascetic, the flagellant, the religious sadist, the resigned invalid. It is the Gospel of the spiritual athlete, disciplining himself truly, but for a glad purpose. Jesus, reproached by his opponents, watching his every word and action, used the happiest illustration to show why his disciples did not fast. "Because they have the Bridegroom with them." A royal pageant might be accompanied by royal anxiety and a people's secret fear; military pomp has lurking in it the possible horrors of war; a birth is preceded by a woman's agony. But a wedding feast surely ought to be an occasion of simple joy. The Bridegroom and the Bride demand no less than a complete absence of all that would mar the feast. In his own person, Jesus set the rule of life. "John came fasting, and

ye said he hath a devil. I come eating and drinking, and ye say I am a glutton and a wine-bibber." The simplest sinner could invite this man to his dinner-table, without studying taboos.

What did Jesus mean by "Sin"? Sin to him involved some lack of love in one's action or reaction. "Forgive until seventy times seven." He may have conjectured that by the time you had forgiven the same man nearly five hundred times, either he was going to be a changed person or you were going to be a Saint. "Judge not; condemn not"; and he warned of the karmic result of judging and condemning. "Others have said, love your friends; hate your enemies. I say, love your enemies." The keeping of any and every commandment, however elaborated, is in loving God utterly, and in loving one's brother as oneself. In the failure to do these things, Jesus recognised Sin, and its dread accompaniment—Disease.

To demonstrate dramatically what sin was, and what the evil results that grew out of it, was this Hebrew's special work. Other Adepts, in every race and religion, had occasionally wrought works of healing. Jesus made such healing the main purpose of his life, publicly lived among men. There were shrines of healing among the Jews and among other peoples, but the intricate obstacles of their working and the meagreness of their cures is symbolised in the Gospel narrative by the story of the impotent man. Jesus saw this sufferer among a host of other sick men by the Sacred Pool of Bethsaida. An Angel was said to go down into the water at certain times, and the sufferer who first entered the water immediately after the Angel had "troubled" it, received back his health and strength. It was like a gamble, though no doubt many of the unhappy creatures who failed to get into the water in time, took it as the Will of God, or as due to their own Karma. The impotent man was at a great disadvantage. He had no one to bother about him and to lower him into the water at the precise moment. One can conjure up the scene and picture how the worst sufferers were the very ones who never got a chance of being healed; that the man who could roughly push others aside was likely to get whatever cure was available. Jesus swept aside all these precise moments, lowerings into the water, one cure among a thousand petitioners. By exercise of the spiritual force within himself, he made the impotent man strong, able to rejoice in life again. It was an allegory of his own mission.

Out of the gifted and psychic Mary Magdalene, he cast "seven devils." The Church, haunted by sex-nightmares, has pictured this woman as a prostitute. It has been supposed that the seven devils cast out of her were such characteristics as Spiritual Pride, Lust (of course!) and other forms of unladylike conduct. The Gospel leaves no doubt that she was obsessed. In all

schools of true occultism, ancient and modern, obsession must be regarded as an affliction. Often the obsessing entities are earth-bound souls; occasionally they are worse. Sometimes they are mere thought-creations of the human mind at variance with itself, confused in a spiritual black-out. Whatever they be, these dark entities cannot stand the Light. They are mischievous, malicious, perhaps beautiful but deceptive, enslaving, unhealthy. Yet in all times men and especially women have welcomed these beings, now as gods to be worshipped, even with blood offerings; now as angel guides to be reverently hearkened unto! They fall away from the soul that has entered the pure spiritual light.

All over Palestine, the distorted, the sick and the possessed touched the aura of the Adept—that is, "the hem of his garment." They were made whole. Only the rigid remained proof against him. They were both numerous and powerful.

ERNEST V. HAYES

## KISMET

Fate and free-will in the absolute and dead-letter sense are as irreconcilable as the hypothetical irresistible force and immovable obstacle. Their reconciliation, however, is not a feat of syncretism but only a matter of correct definition. It is in Protestant Christianity that predeterminism is carried to the extreme and human responsibility thereby reduced to nil, in the Presbyterian dogma of the rigid predestination of every individual to glory or to perdition. Islam has its predeterminists, their opponents, the rationalists, who insist on man's free-will, and also those who attempt to resolve the apparent antithesis between their doctrines.

"Liberty," Colton wrote, "is a blessing that must be earned before it can be enjoyed," and Mr. M. U. Ahmed comes close to this conception in his discussion in *Islamic Culture* for January of "Free-Will and Fatalism in Islam." He attempts to show that fate and free-will represent two aspects of the same spiritual development in man. He holds man responsible for the exercise of such freedom as is his and defines fatalism in the Islamic sense as not inescapable predestination but only a "prevision of God about the future which the individual *freely* realises in his lifetime."

Of special interest is the author's recognition of the complex nature of man, the relatively unreal body and mind being "used as mere vehicles through which man's spiritual or transcendental self as subject expresses itself." This spiritual self, being a reproduction of the absolute and the reservoir of Divine potentialities, has real freedom within its grasp, on achieving self-realisation, transcending the limited freedom of self-determination.

The moment we recognise the vital connection of our spiritual self with the absolute, we enjoy the only real freedom—the freedom of the absolute. In reality the more we realise our spiritual nature, the more we are free; and the more we are captivated by the sensual pleasures of the material self, the more we are constrained and determined.

# NEW BOOKS AND OLD

## OUR UNOBSTRUCTED UNIVERSE *

Time, space and motion are three of the great mysteries that confront man. In *The Unobstructed Universe,* Stewart Edward White adds something to the sum total of our knowledge about these strange properties of our universe. The book is based upon information transmitted to him through a medium, supposedly by intelligences dwelling in "orthos," which one seems entitled to assume is the state of consciousness that follows death or, at least, is attainable after death if one's consciousness is sufficiently advanced to apprehend it.

The fundamental concept of the book is that the universe is one. There is no difference between its obstructed and its unobstructed phases. The man that is mortal dwells in the consciousness only of the obstructed phase. He does not grasp the essential unity of the two phases but lives under a misapprehension of the duality of that which, in fact, is vested with complete oneness. In that respect, he is somewhat like an individual suffering from double vision, seeing one thing as two and unable to determine which of the percepts is the real one. The answer seems to be that both are *representations* of one reality, although one is perhaps justified in doubting even then whether both together completely approximate the true essence of the reality. Moreover, man is at the further disadvantage of "seeing" the unobstructed phase only mentally.

But that is not the idea which most impresses one about this book, because that is a concept that is not particularly new to those familiar with the philosophy of transcendentalism. The intriguing portion of these communications is that which deals with new concepts of the three strange properties of time, space and motion with which our universe, in both its phases, is invested.

As they appear in orthos, say these communicators, time is receptivity, space is conductivity and motion is frequency. That is to say, that is the way they are perceived by a being functioning in orthos.

It is not difficult to imagine time as receptivity. Even in our world, time is variable. When we are interested and happy, it is foreshortened. When we are disturbed or harried, its shadow lengthens. Receptivity is defined as mental acceptance, as of a proposition. Obviously, receptivity should increase as our means of perception of the wonders of our universe increase, and, conversely, as our receptivity increases so will our understanding of the universe expand. As we grasp more about the infinite processes of life, of which death is surely but a moment of acute negation, our interest and sense of fulfilment in them will undoubtedly be correspondingly accentuated until eventually our experience will be so completely identified with them as to reach the point of absorption in them, while yet retaining our individualities, and at that point time will diminish to

* *The Unobstructed Universe.* By STEWART EDWARD WHITE.

a theoretical zero. As the angel predicted to St. John in the vision on Patmos, there shall be time no longer.

Bound as we are by the concept of corporeality, it is more difficult to think of space as conductivity. We are inclined to think of conductivity as a property of space in which various relatively incorporeal forces, particularly radio-active vibrations, move freely while ponderable objects meet resistance. Apparently, if we are going to make a good-faith effort to understand and apply, at least in our minds, the matters set forth in this book, we shall be compelled to think of space itself as conductivity, and not of conductivity as a property of space. In other words, the function becomes the thing itself.

But, after all, the ether, which is more or less loosely thought of as being synonymous with space, is only a concept which it was deemed necessary to postulate as a medium for the transmission of light, and once we get used to the idea it will probably not be too difficult to substitute the function for the thing. Again, perhaps what we conceived as a thing was only a function all the time. It would also appear that, to accept this idea, we must somehow dematerialize our notion of ourselves as ponderable bodies. Perhaps we are no more than the sum total of the thoughts which compose our individual consciousness, and one can readily see how space might be regarded as a medium for the transmission of thought as well as of light. So, after all, we may be able to effect a reconciliation of our thinking to this proposition.

But it is when we come to consider motion as frequency that we get to the fundamental enigma that dogs our footsteps at every turn, no matter which path we tread on the road to enlightenment. We think of ourselves as moving from place to place through space as being motion. We feel that we are moving forward in time or sometimes that time is moving on past us, and this, too, may appear as motion. These are the kinds of motion that seem to be connected with conductivity. Neither of them seems to be the sort of thing intended to come within the purview of motion defined as frequency. Such a definition requires the restriction of the motions comprehended by it to the motions or changes which take place within ourselves. But those are the things which determine our consciousness of ourselves and our relation to everything external to us, so the intent and the purport of this definition appear to be that the human creature is characterized by his own individual frequency or wave-length. The public mind is more or less familiar nowadays with the idea of wave-lengths so its application to ourselves is not too vague to suggest something fairly concrete. Nevertheless, to specify a particular wave-length is only a means of identifying a force whose nature we do not understand, so that motion as frequency still does not get us much further along in our effort to ascertain what, precisely, is man, for that is the fundamental enigma.

There is, however, something more here. The raising and the lowering of one's frequency is spoken of as possible, although the method is not indicated. Suppose that thought is motion in the higher dimensions; then clarifying and intensifying our thought may be the means whereby we shall be able so to increase our awareness as to become conscious of many realities which are now beyond our reach, and, by the same token, to control situations which now too often seem insurmountable.

JOHN A. OSOINACH

# THE KNOWER AND THE KNOWN *

These two books deal with technical problems which are of great interest to philosophers, but which to most laymen will appear incomprehensible or, if comprehensible, trivial. Professor Wood's work is a contribution to Epistemology, that is to say, to the theory of the nature of the relation which holds between the knowing mind and that which the mind knows when an act of knowledge takes place. This question has been exhaustively discussed during the last two decades. It belongs to a difficult territory in which many different theories have been propounded and many subtle arguments advanced by the initiated and many pitfalls lie in wait for the uninitiated.

Professor Wood has deliberately simplified his task by confining himself to epistemological as opposed to the metaphysical aspects of the problem. He does not, that is to say, concern himself with the nature or status of the object known, asking, for example, whether it is real or unreal, physical or mental, or whether it exists or subsists merely; he considers only the nature of its relation to the mind that knows it. To an elucidation of this question he brings an extensive acquaintance with the work of modern psychologists. Indeed, the occasion of his book is his conviction that most contemporary treatments of the subject by modern psychologists are based upon a bland ignorance that any problem is involved, while most contemporary treatments by philosophers are vitiated by their adoption of an out-of-date theory of psychology. This is the theory known as Psychological Atomism, according to which our experience of the external world comes to us as a series of discrete atoms of sensation, these atomic sensations being of sense qualities. This psychological assumption has led to the sense data theory of perception, which holds that the mind's experience of the external world takes the form of the apprehension of so-called sense data, that is to say, of patches of colour, raps of sound, felt surfaces and so on, which the mind of the perceiver somehow works up into physical objects.

Against this view Professor Wood cites a growing consensus of opinion among psychologists to the effect that what we experience are not atomic sensations, but "structurated wholes." By a whole is meant something that is more like a pattern than an atom, a pattern, for example, of qualities perceived against the setting of a background. In other words, we perceive a whole situation. While the revolt against psychological atomism has been initiated by the Gestalt psychologists, it is common to most of those now engaged in psychological research, a fact which leads Professor Wood to conclude that "Sense datum epistemologists remain today the only defenders of an outmoded sensationalism."

It is not, however, solely or even mainly with perceptual knowledge, that is to say, knowledge of the exter-

*_The Analysis of Knowledge._ By LEDGER WOOD. (George Allen and Unwin, Ltd., London. 12_s._ 6_d._)

_An Enquiry into Meaning and Truth._ By BERTRAND RUSSELL. (George Allen and Unwin, Ltd., London. 12_s._ 6_d._)

nal world, that Professor Wood's book is concerned. He treats also of memory knowledge, of the knowledge of ourselves which we gain by introspection, of the knowledge of the past which we know as history, of the knowledge of other selves, of the knowledge of abstract concepts, as for example those of mathematics, and of the knowledge of value. His thesis is that through all these different kinds of knowledge there runs the thread of a common formula; all, that is to say, conform to the same pattern. The formula is as follows: There are two and only two factors involved in the knowledge situation: the content of the knowing mind which Professor Wood expressly refuses to separate from the knowing subject, the Ego, who owns the mind, and the object which is cognized.

The content of the knowing mind has what Professor Wood calls an intentional aspect in virtue of which it is able to transcend itself and "intend," that is to say, point to, an object. It is in virtue of this "pointing" that there is knowledge of an object. This object, which is called a cognitive object, may not be an actually existing entity. In the case of veridical cognition there is a real object which corresponds with the cognitive object, but a cognitive object may exist even if there is no existential object conformable to its specification. The difference between the different kinds of knowledge mentioned above is a difference neither in ideational content nor in the relation between the mind and its object, but a difference between different kinds of cognised objects. Professor Wood's theory is of great interest, but the questions which it raises are matters for the expert and cannot be discussed here.

The same observation may be made with regard to Bertrand Russell's important book. This is concerned very largely with a criticism of the fashionable doctrine known as Logical Positivism. Russell was himself one of the ancestors of this doctrine, but in recent years it has been developed by such men as Carnap, Hempel and Neurath, and has come to exert a great influence over the philosophical thought of both England and America. Logical Positivism is broadly an assertion to the effect that philosophical statements cannot be meaningfully made about the nature of the outside world so as to give us information about it; they can only give us information about the way in which different languages make use of words; their meaning, that is to say, is not metaphysical but philological. Hence one of the implications of this philosophy, though it is not an implication which is always drawn, is, in Russell's words, " that there is no definite world with definite properties "; if there is, we can make no statements about it or have knowledge of it.

While sympathetic with the purpose of this school, which is to rid philosophy of metaphysical lumber, Russell considers that its exponents have carried the doctrine too far. His book is, therefore, a defence of the possibility of metaphysical knowledge, and seeks by highly subtle argument to show that there are at least some kinds of knowledge, as, for example, memory knowledge and knowledge of universals, which refer the mind beyond the instruments which it uses, namely, words, and succeed in giving information about the world which these

instruments purport to describe. The following paragraph contains Russell's conclusion :—

> There is a discoverable relation between the structure of sentences and the structure of the occurrences to which the sentences refer. I do not think the structure of non-verbal facts is wholly unknowable, and I believe that, with sufficient caution, the properties of language may help us to understand the structure of the world.

C. E. M. JOAD

# A JOUST OF IDEOLOGIES *

It is with considerable trepidation that a reviewer undertakes to evaluate a book which confuses him—even though he finds the confusion healthy and productive. It is the opinion of this critic, however, that *Man on His Nature* is valuable to the thoughtful reader precisely because its important theses are so diverse that simple agreement or disagreement with the author is impossible.

England's great biologist does not write confusedly. He writes clearly, at times poetically, in a manner somewhat reminiscent of Macneile Dixon's unique contribution to the Gifford tradition in 1935. The mental perturbation which his readers will experience is the inevitable result of listening to a presentation of the conflicting testimony which is now inaugurating a subtle transition from the philosophy of nineteenth-century science.

Sir Charles first concerns himself with the progressive development of natural science and religion out of mediæval superstitions, and in the midst of them. Jean Fernel, sixteenth-century philosopher-physician, becomes Sherrington's illustrative case, and through interesting quotations from that honest source the reader becomes intimately acquainted with the temper of an infant physiological science, during its early struggles for light. Sherrington outlines the discoveries and the cogent reasoning which compelled the discarding of a deterministic frame of reference rooted in mediæval astrology, while showing a broad and rare sympathy for the old religious context. He points out that what the sixteenth century answer to the human equation lacked in accuracy it atoned for in completeness. It answered for the individual certain basic questions as to the nature of reality *in* man, and provided him with an integrated pattern for living.

Sherrington's next concern is in submitting proof that the new scientific view is on the road to supplying both accuracy and completeness in its description of man's fundamental nature. He describes the wonder of the individual cell, the "wisdom of the body" as a complex organism, in the manner of one who has experienced a revelation of which he is certain—a revelation that is also inspiring by its beauty and its vastness. Literally carried away by the remarkable discoveries of laboratory biology, he states that

> chemistry and physics account for so much which the cell does, and for so much to which

* *Man on His Nature*. By SIR CHARLES SHERRINGTON, O. M. The Gifford Lectures, Edinburgh, 1937-8. (Macmillan and Co., New York, and Cambridge University Press. 21 s.)

years ago physical science could at that time offer no clue, that it is justifiable to suppose that the still unexplained residue of the cell's behaviour will prove resoluble by chemistry and physics.

Now all this is good orthodox doctrine, and if Sir Charles left the matter here we could satisfy ourselves by mentally inserting him in a pigeon-hole marked: "Reserved for the very best of nineteenth-century scientists, whose honesty and painstaking care have helped to liberate man from bondage to Christian superstition, but whose vision, for all this, was none-the-less foreshortened." But Sir Charles is not through. Though supporting the nineteenth-century view he finds it finally incomplete, and rejects the determinism of a materialistic science, as he did that of medieval astrology, even though, as demonstrated, he formally accepts some of its most basic hypotheses. For instance, while discussing the "matter the product of mind" versus "mind the product of matter" debate, he states that

> "energy" and "mind" although incommensurable become two complemental concurrent parts of one serial event. That is not to say at all that mind is an aspect of energy or energy an aspect of mind. Our concept of energy affirms it as something complete in itself. A self-contained cycle which has no crevice for interpenetration by anything else, let alone mind. Similarly our concept of mind excludes energy, for the nature of its own content is non-sensual....
>
> This serves to restrain trespass by one concept, however unwittingly, into preserves of the other. Thus, when Lucretius declaims that the mind is composed of little bits of "matter," especially smooth to slip over each other quickly since the mind works quickly, we find him committing a crude trespass, driving the "sense-concept" into the field of the non-sensual. The poet's fervour has overworked his favoured concept so far as to make it look a little ridiculous—in rendering things he has forgotten there is another besides Cæsar.

Sherrington then goes on to point out that while science has conceptually done away with man's dependence upon powers higher than his own it has in no way lessened the meaning or the purpose of life, for it has placed man on a far loftier pinnacle than did the idea of a personal God. The new conception, he says,

> elevates that spirit to the position of protagonist of a virility and dignity which otherwise the human figure could not possess. It raises the lowliest human being conjointly with the highest, Prometheus-like, to a rank of obligation and pathos which neither Moses in his law-giving nor Job in all his suffering could present. We have, because human, an inalienable prerogative of responsibility which we cannot devolve, no, not as once was thought, even upon the stars. We can share it only with each other.

Here the tradition of nineteenth-century science again enters as a form of humanitarian wishful thinking. Sherrington wishes for a development of altruism, for a recognition by the individual of his responsibility to the whole, but he does not seem to realize that scientific phrases do not contain the self-compelling dynamic that will promote a sense of social responsibility. Arguing strictly from his own premises it cannot be maintained, as he endeavours to maintain, that there is any reason for man to seek the development of altruism. Since the scheme of evolution itself has no more purpose than a kaleidoscope, man is free to choose bestiality instead of altruism, and no one can rationally rebuke him. Sherrington does not provide a rational basis of ethics, for such a basis would involve metaphysics, and he shares a common nineteenth-century fear—that metaphysics and superstition are hope-

lessly interwoven. But he shares also the views of the most progressive scientific representatives of this day who recognize the need of revaluation of the so-called scientific method.

When we are told that the modern chemist and physicist cannot get on without the hypothesis that matter explains everything, a position is reached akin to that of initiation into a faith. A rigid attitude of mind is taken as an orientation necessary for progress in knowledge. Is there anything different between that and the efficacy of the spiritual exercises of St. Ignatius as introductory to mystic convictions expected to follow? What either expedient may possibly gain in intensity of insight is surely at disproportionately greater cost to breadth of judgment.

So far the author goes in an admission that science should give due consideration to "metaphysical matters," but no farther. When it comes to the problem of explaining the mysterious organizing power of the germ cell, he looks to matter rather than to a metaphysical "mind" for the solution, saying that "the 'organizer' itself is receiving explanation as a chemical action, or rather as a set of chemical actions." And in seeking the link between his two "realities," mind and matter, he looks always to the physical rather than to the metaphysical for a solution. All this in the face of experiments by Burr and Northrupp of Yale University which have virtually demonstrated the existence of an "electrical architect" as the *metaphysical* organizer which governs the development of each cell and organ. But Sherrington is not interested in new approaches which allow metaphysical implications to creep into the mind of the laboratory scientist. Here again he illustrates a nineteenth-century limitation, the same limitation which has made science today so marvellously descriptive while leading it to deny existence of an intermediate world connecting the twin mysteries of mind and matter.

An old and temporarily useful day in science is ending and a new one is seeking an eventual birth in field-physics and field-biology. Sherrington, like many another of our chief scientific figures, is neither of one day nor the other, but midway between. He has achieved tolerance towards religion because of its efforts to be complete, while yet perceiving the necessity of eliminating a personal-God psychology. He has summarized the greatness of descriptive science, while yet pointing to its limitations. But he refuses to consider seriously the view that a genuine metaphysics is needed to supply the many missing links in scientific theory, an admission that the "mighty onrush of facts" will some day compel.

HERVEY WESCOTT

# INDIA AND THE WEST *

This work studies the reaction of India in the different fields of her thought and life to Western civilisation, with which she has been in contact since the sixteenth and seventeenth centuries. It is a co-operative study made by different authors in different subjects under the co-ordinating control of the Editor who planned the work, L. S. S. O'Malley, whose death in the midst of its printing is to be deeply deplored. The Editor contributed most to the work and was responsible for four chapters out of its sixteen; he brought to bear upon his task sound thinking and lucid exposition in felicitous language.

The impact of Western thought upon India has been studied in different fields which between them cover the entire ground: (1) *Law*, treated by Sir Benjamin Lindsay, Reader in Indian Law at Oxford, who unfortunately also, like the Editor, died during the progress of the work; (2) *Education*, by J. R. Cunningham, formerly D. P. I. of Assam; (3) *The Press*, by Dr. W. C. Wordsworth of *The Statesman*; (4) *Mechanism and Transport*, by the Editor; (5) *Economic Development*, by Dr. Vera Anstey, D. Sc. (Econ.), London; (6) *The Christian Ethic and India*, by A. L. Mayhew, C. I. E.; (7) *Hinduism and the West*, by Sir S. Radhakrishnan, D. LITT., F. B. A., Spalding Professor at Oxford.; (8) *The Hindu Social System*, by the Editor; (9) *Muslim Culture and Religious Thought*, by A. Yusuf Ali, a retired I. C. S.; (8) *Primitive Tribes*, by Dr. J. H. Hutton, late Census Commissioner of India; (9) *Progress of Women*, by Mrs. H. Gray; (10) *Literature and Drama*, represented by (a) *Bengali*, by Dr. J. C. Ghosh of Oxford, (b) *Hindi*, by the brothers Shyam and Sukhdeo Behari Misra of Lucknow, (c) *Marathi*, by Professor V. P. Dandekar of Baroda, (d) *Tamil*, by S. S. Bharati, (e) *Telugu*, by G. J. Somayaji of Andhra University, and (f) *Urdu*, by Sir Abdul Qadir; followed by (11) *Indian Influences on the West*, by Professor H. G. Rawlinson and (12) a *General Survey* by the Editor, who has also written two other chapters on (13) *Historical Background* and (14) *Impact of European Civilisation*. The Editor's *General Survey* is very full and exhaustive, covering 245 pages of a work of 811.

Western influence on India operated through contacts between India and the European powers which began in the fifteenth and sixteenth centuries. These contacts were not regularised into a system until the establishment of the British system of government and law, embodying principles rooted in the European, and not the Indian, way of thinking. An early symptom of Westernisation was the imposition of European military organisation, accoutrements and arms upon the Indian sepoys. There also set in a certain amount of imitation of European ways in civil life such as the use of English furniture and dress in cities like Calcutta and Bombay. Then came the revolution in the system of education by which the British Government stood committed to the

* *Modern India and the West.* Edited by L. S. S. O'MALLEY, C. I. E., I. C. S. (Humphrey Milford, Oxford University Press. 30s.)

promotion of English literature and Western science in India.

In the meanwhile, the face of the country was changing under the new economic conditions. We may set the landmarks in this process of India's Westernisation by reference to certain facts. In 1853 the first railway train ran. In 1854 the first telegraph line was opened and the modern postal system was introduced. In 1857 the first universities were established and the Mutiny broke out.

In 1858 the Government of India was transferred from the Company to the Crown. In 1861 came the legislative councils as beginnings of popular government. The Government was now being run more and more on European models. Mechanical transport brought in its train the large industries employing Western technical processes under European direction and control, with a greater influx of European influence. Foreign capital now began to pour into India. Western education spreading in the country led to further cultural penetration of the West into the East.

Indian contacts with the outside world increased very much with the last great war, when 943,000 men (552,000 combatants and 391,000 non-combatants) went overseas and were distributed over different countries. Then one million Indians emigrated to other countries like Malaya and Ceylon between 1921-1931, after which the number swelled to two and a half millions. The spread of the knowledge of English language and literature has more effectively spread Western culture in India than have the personal contacts with the Europeans and especially the British.

The British element in India is numerically not important. The last census counted it at only 118,000. The administration had absorbed only a handful of Europeans—only about 12,000 in the whole of India amongst a population of about 340,000,000. In a word, the impact of Western influences on India has been due mostly to impersonal factors, to systems of law and government, to the introduction of Western technical inventions into industry and of other material products of Western civilisation and to the invisible import of ideas.

The Press has been another agency in making India more and more world-conscious.

As regards the influence of Law, it may be noted that its effects showed themselves by degrees and in stages. The legal policy was settled by Warren Hastings who laid down that the personal law of both Hindus and Muslims was to be upheld so that there should be no change in their laws relating to marriage, adoption, inheritance, succession to property or its disposal. The British reform in law lay in the field of codification. The indigenous systems had no definite law of procedure, criminal or civil, no law of torts, no public or constitutional law and no adequate law of contract. Gradually a body of territorial law was built up in the country on modern lines. Thus much of Western influence has come to India through the importation of English law in these fields. Some of this influence has been widely appreciated in India, as, for instance, the Indian Penal Code, or the Code of Civil and Criminal Procedure, or the laws of Evidence and of Contract. Codification has served the

paramount need of clothing the law with certainty and simplicity.

There are again certain fields in which India has not been quite open to Western influence. The best example of this is that of Music. But, on the whole, it has to be admitted that India has been markedly modernised and Westernised in regard to her political aspirations for freedom and democracy, although India's indigenous political traditions have been distinctly democratic through the ages.

On the whole, the late lamented Editor has made and left for himself in this well executed work, enriched with chapters contributed by so many recognised specialists, a memorial more enduring than brass. The work will contribute towards a fuller knowledge of the different aspects of India's national life and is worthy of study by all publicists.

RADHAKUMUD MOOKERJI

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*Women in Rgveda.* By B. S. UPADHYA. With a Foreword by SIR S. RADHAKRISHNAN. (Nand Kishore and Brothers, Benares. Rs. 5/-)

This is the second edition (revised and enlarged) of a book published as early as 1933. It portrays the life and the social status of woman in Rgvedic society. The work may have some value for historians of antiquity, but none for those who are principally interested in solving the pressing problems of modern society. It depicts an age which appears strange to us, and one without any exalted ideal which we should wish to imitate. It is an account of a very primitive society, which at one time or another incorporated all the evils that we should like to put down sternly in modern society. A widow was married at the funeral pyre to the younger brother of the deceased husband. Realizing the depravity of this custom in all its implications, the author says,

> But such laxities, of course, are the fate of all communities. As to the sentiment, erring against human tenderness by marrying by the dead body of a deceased husband, it may be said that the Aryans were a gay, materialistic (at least much less spiritual than their later descendants) people and their intrepid martial spirit did not very much care for the partings through death.

Polygamy, polyandry, levirate or *Niyoga* marriage, sexual laxity with slave-girls, even incest, were not wholly uncommon. Speaking of the first three of these evils, the author says,

> These themselves were not considered objectionable in the Indo-Aryan society but with the change of ethical and moral standards they came to be viewed as unwanted features of marriage. The existence of these, however, does point to a rather questionable standard of morality according to the modern notions.

If the Hindoo sought any authority for anything immoral that he did, he could easily find it in the so-called scriptures, namely, Puranic and Vedic literature. Nobody really goes to these for religious inspiration in ordering present-day society. If the author wanted to correct certain undesirable tendencies in modern society, he could hardly have chosen a less suitable subject. In one place he says,

> Our social institutions are indeed drifting lower and lower every day towards a crisis. The firm ideal, the fixed standard of conduct for both man and woman that the Aryans, the blessed pioneers of humanity, had, are no more our concern.

Such language looks ridiculous when we compare the standard of our present

society with the so-called Aryan standard.

Professor Radhakrishnan's Foreword too is strangely out of harmony with the main purport and the immediate effect of the book upon the reader. The latter will find nothing in it to inspire, but everything to condemn. There is certainly no evidence of "the prevalence of an unchallenged tradition, an ideal definite, vivid and well established and profusely illustrated by the stories of famous women, an ideal which our women, who are not ultra-modern, accept and aspire to live up to." (Foreword). Certainly nothing in the pages of this book justifies such language.

The only comfort that we can derive is that the girls in Rgvedic society were never married before full maturity, that they enjoyed a great amount of freedom, that they were well-educated according to the standards of the time, and lastly that "Vedic culture never countenanced a society where multiplicity of wives became a fashion as, for instance, among the Arabs or the Jews." The author has some interesting remarks to offer in his summary about certain reforms which are needed in the present-day Hindoo society. He advocates co-education, a sensible law of divorce, a new law of inheritance which will be more fair to the married woman and a better form of education. His observations in general are instructive, but the background which he seeks for them in Vedic society is artificial and unreal. We have outgrown Vedic society. *We must now try to outgrow some of the evils which are the result of the impact of Western civilisation, breeding in our women certain false values—beauty make-up, superficiality, irresponsibility and pleasure-hunting.* They must not slavishly imitate every superficial trait in the life and the conduct of Western women. In general, *we must evolve our own standards and seek to perfect the relationship of man and woman in married life, and give full scope for growth and individuality to unmarried women without impairing the ancient Hindoo ideal of chastity.* Woman must not be regarded as a temptress, but as a companion and a partner in the spiritual adventure of life.

G. R. MALKANI

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*Out of the People.* By J. B. PRIESTLEY. (William Heinemann, Ltd., London. 2*s.* 6*d.*)

This is a book that should be read rather than reviewed. Its closely packed pages of constructive criticism are a review in themselves—a shrewd commentary on the past ten years of political complacency and of lack of social conscience that made the present war possible. The decade in which the newspaper that tried to make its readers more intelligent was replaced by the "slick" newspaper that flattered the idiocy of its readers. In which the expenditure of a few millions a year on social service was said to be ruinous, while today we can afford to spend fourteen millions a day on war. In which old-fashioned diplomats were raised to the peerage for having failed to see through or to defeat the new-fashioned diplomacy of Hitler. In which mass minds, sapped of energy by continual soft entertainments requiring no effort to enjoy, took less and less interest in politics (and therefore in democracy), and were bored

even with God. This decade did not represent a way of life that was worth fighting to preserve. Therefore, Priestley argues, from the first hour of the war the Government should have cried: "The old life is finished. We've landed on a new one. Burn your boats!"

What was the reality? We were positively encouraged to cling to values that, according to Priestley, "made us yawn and droop years ago." It was not until bombs fell that the people stood up undaunted, head and shoulders above their politicians. Then, says Priestley, the world began to admire Britain again.

With the bombs came Mr. Winston Churchill, who thundered so that the whole world might hear:—

> We shall defend our island whatever the cost may be, we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender....

Priestley and the mass of the British people were encouraged by that high rhetoric. As Priestley comments:—

> Churchill is an artist as well as an old political hand....He offered no prizes and rewards, but called for toil and sweat, blood and tears. And these are what the people, for the sake of their commonwealth but not for the sake of the F. B. I. and the banks and the Conservative Central Office, were ready and eager to offer him.

One of the commonest illusions is that there is such a thing in the world today as a functioning democracy. It would be nearer the truth to say that the people of Britain are now beginning to understand and to appreciate the value of democracy. Priestley claims that every succeeding year up to the outbreak of war saw us retreating farther and farther away from democracy. He blames the apathy of the people for this. They were too taken up with drivel and dog-racing to bother what sort of gang ran the country for them. But under the stress and the challenge of war he feels that the people have left their lethargy behind for good. The new ordeals are blasting away the old shams.

Priestley has faith in people. He believes like Walt Whitman:—

> Everything comes out of the people, everyday people, the people as you find them and leave them; people, people, just people!

He warns us that the decay of spiritual belief is an obstacle to true democracy: but shrewdly doubts whether packed churches and chapels, universal loud *Te Deums* and *Hallelujahs*, would lead us straight to vital and creative democracy. His religion is that all men and women are members of one vast family. What a glorious new light this belief throws on the Indian question! Unfortunately Priestley does not project it so far in these pages. Perhaps he will have some illuminating ideas on democracy-denied India in his next book.

D. S.

## SHORT NOTICES

*Foundations of Peace: A Buddhist View.* By CLARE CAMERON. (The Buddhist Lodge, 37 South Eaton Place, Westminster, London, S. W. I. 6*d.*) The author suggests that peace should be based on something higher, deeper and more real than is ordinarily understood, *viz.*, on the recognition of the unity of all beings, in essence divine, evolution under the one immutable law which ever tends to adjust internal and external relations of men. The

method to achieve this is the application in daily life of the eight steps of the Noble Path of the Buddha, which enables any person, whatever the conditions of life, to rise above the pairs of opposites and become an integrated being.

J.

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*Continence and Its Creative Power.* By SWAMI JAGADISWARANANDA. (Sri Ramakrishna Math, Karachi. As. 4) A valuable brochure assembling many sound arguments and competent authorities for the positive benefits from continence. They may be summed up in the quotation from the French thinker, Michelet: "To be strong, be pure." An admirable complement to Gandhiji's fuller treatment of *Self-Restraint versus Self-Indulgence.*

H.

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*An Approach to the Rāmāyaṇa.* By C. NARAYANA MENON, M. A., PH. D., D. LITT., with a Foreword by MADAN MOHAN MALAVIYA. (Benares Hindu University Press, Benares. As. 8) This interesting approach to the great Indian epic is largely psychological, though Dr. Menon's evaluation of literature by its upholding of moral values and his insistence that "the desire for self-control is as innate as the desire for self-indulgence" may not commend themselves to orthodox modern psychologists. The book is well worth reading.

E.

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*The Timeless Land.* By GEOFFREY JOHNSON. (The Poetry Lovers' Fellowship with Williams and Norgate, Ltd., London. 2*s.*, paper; 3*s.*, cloth)

This is the sixth volume by Mr. Geoffrey Johnson. These forty-three poems reflect many moods from "Matins" with its "unreflecting swift delight in little things" to "Brief Interlude" with its passionate resentment at injustice and "Irrelevant," serene in its confidence that

> ...Beauty and Joy and Holiness,
> Admired or scorned, eternally abide.

E.

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*The Testament of Democracy.* By Prof. M. V. KRISHNA RAO, M. A., B. T. (Vidyanidhi Book Depot, Mysore. As. 8) A well-written and thoughtful study of practical problems from an idealist view-point, in which the author traces the shortcomings of democracy to failure to live up to affirmations of human brotherhood. A painted flame gives no warmth. Several approaches are examined; the Nazi one is condemned; the Gandhian solution attracts the author most.

E.

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*The Problem of Aborigines in India.* By A. V. THAKKAR. R. R. KALE Memorial Lecture, 1941. (Gokhale Institute of Politics and Economics, Poona 4. Re. 1/-) Of the several problems dealt with here, poverty, illiteracy and ill health bear heavily upon many more of our people than the 6½ per cent. which the aborigines represent, though in the case of the latter these difficulties are aggravated by other factors—the inaccessibility of tribal areas, administrative deficiencies and lack of leadership. Shri Thakkar offers sound suggestions for amelioration, but arousing the public conscience to the plight of these younger children of Nature is a preliminary necessity.

E.

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*It Has All Happened Before.* Selected and translated by KATHLEEN FREEMAN, D. LITT., with a Foreword by GILBERT MURRAY, O. M. (Frederick Muller Ltd., London. 1*s.* 3*d.*) A collection of startlingly apposite excerpts on dictators and related themes from publicist-patriots of ancient Greece. How little we have changed!

E.

# ENDS AND SAYINGS

"_____*ends of verse*
*And sayings of philosophers.*"
HUDIBRAS

The timeless bond of friendship that unites the two great peaceful nations of the East was invoked by Shri Rathindranath Tagore in welcoming to Santiniketan Marshal and Madame Chiang Kai-Shek on the 19th of February. From the very dawn of history and civilisation, he declared, India and China had stood together in sympathy and understanding. He recalled the efforts of his late honoured father to revive that ancient cultural amity, which had languished for want of fostering; efforts which had flowered in the Cheena-Bhavana at Santiniketan, a symbol of unity between the two peoples.

Both the distinguished guests replied appropriately, referring appreciatively to Dr. Tagore, but both stressed the responsibility of those who survive. Madame Chiang Kai-Shek held up to the students of India the inspiring example of the educated youth of China who have

> kept the mind of China awake and the torch of flaming patriotism burning brighter than ever....The principles of humanity demand a dynamic attitude towards life....Your noble founder, I believe, wanted you to prepare yourselves to become leaders.

*Noblesse oblige.* The educated are the natural leaders of the masses, who look to them for patterns of thought and of action. "The world follows whatever example they set." And Madame Chiang is right in pointing out that mere passive goodness is not enough, that an absence of hatred so negative that it did not make it impossible for others to perpetrate wickedness and wrong would be a dead and cold thing. Especially in these days of strain and stress is it imperative that the educated minority should set the example to the masses of a virile, fearless attitude, a courage that no winds of circumstance can shake because it is founded upon the rock of confidence, confidence in the Law of Justice and in the deathlessness of the soul of Man.

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At long intervals there is a spiritual flowering before which the materialist stands baffled. Such was Dnyaneshwar, the youthful thirteenth-century saint-poet of Maharashtra who, dying at about the age of twenty, might seem an almost legendary figure if he had not left a literary legacy of profound and permanent worth in works which no writer of Marathi before or since him has equalled, far less surpassed. He was no aspirant to literary or other honours. He wrote in the language of the people, out of his compassion, to unlock to the common man the treasures in Sanskrit to which the learned alone had had access. To name the phenomenon glibly as precosity is not to account for it. The more deeply it is considered, the more untenable appears any other hypothesis than that it represented the fruition of

prior lives of spiritual striving and realisation.

Dnyaneshwar was in himself a powerful proof of the possibilities within human attainment, the way to which Shri Manu Subedar defends in the introduction to the second edition of his English translation of the *Dnyaneshwari*, first published a decade ago. Those familiar with the *Gita Explained* by Dnyaneshwar will rejoice that a new edition of the English translation of this great classic is being made available ( Published by the Translator, Pali Hill, Bandra. Rs. 5/-). We wish that space permitted reproducing Shri Subedar's Introduction in full.

He deals with the bankruptcy of materialism in thought and in action. Against the rule of the jungle practised for centuries by European nations in other continents and now against each other, Shri Manu Subedar sets the conviction, inspired by Indian tradition, that

> there can be no lasting peace, and the best qualities, which ennoble humanity, cannot be brought to the surface until greed and injustice are eliminated, until artificial barriers of race and colour are demolished and until the claims of common humanity are acknowledged as supreme.

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The doctrine of "Maya" (illusion) underlies the deepest speculations of the metaphysicians of ancient India, Hindus and Buddhists alike. The modern world is impatient of metaphysics; the world of the senses is, for how many millions, the most solid of realities, if not the only real! Shri Manu Subedar challenges that absorption in the world of matter when he maintains in the Introduction to the new edition of his translation of the *Gita Explained* by Dnyaneshwar that

> Real knowledge is the knowledge of the soul. ..Spiritual life is not merely a supplement to worldly life. It is the reality as against the sham on the physical plane.

It is in line with the best Indian tradition that Shri Subedar puts forward the ideal of spirituality as a way of life not for the cloister but for the marketplace. The spiritual awakening by which comes into operation a consciousness superior to the mind—*pace* modern psychologists!—does not take men out of the world but "produces selfless and enlightened men to sustain the life of the world."

The man who has unfolded the higher consciousness lives in that larger vision while performing duties in the world, with full concentration but without attachment, appearing outwardly like other men but inwardly experiencing peace and joy ineffable. The Dnyaneshwars, alas, are few, but even a touch of spiritual consciousness changes the perspective, alters the relative values, inspires the conviction of the unity of all life and frees a man in some measure from the limitations of self, race and time.

> He alone can set himself free and no one can help him or harm him. If a cartoon were to represent the situation, it would be a tiny man with a big, oppressive and cruel world rushing at him. The smallest spiritual awakening would, however, reduce the size of the world and increase the size of the man....It would no longer be a big object rushing at a small man. It can be rendered a very small object, which the big individual is observing. He is calm. He is indifferent. This transformation is often spectacular in some individuals. It has been experienced now and then by all during their existence. It can be firmly, constantly and permanently installed only by constant spiritual exercise. This is the intermediate stage of spiritual growth. The final stage would be that the man and the world would be one, functioning har-

moniously....That last stage is beyond the reach of most people, but it is good to know...that some in this world at different times have reached this stage of realization.

It is not an easy path, he admits; it takes courage and rigid discipline. "There is a daily sliding down to be put back like the winding of a clock every day." But "the fruit of this discipline and this hardness is sweet." Today, when the outer prospect is so bleak, men may be readier than in brighter days to seek the inner bliss from which no outer circumstances can detract and which they are as powerless to disturb.

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The Imperial Veterinary Institute at Mukteswar boasts the possession of an eighteen-year-old cow, "probably the oldest cow in India." Was it Virgil or Cicero who said that he would never sell in its old age an ox that had served him? The modern scientist has found a better reward than sale for faithful bovine service. There is something sardonic in the report of the Estate Manager of the Institute in the "From All Quarters" section of *Indian Farming* for February 1942 :—

In view of her age...it was not considered advisable to use her any longer for dairy and breeding purposes. She has now been retired from the dairy herd and transferred for experimental work on diseases. It is hoped that the closing years of her life will be productive of some real good for her own species, so that her contribution in this new sphere may be in keeping with her past record of service.

This bland announcement is an affront to the sentiment of reverence with which the millions of Hindus look upon the cow. But it is more than that. More even than a sad commentary upon human gratitude. Animal experimentation which inflicts suffering, whether by vivisection or by inoculation with the bacteria of disease, is morally wrong. The pain caused is none the less for being inflicted in the name of science than if it were done in a spirit of wantonness. The most spectacular results could not justify cruelty but, as a matter of fact, whether any good has come from such experiments is more than questionable. How could it, in a universe of law with its accurate adjustment of the balance between action and reaction? Certainly any good claimed from such experiments is out of proportion to the iniquity involved. Bernard Shaw was not far wrong when he compared vivisection to setting London on fire to test a fire extinguisher.

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The late Karel Capek's article "On Work," keen for all its whimsicality, which, translated from the Czech original by Dora Round, appeared in *The Central European Observer* for 28th November, holds some consolation for us in the birth-throes of a new age. The reactions of individuals watching work being done afford an index to their character. Some revel in "the pleasant sensation of mastery and power." Like generalissimos in action they command the workmen; they enjoy violent haste and feverish effort and add to the confusion by their own shouts and noise. To others, the disturbance of ordered ways that renovation commonly involves is an affliction to be borne with what patience they may. They lose sight of the beneficent effect expected in the discomfort of the process.

Finally there are a race of builders who derive indescribable ecstasy from causing

something to be done; they do not hear the hammer blows or the rasping of files, but the joyous and passionate stirring of life.

It is of this race that we must be to endure bravely the tribulations of these times.

The divine energy of Nature manifests itself not only in creation, not only in preservation, also in the destruction of the old which is the first step towards regeneration. Man, the child of Nature, in the exercise of the free-will that is his, also builds, preserves, tears down; the destruction wrought by men, like the mischief of irresponsible urchins, is sometimes wanton, purposeless, but even evil may at last be turned to good.

Destruction for the sake of destruction is an abnormality, a perversion, a sin against Nature, who destroys but to build better. Vast masses of mankind, allying themselves with the dark forces of disaster, are today devoting all of their energies to tearing down, destroying. The wounds made will be long in healing; but they will heal at last; we can be sure of that. The recuperative energy of mankind as of Nature is great, nay, inexhaustible. And rarely is an illness, individual or corporate, wholly physical. Evil energies and tendencies, psychic and mental, are got rid of along with the unhealthy elements expelled by operation or purgation from the physical frame.

When the wave of destructiveness has spent its force and has ebbed back into the dark past out of which it rose, then the real task, the great work of building will remain to do. Let us keep our eyes on that constructive effort which will call for all that we have of imagination, of capacity, of faith in the divine potentialities of man let us hold fast through all trials and be ready, when the wreckage of the civilisation that was has been cleared away, to build a nobler one four-square on justice, human perfectibility and progression and the brotherhood of man.

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The tonic value of a clear conscience, individual or national, comes out in Sir Andrew McFadyean's article in *The Atlantic Monthly* for November under the title "Don't Do It Again!: A Liberal Looks at Germany." For he traces Hitler's dominance in Germany and lawlessness abroad not only to economic and political causes within the country but also to the failure of Germany's former enemies to protest effectively against Hitler's successive coups, until almost too late, and that failure in turn to the uneasy conscience which he claims had made cowards of them all. The fantastic and impossible reparation demands, the absurd assumption that in a world so closely knit as ours today it was possible to keep one large nation in economic depression without injurious effect on the prosperity of other nations, the failure to implement the hopes held out of a new world order, the absence of any steps towards the universal disarmament which was to have followed the disarmament of Germany, the acquiescence of other nations in acts of aggression by Japan and by Italy as well as in Hitler's tentative essays in international impudence, all gave "the German people...reason to believe that force does pay and that reliance on a source of international justice provides no dividend." And part of the "consistent weakness in the policy

of Germany's ex-enemies " Sir Andrew lays at the door of " the uneasy British feeling that Germany had had a raw deal."

For all the common-sense which he otherwise exhibits, Sir Andrew himself has caught enough of the war contagion to maintain that Germany's aggressive power must be crippled after this war while the other nations remain armed —because German mass docility and stupidity have proved a public menace. Only if the Germans had a monopoly of either quality, or of the even less engaging defects which they have undeniably exhibited, would this proposition be without hypocritical implications; to say nothing of Sir Andrew's further sop to Cerberus in sanctioning summary justice to the demented doctors and the sadistic warders, figuratively speaking, of the German madhouse! A mischievous proposal which too many who should know better are making today.

But in some directions his vision is unimpeded, admirably detached, as when he recommends :—

> Let our first concern be to throw open doors and windows; let us make it our painstaking object, by most skilful and scrupulously honest means, to reveal to the German people the truth about the history of Europe in the last ten years—and the unvarnished truth must include a recognition of our own shortcomings.

Let those who draw up and administer the terms of settlement remember : Uneasy conscience; uneasy peace. If the victors would be immune from twinges of remorse that would sap their resolution in moments of crisis, then indeed " justice, incorruptible by fear, partiality, or indifference " must steadfastly prevail.

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The need of today's children for some offset to the hardening effect of familiarity with violence, whether at first- or second-hand, was emphasized by Warren W. McSpadden, writing in *The National Humane Review* (U. S. A.) for September on how humane education can keep alive the sensibilities of the child. Not alone in the totalitarian states, he declared, with their deliberate thwarting of the development of sympathetic feeling; also in other countries, even in the then nominally neutral U. S. A., was there increasingly facile acquiescence in violence and in force, a growing callousness to suffering.

> This is not to say that force and violence have been or are being condoned, much less approved, by the great majority of our population ; but it is to say that our sensitivities to these forms of conflict are being gradually, almost imperceptibly, dulled. As in the waning years of the Middle Ages, conflict and violence are again entering into more and more aspects of our daily living. Nor is there escape. If we do not meet with it in actuality, then we certainly live through it vicariously. Take the radio as one of many examples. The news of force and violence are flashed to us within a few moments of their happening and many times during a day. It is not unusual to have the peace and quiet of a symphonic programme interrupted in order to shout out a newsflash involving violence. As a result, our sensitivities are being constantly lessened. The human nervous system is incapable of sustained reaction to similar stimuli over long periods of time. Events of castastrophic proportions are required to produce deep emotional feeling.

It is grossly understating the fact to say that children " no less than adults" are subject to the conditioning effects of the prevailing atmosphere of chaos and disorder. The average adult consciousness is like a mirror; most events reflect themselves and pass; but the child mind is a sensitive plate;

impressions made on it may last a lifetime; attitude patterns especially may be deeply etched. It is a sound instinct that has ever prompted the shielding of children as far as possible, during their most sensitive years, from the knowledge of vice and of cruelty.

Leaving society aside for the moment, altruism is as indispensable to individual mental and moral well-being as freely circulating blood is to physical health. Sympathy is natural to the human being, an instinctive response to the innate sense of human solidarity; it must be fostered and encouraged in the child. Humane education is desirable, to inculcate gentle kindness to life in all forms, but more important is the example set by those who immediately surround the child, in their attitude no less than in their actions.

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That loyalty to the moral law is compatible with quite different formulations of what morality demands and implies, a proposition urged by Dr. W. H. Lofthouse in his article on "The Good as Means and as End" (*Philosophy*, October 1941) is fairly obvious. Customs and social conventions differ, temporally and geographically.

To say that there is no such thing as moral law because in some societies cannibalism is allowed and even recommended or enforced, and in others polygamy, would be as foolish as to say that there is no human language because some men talk German, others Swahili, and others Kanarese.

But is not that because morality is less a question of manners than of motives? That action is morally good which, motivated by a pure sense of "oughtness," is performed with detachment and with full attention.

Dr. Lofthouse is a hedonist in finding the determining factor in every decision between two alternatives "that which we expect in the long run to prove the less unpleasant," but he admits that while no one law may command universal moral assent, "yet it would seem that without obedience to some law, men have never been able to live."

Debatable in the light of Eastern philosophy as may be Dr. Lofthouse's contention that satisfactions that would be impossible apart from common life "exceed anything that can be enjoyed in solitude" there is a kernel of truth in true progress's consisting in the gradual widening of the group with which we share till it embraces the whole human race; also in his perception of the source of the moral law. All satisfactory conduct, he declares, is dependent on the recognition "of the interior pattern, which we can only thwart at the price of self-contradiction." Law rises from within. It applies to us all, and is linked to all that makes life worthy or even possible, whether we think of the physical, the mental, or the spiritual. Like the laws of health, it may be said to authorise itself.

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# THE ARYAN PATH

**Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.**

—*The Voice of the Silence*

VOL. XIII MAY 1942 No. 5

## RABINDRANATH TAGORE

We paid our tribute to Rabindranath Tagore a year ago this month, his birth-month. The candle that for eighty fruitful years had served the ardent life as fuel had then not yet burned out. There was a hope, which many thousands shared, that it would last to light us through the present darkness till a brighter day should dawn. But it was not to be. A little over three months later he had left us.

Many men in many lands have put on record their impressions of his greatness. We publish here an appreciation by Miss Eva Martin, who met him years ago in Cornwall and caught from him a glimpse of the India which he loved and which he so worthily represented. One of the most important of his numerous rôles was this of cultural ambassador from India to the other countries of Asia as well as to the West—an unaccredited diplomat, but needing no credentials among the men of culture anywhere. Cultural contacts are the soul of international understanding, as community of ideals is its spirit.

Tagore was a man of most versatile genius—patriot, poet, dramatist, painter, musician, educationist, architect of the Indian village of our hopes—and in every line his contribution was distinctive and distinguished.

It is difficult to assess greatness correctly while it is still in our midst. From the base of a mountain range the foot-hills loom so high that they cut off from view the loftier peaks behind. Now, from the perspective of nearly nine months' distance from his living presence, we see more truly how great a man was standing by our side.

Rabindranath Tagore was greater than his achievements, greater even than his dreams of beauty and of service; he believed in the potentialities in man, and his life was a justification of his trust:—

I do not put my faith in any institu-

tion, but in the individuals all over the world who think clearly, feel nobly, and act rightly, thus becoming the channels of moral truth.

# RABINDRANATH TAGORE: A MEMORY

## MAY 6TH, 1861—AUGUST 7TH, 1941

Among his own people Rabindranath Tagore was honoured and loved as artist, philosopher, dramatist, musician, educationalist—as well as poet. The English-speaking world knew him chiefly through his poems and essays, and it was as poet and teacher that I saw him when I was privileged to meet him fifteen years ago. In the summer of 1926 he was spending a few days in a remote corner of Western Cornwall. The sea glowed in the sun with those jade-green pools and purple shadows that haunt the Cornish coast, and scents of wild thyme and heather mingled with the salt breezes. But inside the large stone house built on the very edge of the shore, where Tagore was staying, one stepped into a different world: a world of cool, shaded rooms where white-robed figures moved silently, soft voices spoke in a strange tongue, and faint aromatic fragrances hung in the air.

This Indian poet was a supremely beautiful figure in his graceful cream-coloured robes. The noble, clear-cut features; the snowy hair and beard; the soft, steady gaze of those light brown, almost amber-coloured, eyes; the tranquil voice and manner—all made an impression not easily forgotten. He talked about his own country, about the School he had founded, about the Renaissance of Indian art and poetry in which he took so keen an interest; and presently I ventured to speak of his own poems, and of my great admiration for them; and I was bold enough to ask whether he would read one aloud. He hesitated a moment—then spoke to one of the little group of Indian students who were in the room—and the youth went out and returned with a book which he handed to the poet. Tagore then explained that his poems were really songs—the title "Gitanjali" meaning "Song-Offerings"—and to our great delight he began singing, or chanting, in a deep, resonant voice, one poem after another—in the original Bengali—seeming completely to forget his surroundings; as, indeed, did his hearers.

The effect was indescribably impressive; for though the music sounded unfamiliar to Western ears, the sonorous words and strange cadences were curiously thrilling; and the remarkable beauty of the singer's appearance, the dark, intent faces of the white-robed figures around

him, the contrast between the quiet atmosphere of that semi-darkened room and the blazing sunlit beach outside, with screaming sea-gulls and shouts and cries of playing children ...all this made it an experience long to be treasured in memory.

Tagore's love of children has been expressed in many of his writings, and I am carried back to that August day in Cornwall, so many years ago, whenever I read the poem beginning

On the seashore of endless worlds children meet....They build their houses with sand and they play with empty shells. They know not how to swim, they know not how to cast nets. Pearl-fishers dive for pearls, merchants sail in their ships, while children gather pebbles and scatter them again. They seek not for hidden treasures, they know not how to cast nets.... On the seashore of endless worlds is the great meeting of children.

And I think of that day, too, when I read the prayer he wrote for his beloved country, with its closing words, which might be echoed by every Indian today :—

Where the mind is led forward by thee into ever-widening thought and action—
Into that heaven of freedom, my Father, let my country awake.

His mastery of the English language, his power to mould it into a living expression of his thought, was not the least of his many achievements; but he did not see eye to eye with the Western world in many ways. As early as 1922 he wrote of his

personal feeling of pain and sadness about the collective power which is guiding the helm of Western civilisation. It is a passion, not an ideal. The more success it has brought to Europe, the more costly it will prove to her at last, when the accounts have to be rendered.

But he realised that distrust and dislike of Western power-politics need not mean distrust and dislike of the individuals of a nation, and he declared that

the active love of humanity and the spirit of martyrdom for the cause of justice and truth which I have met with in the Western countries have been a great lesson and inspiration to me. I have no doubt in my mind that the West owes its true greatness, not so much to its marvellous training of intellect, as to its spirit of service devoted to the welfare of man.

That was a noble and generous tribute.

His contribution to the cause of true education in India was a very important one. He saw how, under Western influence, Indian education was losing its individual colour and character, and his hope was that the School which he founded in Bengal might form the nucleus for a National University,

a University which will help India's mind to concentrate and to be fully conscious of itself; free to seek the truth and make this truth its own wherever found, to judge by its own standard, give expression to its own creative genius, and offer its wisdom to the guests who come from other parts of the world.

In one very vivid phrase he describes how, in his own boyhood, when he was compelled to undergo what seemed to him the coldly official and impersonal education then offered to Indian youth,

My feeling was very much the same as a tree might have, which was not allowed to live its full life, but was cut down to be made into packing-cases.

But he made it clear that he had no distrust of any culture because of its foreign character. On the contrary, I believe that the shock of such extraneous forces is necessary for the vitality of our intellectual nature.

What he objected to was the tendency of foreign education to occupy too much space, thus squeezing out of existence the natural gifts and talents of the Indian people, and he begged his countrymen to get mastery over this Western culture, and "not to live on its outskirts as the hewers of texts and drawers of book-learning."

Naturally, he held strong views on the place of Art in education, and it grieved him to see the arts relegated to a back place and treated as a timber-merchant might treat flowers and foliage—as "mere frivolous decorations of a tree." He believed, too, in the importance of the study of economic conditions as an integral part of education; and in the need for practical industrial training "whose motive force is not the greed of profit." And in one illuminating passage he remarks:—

A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame.

He wanted his students to learn "to understand that humanity is a divine harp of many strings, waiting for its one grand music."

These ideals will surely be carried on by many who, like Tagore, have learnt to know and to love the English speech, and whose lamps have been lighted from contact with the lamp carried and held on high by him.

EVA MARTIN

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# ASIA AND EUROPE

The long-established publisher, Mr. Geoffrey Faber, speaking a few months ago at Birkbeck College on "Books of Tomorrow," said that, in spite of the dark immediate prospects of authors and books, he did not despair of the inevitable changes, in which he believed China and Russia would have much to do.

We are reaching to spiritual partnerships with nations whose ultimate vision of human societies is akin to ours, partnerships that would affect our ways of thought, our science, and our arts.

He visualised the task as one of "translating Europeanism into world terms." Perhaps the more important task is to translate the Asiatic world-view into European!

# A BUS NAMED SANKHINI

[**Dr. Bhabani Bhattacharya** presents here a vignette from life but, as his readers have learned to expect, there is something written between the lines. "The power of names is great," with a real influence, it is alleged, upon an individual's future fate. If that be so and, as is also claimed, each man has his own numerical value, distinctive but recondite, what a disharmony may be set up among the unseen elements of one's being if one be called by a number or a name that is not one's own!—ED.]

The bus was full of talk. It was the hour before offices open; half the city seemed wheeling on the streets. Tongues worked in a rush, as though to make up for the approaching hours of stillness.

An old pale-faced man with deep eyes, steel-rimmed glasses pushed up on a lined forehead, was looking back, speaking to a fellow-passenger.

That voice, purposive, even-flowing, fell upon the common staccato talk, subduing all by the continuous pressure of words—words unstressed, always on the same pitch, like the drip of water from a leaky tap, slow, precise, passionless. Presently the other passengers, forced into silence, listened.

"Every bus had a name, in those days. It was not a half-year ago. Hitler had just taken Crete. Then this calamity happened. The bus owners in our town all came together. They formed a syndicate. One joint control. What happened? Scores, scores of honest old vehicles lost their names. What dishonour! They had numbers instead. This one's name was Sankhini. She became A24. Like being a convict. A24! I felt it badly. I couldn't eat a mouthful of rice that evening. Imagine my situation. Every day, at nine-thirty, I stand at the junction of Tagore Lane and Deshbandhu Street waiting for Sankhini. Six times a week. So for months, nearly a year. Then one day Sankhini comes, but *hai! hai!* she is Sankhini no longer; she is numbered like a criminal. Can you understand my grief, my pain, my anger, sir? I could have hit the members of the syndicate, such was my fury. They had committed murder. Yes, murder! For long years Sankhini had served her masters well. She was in good order. Conductors came, conductors went, but Sankhini plied the road. Often did I wonder how many tens of thousands of feet had trodden her boards, had enjoyed her speed, her acceleration, her smoothness. She never gave trouble. Once a year, so they told me, she had a holiday, she had her body, her engine, purged and oiled and cleaned. That is all. Never an accident. Sankhini was heedful. Then this catastrophe. Sankhini died.

I watch her coming. She stops and pants by the signpost. At first I notice no change, but standing on

the foot-board I chance to look at her side, and I do not believe my eyes but look again, and I look hard, and my heart beats in my throat and I nearly slip and fall. The name is gone. There is a number. This is Sankhini's ghost. I sit with head bent all the way to my office. I can't do a scrap of work that day."

"What does it matter, a mere name?" someone ventured. "Sankhini, the Conch-like woman, sounds poetic enough, but it does not give the engine more speed or make the seats extra-comfortable. Even if the name were..."

"A purely materialist view, brother," quietly countered the voice. "It is out of place. The question is spiritual. You have a wife, Sankhini. Since the day of marriage you have called her by that name. You see the name in print somewhere, and involuntarily what image floats to your mind? Your wife's. Then, one day, you are told your wife's name is Sarojini. Does it not seem strange calling her by the new name? It is as if you were calling some other woman. The name sits oddly on the tongue. It is as if your wife had become another woman! How? Not that her face has grown more roundish, or there is a new mole on her cheek. Yet, change her name and her whole personality is changed. Call her by a number, say A24, and her very breath is different. Names have a spiritual value, brother. They are not labels."

So he went on. All the passengers were now listening with interest. The voice flowed on, steady, indomitable, unrushed. What lovely names the buses had had! Urmila; Chitralekha; Parvati; Savitri; Sakuntala. Commerce had redeemed its evil nature by this courtesy to art. But all that was now past. The serpent of commerce would not spare art from its venom.... One ambition he had, this pale gray-headed man. If he ever made a lot of money he would buy up all the buses in the town and restore them their names, their honour. That might happen one of these days. Nothing was impossible. He might win a lottery. Or get elected to the City Council, when he would persuade his fellow-members to order that the numbers be abolished, the names revived. Until that great moment came, his heart would be heavy in his chest and the rice would taste ashy in his mouth.

Often was he seen in the buses plying on this busy route, buses marked A24. Always he released the same slow stream of talk, endlessly repeated. And his words, so whimsical even if simple and sincere, subdued all chatter. They lingered in our mind, reproduced as though by some inner echo-rock! This man was about to become a feature, an appendage, of A24.

Who was he? Why did he talk so?

A friend who had been asking the same questions brought me enlightenment.

"He is back from the Andamans where he was a political prisoner.

Life sentence. He served his twenty years."

"How does his prison background bear on his story of a bus named Sankhini ?"

The reply came halting, uncertain.

"Out there in the penal islands the prisoners lose their names and become numbers, don't they ? He too must have become a number. He may have been A24 ! Some extraordinary sensibility was deeply hurt. And then, is all this talk about buses losing their names only inverted self-pity, I wonder ?"

BHABANI BHATTACHARYA

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# BIG BUSINESS AND TAPASYA

In several forceful speeches in Bombay and in a series of articles in *The Bombay Chronicle*, Shri J. C. Kumarappa made a point of the purchaser's power to direct employment and to determine the conditions under which goods are produced. With power naturally goes responsibility. His argument for the trusteeship of possessions will hardly appeal to the materialist and the self-seeker, but any man who recognises the essential unity of humanity and who is ready to admit that he is in any real sense his brother's keeper will find it difficult to evade Shri Kumarappa's plea for the patronage of cottage industries as a matter of duty. He presents as *tapasya* putting up with the inconvenience caused by forgoing wants that cannot be satisfied from indigenous sources. The products of village artisans may be inferior in quality and higher in price than foreign or mill-made goods, but the purchaser of the former has the satisfaction of knowing that he is putting food in the mouths of the undernourished villagers and is helping to bring about "juster and happier relations between man and man."

Higher prices as long as they are due to giving the producer an adequate living wage for efficient work and are not caused by the interference of middlemen are a good thing and deserve the support of all right-thinking citizens.

But the socio-economic argument is not the only one that can be brought in favour of cottage industries and against large-scale industrialisation. The political bearing is not to be ignored. Kemper Simpson, in his recently published *Big Business, Efficiency and Fascism*, points to the sinister affinity of big business for the fascist régime, with its contempt for individual judgement and intiative.

Acharya Kripalani made the point at the Khadi and Village Industries Conference held in Bombay a few months ago that the factory boss is the prototype of the dictator.

The boss in the factory who regulates and regiments masses of human beings is the prototype of the dictator in the State. Cottage industry would make the boss and the regimentation impossible. It would at the same time create a class of independent and robust peasants and artisans.

Which do we want for India ?

E. M. H.

# THE DOCTRINE OF REINCARNATION IN CLASSICAL THOUGHT

[ **Dr. Margaret Smith**, who needs no introduction to ARYAN PATH readers, examines here the echoes in the Grecian world of Pythagoras, and of those who followed him, of the once universal recognition of reincarnation as the mode of human progress towards perfection.—ED. ]

The belief that after death the soul passes into another body—it may be human or that of an animal or a plant—is found at a very early stage in Greek thought, and persists through a long period. It is a doctrine which could have developed from a threefold belief found almost universally in primitive society—that man has a soul which is distinct from the body; that animals, and even plants, are possessed of souls; and that souls can change their habitation and pass from one body to another. The doctrine, therefore, was bound up with the belief in the immortality of the soul.

The Orphics, found in Greece in the sixth century B. C., maintained a mystical theory of religion and believed that their mythical founder, Orpheus of Thrace, taught that the soul was Divine and immortal and a prisoner within the body. Death released it, but only for a time, for the liberated soul was fated to be imprisoned again and again, since the wheel of birth and rebirth revolved unceasingly. The soul was, therefore, constantly subject to fresh reincarnation in the bodies of men and of animals, suffering retribution for its sins in this world. But the soul which aspired to freedom must turn itself towards God, and, by asceticism and right living, must purify itself, and so it would reach a higher reincarnation and gradually attain perfection by purification effected through a series of lives. When at last it had completed the spiral ascent of destiny, it would escape from the cycle of births and deaths, during which it was being made fit for communion with God, from Whom it came, and would again become Divine, as it was before it entered into a mortal body.

The first great thinker whose name is associated with the doctrine was Pythagoras, who is said to have derived it from his teacher Pherecydes. Pythagoras, who lived in the second half of the sixth century B. C., was a native of Samos who emigrated from his home because he would not accept the rule of a tyrant. He went to Crotona in South Italy and there taught both religion and science. His followers suffered much persecution for their adherence to his views.

Pythagoras taught the unity of Being: the One Reality was God, the All-Pure and All-Holy. The soul of man came from God and was

therefore Divine in its nature. He taught, further, that the soul, on leaving the body, could take up its abode in another body. He believed in a universal kinship between all living beings, and so the same soul might inhabit the body of either man or beast. But, since the soul was Divine and destined to return to its source, it must make every endeavour to escape from the prison-house of the body. This effort to attain purification should dominate every human life. To this end Pythagoras taught the necessity of observing certain forms of asceticism. His followers refrained from eating flesh. One of his later disciples, Sotian (the teacher of Seneca), recommended vegetarianism, in accordance with the precept of Pythagoras, in the words:—

> Perhaps you do not believe that souls are allotted to one body after another and that what is called death is transmigration, or that the mind which was once human dwells in beasts and fishes? Great men have believed it: so maintain your own view, but keep an open mind on the subject. If it is true, then to have refrained from animal food will be a virtue, and if false, it will still be frugality.[1]

Pythagoras himself was said to worship only at the altar of Apollo, the Father, at which the only sacrifices were fireless oblations of vegetable offerings. The rebirth of the soul in any life, he taught, was determined by its past deeds, and an interval of several generations, which was spent in purgatory, elapsed before each rebirth. The soul which, by strenuous endeavour, had become fully purified, would become incarnate in the body of a philosopher or a religious teacher who would seek to lead others to attain to his own level, but its final destiny was to return to its Divine Source, free from the law of rebirth.

Pindar the poet, a native of Thebes, who lived from about 522 to 448 B. C., takes for granted the doctrine of transmigration. The soul, he said, was divine in origin, and returned after death to another body, its fate determined by the good or evil wrought in a previous life. But the soul had within it the possibility of freeing itself from the fetters of the flesh by its own efforts towards purification, and its true destiny, when freed from its ancient sorrow, was a final return to the gods to whom it was akin.

Empedocles, a Sicilian philosopher, who lived from 484 to 424 B. C., in his poem called "Purifications," accepts the doctrine of transmigration and recounts his own successive rebirths, as a wretched exile and a "wanderer from the gods." Rebirth, he held, was retribution for guilt, and those polluted by sin must endure a purgatory of 30,000 years wandering through the universe in different mortal forms until their sin was expiated. The purest souls would become prophets, physicians, chieftains, and at last

[1] Plutarch, *De Esu Carnium*, II. 5.

would return, as Divine beings, to the company of the gods.

Certain tablets found in South Italy and belonging to the fourth or fifth centuries B. C. contain the triumphal assertion of the purified soul, that it has flown "out of the sorrowful, weary Wheel and has passed with eager feet to the circle desired." The Wheel of Fate symbolised the ever-recurring cycle of successive lives which the soul must traverse before it was at last released and could leave earth and Hades behind.

The greatest of all the Greek teachers who accepted the doctrine was Plato, who was born in Athens in 427 B. C. and taught in the Academy there from 387 until his death in 347. Plato speaks of this belief in some of the most important of his works, associating it with his doctrine of the pre-existence and the immortality of the soul. This belief is linked up with the view that the number of souls was fixed[1] and that birth was only a transmigration of the soul from one body to another. On its conduct during each life depended its condition when born again into this world, while its ultimate deliverance lay in its complete purification.

In the *Meno* Plato relates that it is the opinion of poets, priests and priestesses that the soul of man is immortal, at one time coming to an end which is termed "dying" and at another time being born again, but never being destroyed. He writes also in the *Phaedrus*:—

There is a law of Destiny that the soul which attains any vision of truth in company with the good is preserved from harm until the next period, and, if attaining always, is always unharmed. But when she is unable to follow and fails to behold the vision of truth...and she drops to earth, then the law ordains that this soul shall at her first birth pass, not into any other animal, but only into man. The soul which has seen most of the truth shall come to birth as a philosopher or artist or some musical and loving nature: that which has seen truth in the second degree shall be a righteous king or lordly warrior: the soul of the third class shall be a politician, economist or trader: the fourth shall be a lover of gymnastic toils or a physician: the fifth a prophet or hierophant, the sixth shall be a poet or some other imitative artist: the seventh an artisan or husbandman: the eighth a sophist or demagogue: the ninth a tyrant. All these are states of probation, in which he who lives righteously improves and he who lives unrighteously deteriorates. Ten thousand years must elapse before the soul can return to the place from whence she came, for she cannot grow her wings in less: only the philosopher or the lover may go away at the end of three thousand years.[2]

In the *Timaeus* also, Plato states that the man who lived an evil life would be reborn as a woman and if he still persisted in doing evil, he

[1] A view held by the modern Druses of Syria.

[2] *Phaedrus*, translation by B. Jowett.

would be reborn as a brute which resembled him in his evil ways. Such a soul would not cease from rebirth until it sought to attain the best of which it was capable, to overcome, by the help of reason, the turbulent and irrational elements within it and so to return to its first and better nature.[1]

The body, in Plato's view, is an evil thing, visible, changeable, mortal, and the soul, which is invisible, unchangeable, Divine, cannot attain to truth until it is freed from the body and can by itself behold things as they are. If the soul, in this life, cleaves to the body and becomes defiled and impure through serving it and loving it, and is "besotted with its desires and pleasures," dominated by what is corporeal and material, that soul is weighed down and dragged back to the visible world and again imprisoned in a body of varying degrees of baseness. The soul that would be free must strive to live undefiled by the evil of the body, having no intercourse with it that can be avoided, so that after death, the soul takes with it no taint of the body, having always shunned it, and this deliverance and purification, Plato holds, is attained by philosophy, the love of true knowledge. Elsewhere he says :—

Philosophy sees that the imprisonment of the soul in the body is caused by lust and the captive herself is an accomplice in her own captivity.

Through philosophy the soul is encouraged to release itself, when it realises that all that comes through the senses is deceptive, to be shunned, and to be made use of only when absolutely necessary. The soul must realise that true existence lies within itself. So the soul of the philosopher holds aloof from pleasure and desire, pain and fear, recognising that these cause suffering. The soul which is in bondage to the body, and defiled by it, cannot be pure at the time of dying and soon

falls back into another body and takes root in it and loses all part in intercourse with the Divine and pure.

But the soul of the philosopher, realising all this, is released from the bondage of pleasure, pain and desire, and gains peace through contemplation of what is true, Divine and real. Such a soul, when leaving the body, can believe that it will pass to what is akin to itself, that is, the Divine Reality, and so be released from all human ills.[2]

So Plato concludes that since the soul is immortal, it is for us to take care of it, not merely on account of what we call life, that is, existence in the body, but on account of all time, and because of that, the soul's salvation consists in becoming as perfect and as wise as possible and so passing to that sphere which is in truth its own.

Such as have been pre-eminent for holiness in their lives are set free and released from this world as from a

[1] *Timaeus*, 42.
[2] *Phaedo*, XI-XXIX, translation by F. J. Church.

prison and ascend to their pure habitation... and those who have sufficiently purified themselves with philosophy live henceforth without bodies...A man should be of good cheer about his soul if in his life he has renounced the pleasures and adornments of the body, but has adorned his soul with temperance and justice and courage and freedom and truth, which belong to her, and so awaits his journey to the other world, in readiness to set forth whenever Fate calls him.[1]

The same doctrine of reincarnation, of a life determined by the experience of a previous life and of freedom to be attained by holding fast to "the heavenly way," following after justice and truth, is taught in the famous parable of Er in the *Republic*.[2]

Plato's teaching was continued by the Neo-Platonists, notably by Plotinus ( in the third century A. D. ), who holds that the soul which does not attain to freedom must undergo rebirth and that its future depends on the use it has made of its opportunities during each incarnation. Those who strive upwards and seek to identify themselves with the highest within them, can be freed from rebirth and become one with Reality again.[3]

A late classical writer, Sallustius, who flourished in the fourth century A. D., a Neo-Platonist, regarded the whole phenomenal world as a myth, valueless in itself, but having a spiritual significance. The soul, he taught, was immortal and brought itself to judgment, for it could be vicious or virtuous, either defeated by its evil propensities or victorious over them. Those who separated themselves from the irrational part of nature and were undefiled by the material, would attain to the life of the blessed in common with the gods.

So we find that for a period of a thousand years or more this doctrine, joined with the idea of retribution and the belief that the soul could work out its own salvation until at last it would be released from the cycle of rebirth and attain to the life of the gods, found a place in classical thought.

MARGARET SMITH

[1] *Ibid.*, LXII, LXIII.
[2] Book X.
[3] *Cf.* "The Theosophy of Ammonius Saccus: Founder of the Neo-Platonic School." THE ARYAN PATH, May, 1936, pp. 206 ff.

Bibliography: Plato, *Republic, Phaedrus, Timaeus, Phaedo, Meno;* Gilbert Murray, *Four Stages of Greek Religion;* A. Fairbanks, *Greek Religion;* T. R. Glover, *The Conflict of Religions in the Early Roman Empire.*

# THE FUTURE OF THE FAMILY IN INDIA

[ Some of the trends from which **Mr. John Barnabas** attempts here to prophesy the course of social evolution are dangerous ones. India should learn from the experience of the West that lax morals are in the interest neither of the individual nor of the race. We are well rid of the old hypocrisy of silence on sex matters, but facing facts should make it plain that "liberty to love according to the impulse of the senses, is the most profound slavery." Better than smoothing the path of the unmarried mother is upholding, for the youth of both sexes, the ideal, time-tested and time-proven, of self-discipline and self-restraint.—ED. ]

If by " The Future of the Family" we mean to ask whether the family is to continue or not, then the answer must be that it is as secure as the human race itself. The fate of the family is inseparably linked up with the fate of the human race. So long as the generations of men and women come and go, there must be the perpetuation, in some form or the other, of family activities and values. For, to my mind, there is nothing to indicate that the evolutionary process can go into reverse. That would mean an attempt to wipe out gradually the extension of the infancy period which has given man his opportunity and his culture. Neither the indication that the family must move forward with the march of the human race, however, nor the fact that the institution has taken over functions indispensable to human survival, precludes the possibility of changes which the form and the structure the family may undergo. Therefore I propose to analyse the nature of the present-day family and the forces prevalent which may help us to predict the possible changes in the structure and even in the purpose of the family.

The history of marriage tells us that throughout the ages some kind of family has existed and that it has organised itself round the control and the direction of sex life. Family life has, to a large extent, shared in the type of culture and the general social organization of which it has been a part. The democratic family stands over against two other types of family, the larger patriarchal family of the Orient and the marriage of convention in Europe. In these types of family experience very little emphasis is laid upon the wishes and the decisions of the bride and groom. The rights of society and the race are considered to such an extent that complete subordination of the desires of the individuals most concerned is taken for granted. This does not mean that these marriages are totally without romance. The sense of devotion to a cause, and sacrifice, in themselves lift one to a more significant plane of living than does the mere satisfaction of individual desires. The democratic family is a

revolt against the family of the feudal period and tradition.

Where, then, does India stand? What is the trend in India today? In the political and economic sphere, true it is, India is aspiring for democracy. Is that democracy going to invade the field of sex and social barriers? Is there going to be freedom of choice and, if so, will choice be limited or unrestricted? Will the future argue that an unfettered Cupid can do more to break down caste systems than any other force, and so that Cupid should be let loose in India? Are the ethics of the family going to be extended into the State or is the State going to extend its type of life into the family? Is the family in India going to be the nucleus of a State which will work on the basis of co-operation and mutual aid, or is it going to succumb to the capitalistic, competitive order?

The structure and the form of the family have generally depended upon the conception of sex, the place of women and the form of Government in a given period and society. To any true understanding of the possibilities of the family in the future an understanding of the modern woman is essential. For Feminism is one of the outgrowths of modern individualism and socialism. It is the woman who is, to a large extent, going to determine the fate of the family.

Time was, when marriage was, to an Indian girl, a religious duty, a sacrament and a profession for life. It was also a prime necessity for the satisfaction of the natural biological sex urge. But today things have changed. Previously marriage was the most important event in the life of a girl. Now it is an unnecessary burden. The husband has ceased to be an absolute need for economic security and modern science has taught her to have children without a husband. The democratic cry of freedom in all spheres has liberated her from the need of a husband for the satisfaction of her maternal instinct.

The movement of the educated Indian woman out from the home to the business and professional world has profoundly affected her psychology. She has awakened from her long sleep—a sleep in which she was unconscious of her self as an individual and conscious only of her objects—the man and the child for whom she lived. The Indian woman of yesterday had no ego, no self, but patterned herself after the style or the type desired by the man and the environment which he created. Woman's struggles today are the mighty birth throes of a new self. The cult of the ego which dominates this age has produced its effect upon her; she is becoming articulate and is even thinking. Thomas Mann puts it pointedly when he says:—

> The ancient patriarchal relation of woman as housewife, to man, was civil. What we are experiencing, or rather, have already outlived is the social undermining of this civil condition by

the emancipated woman who is free to ride bicycles, drive cars, and study. She has become intellectual and to a certain extent masculine.

The trend today is towards a greater levelling up between the sexes. Beauty, once essentially a feminine virtue, has now become the common property of youth in general. The modern college young man is no longer stiff-backed and heavily moustached. He shaves, making his handsome youth resemble more the beauty of a woman. His carriage has, according to the fashion of the day, a somewhat soft and effeminate air, and his movements are a little like dancing.

The second main factor that affects the future of the family is the attitude to the sex urge. Ernest R. Groves suggests that " sex is one of the specific centres of interest that human social evolution has allied with domesticity. " According to Indian thought the sex urge is a devil which has to be kept constantly bridled. Hence child marriage, purdah, the segregation of the sexes. If a girl is not married immediately after she is physiologically capable of sex experience, her virginity becomes a doubtful quantity. The moment a woman's face is exposed to the evil eye of the male, he is suspected of coveting it, irrespective of whether a given face is worth coveting or not. Hence the suspicion attaching to a free mixing of the sexes. Even in the colleges where there is apparently co-education, the girls must have separate seats in the front row ; they must rush into the ladies' room as soon as the class is over ; they must wait in the teachers' room for the class to begin ; for they can enter the den of men only when the presence of the teacher assures them safety.

In general, society has always attempted to domesticate sex by marriage. The movement has been toward placing sex in its most meaningful expression in marriage and, as a consequence, uniting it with the family. But I am afraid the alliance has never been completely successful. The sexual impulse has constantly revolted against social coercion. The persistence of prostitution testifies to the difficulty society has always encountered in any effort to confine sex interest entirely within the domestic realm. The revolt has been the more pronounced when the family has rested upon monogamic marriage.

Psychology and physiology have contributed to a change in the attitude towards chastity. The Behaviourist School led by Watson has told us that if a girl or a boy is highly sexed it is no fault of her or his own ; it is the result of particular glands. Therefore one need not abhor the extra-marital relations of a given individual ! The whole fight is there. In the future India, will the family succeed in appropriating to itself all sex experience or will youth demand the right of sex experience outside of marriage ? So far as I see, the signs of the time are towards an

era when extra-marital relations will be tolerated. I am not suggesting that they will become the norm. But they will be winked at by the élite much more than in the past or in the present.

The emancipated woman refuses to acknowledge her sex to be the property of one man, even as she declares herself to be an economically free person. The double standard of morality which till now has been the privilege of man has long been coveted by the emancipated woman and now she means to exercise the right. It is therefore that you find so much emphasis on a virgin bride in the daily matrimonial advertisements. Virginal innocence may possess a peculiar charm. It is probable that the dividing of love and voluptuousness is more damaging to the female than to the male personality. It remains entirely desirable that woman should not give herself lightly, nor do we suggest there is any possibility of her doing so. But to exalt virginity as the prerequisite of marriage and family life is in modern times considered inappropriate, since it betokens emphasis on the sensual impulse of the race.

Modern medical science and research in the field of contraceptives have made possible forms of partnership which may remain outside the life of reproduction, and consequently there is the possibility of a non-stabilization of marriage. It looks probable that marriage will take a relatively insignificant place in the future, that extra-marital relationships between man and woman will be more frequent and that the odium which hitherto attached to them will gradually disappear.

In a study made in Bombay recently of 600 educated youths it was revealed that 50% of the young women considered marriage not necessary, since they could work and earn. All the women believed in birth-control while 88.3% of the men voted for it. The majority of the women and 50% of the men were against the joint-family system and insisted on freedom of choice. It is not unusual to find young women advocating the right of the maiden to motherhood.

There is evidence of a revolt against marriage as a lifelong tie. Though the law is still against such a turn, evidence is not wanting of the emerging of divorce provisions. The revolt against exclusive possession will also liberalise marriage. In the future family there will be no "tying together of two persons of different sex to a lifelong reciprocal possession of their sexual qualities." (Immanuel Kant)

The third main factor that affects marriage and the family is the economic and the political order. I may suggest that the progress of democracy on the one hand, and the increasing popularity of the socialist economy on the other, point the same way as feminism, individualism and changing sex concepts. With the spread of education among women, with the possibilities of

profitable occupations for them, the age of marriage is rising; in other words, marriage and the family are not considered indispensable. On the other hand, the breaking up of the joint family is gradually throwing the burden of maintaining a family on the young man and so he has to wait for marriage till he is economically well settled. But the sex urge will not wait to express itself only when he can afford a wife, and therefore extra-marital relations appear necessary.

Thus not only will economic considerations govern the age of marriage and the attitude of men and women to marriage and a family, but also whether one is to become a parent, and if so when and how often, are very greatly determined by economic motives.

The more woman enters the economic field either in co-operation with man or as his competitor, the more the fate of the family rests with her. The results of women's working outside the home need now to be taken into account in any discussion of marriage and the family. What concerns us, in any attempt to look forward to the future of our domestic institutions, is the effect of this in encouraging economic expectation in women and the influence of this expectation upon human mating, upon the bearing of children and upon the development of unity within the household. The economic factor will make possible widely differing behaviour. A woman may hesitate to marry because she is unwilling to lose her economic independence, or she may work because this makes her marriage possible; she may deny herself motherhood because she cannot afford or is unwilling to surrender her outside occupation, or she may seek to augment the income of her husband because only so can they afford children. The only thing that can be safely asserted is that woman's present and future economic status is a basic element because it affects the quality of the future Home. It may be that modernity has dislodged her from her proper biological sphere and has overwhelmed her with burdens that time will disclose, but yet it is difficult to see how the woman problem can be solved by forcing her back to an earlier status. Therefore in the future family there must be some readjustment which will permit her domestic interests to be expressed without compromising her individuality.

America is now almost at the end of that phase of culture which the educated India is now entering upon, in the sphere of marriage and the family. Rural India must enter upon and pass through what urban educated India is experiencing. The speed of such a movement will depend upon the speed with which economics and politics move in India. If we want to know the future of marriage in India we may with profit look at the America of the immediate yesterday and even of today. But there is in sight

already a change backwards in the family concept of America. Romantic marriage almost ran riot there. Therefore American sociologists are recognizing that what the American family needs is not more individualism, more democratic freedom, but a better social philosophy. After the initial swing of the pendulum from rabid Puritanism to modern romantic marriage, with all its implications, an attempt is now made to evolve a new social philosophy, a philosophy which will suggest that the individual cannot be left entirely to his own inclinations, that no society can surrender its interest to individual conduct.

But India will not take a lesson from the experience of other travellers. The joys of democracy carried into the sphere of sex are too tempting for us voluntarily to renounce them even though we may know that we shall have to come back.

I see at the same time that the family of the future will become more and more the State's concern. With the march of industrialism, social legislation to meet the rigours of such an order will have to come into force. I therefore visualise a break-up of the joint family, and the rise of the conjugal family based on freedom of choice; maternity benefits; a revolt against class and caste marriages (both rampant today); the recognition of woman as an individual with a personality of her own; a decreasing emphasis on virginity as a prerequisite to marriage and even tolerance of the right of a maiden to motherhood.

JOHN BARNABAS

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## VISION

The apocalyptic signs come back
Above imperial war;
The bear, the dragon, and the snake,
And birth's returning star.

Once more three faces in the east
Converge by one command;
The blood of freedom on their breast,
And healing in their hand.

The pale face, and the golden face,
The face of darkened fame,
Move onward to a meeting-place
And shall behold their dream.

Within their arms the child shall wake;
The child shall be their trust:
And for a triumph they shall take
Flowers from tyrannic dust.

WILLIAM SOUTER

# JESUS CHRIST

## GLIMPSES OF HIS LIFE AND MISSION

[This is the fifth of the series by **Ernest V. Hayes** which presents the Prophet of Nazareth as an Adept of the Good Law.—ED.]

### V.—THE ESOTERIC TEACHING

The ordinary Christian revolts against the idea that Jesus had an esoteric teaching. Yet there are sayings of his which indicate he had a deeper thought for his disciples, specially pledged to the purpose of carrying on his work. Even to the Twelve, as his Inner Group was called, he could say: "I have yet many things to say unto you, but ye cannot bear them now." Asked by his disciples why he used parables so frequently, he replied: "It is given unto you to know the mysteries of the kingdom of heaven; but to them it is not given." A clearer suggestion of an esoteric doctrine could hardly be given.

There is a point worth considering about the particular parable calling forth this remark. It is the well-known story of the sower scattering seeds, some of which fall on stony ground, where, lacking depth of soil, they quickly spring up and as quickly die; other seeds fall on thorny ground where their young shoots are quickly choked by the briars growing around them; and some seeds sink into fertile soil, spring up and bring forth abundant fruit. The simple meaning of this apt little story is not beyond the intelligence of a normal child, and no one, not a half-wit, could fail to appreciate the point of the parable. Yet we are asked in St. Mark's Gospel to believe that only to his disciples in secret could the inner meaning be revealed. And the inner meaning, as given in the Gospel, is just what any man would have supplied for himself without great mental effort. We conclude, therefore, that beyond throwing out the hint that what Jesus taught in public was not what he taught to his chosen, the Gospel writer is at a loss.

One reason for the refusal to believe that Jesus taught esoterically arises from the idea that the holding back of certain knowledge is due to grudging on the part of the Adept-Teacher who claims the knowledge. Here, a subtle distinction between esoteric teaching and occult instruction should be kept in mind. In esotericism, the individual is himself unresponsive if denied the knowledge; the teaching is gladly at his disposal. In occult instruction, involving the development of occult powers, the Adept does deliberately withhold, no matter how eager the man may be, until he is satisfied that the right moment for the man has

arrived. In every case, if he be a true Adept, he will always consider the pupil's best interests; his health of mind and body—and, at all times, the best interests of the world in which the pupil lives.

Mutilated or misunderstood fragments of esoteric thought have found their way into the four Gospels, mingled with the exoteric teaching (exoteric but always sublime) of the People. This would not matter, if only the idea of an esoteric side had been maintained and an esoteric school encouraged to continue within the future Christian Church. But soon after the passing of Jesus and those who had learned directly from him, the esoteric tended to drop into the background and finally came under a cloud. Into this we cannot go in this series, for we are dealing with Jesus himself and not with his followers of post-Apostolic days. But once admit that snatches of esoteric teaching have found their way into the New Testament and have been made to apply to conditions to which they do not apply, and the difficulties which confront us in the Gospel narratives are not so insoluble, and certain accounts do not make such painful reading as otherwise they do. Into none of the Gospels have these fragments found their way more generously than into the Gospel attributed to St. John.

This particular Apostle has always been an enigma to the exoteric church. In the Roman Liturgy of the Mass, one cannot find that fullness and richness of touch for St. John as for Peter or Paul or other Saints. He has never become a very popular Saint, like St. Joseph, or, due to Papal claims, St. Peter. The liturgies seem to handle him rather timidly, as if not quite sure about him. He is reserved about himself. He was the disciple whom Jesus loved; he accepted the guardianship of the broken-hearted Mother at the death of her Son; he ran with Peter to the tomb when certain women brought their strange story—and he outran Peter. We hear that some mysterious destiny—very esoterically suggested—was intended for him. "If I will that he tarry till I come, what is that to thee?" Hence, says the writer of John's Gospel, there was an idea among the disciples that this disciple would not die. "Yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee?"

In St. John's writings (Gospel and Epistles) the divinity of man is clearly expressed. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that...we shall be like him." And the Apocalypse, for some time under suspicion by the early exoteric church, is definitely on a line with the *Puranas*, so far as they deal with the future evolution of man. Exoterically, it is a nightmare, a violent rhapsody that has worried many a mind and has caused many a prophet of the end of all things to flourish and then to bite the dust. Esoterically, it is sublime,

We shall consider briefly the sixth chapter of the Gospel. The crowd follows Jesus "because they saw the miracles which he did." He goes up into a mountain with his disciples. The inference is that at some point the bulk of the crowd fell back; only his followers continued to accompany him. There were about five thousand of these and the Inner Group, called the Twelve. Jesus takes bread, gives thanks, *and distributes to the Twelve*, and then the Twelve to the five thousand. Soon after follows the discourse in which Jesus, identified with the Eternal Source of Life, declares that he is the Living Bread come down from heaven. Many of the five thousand "walked no more with him." His esotericism proved too much for them. He asks the remaining few: "Will ye also go away?" There comes the answer: "Master, to whom shall we go? Thou hast the words of eternal life." Once on the Path, a man cannot turn back, save for an unhappy moment or so. Out of this esoteric fact, John Calvin built up his doctrines of Predestination and Irresistible Grace, thinking that they were exoteric ideas, applicable to the ordinary man.

There is a story told in the twenty-fifth chapter of Matthew's narrative, towards the end, generally thought to be a description of the Day of Punishment which looms so gloomily across Christian theology. Careful reading reveals that it is a mixture of the exoteric and the esoteric. At first, the whole of mankind is placed before the Judgment Seat, the "sheep" on the right hand, the "goats" on the left. The King says to those on his right hand: "Come, ye blessed of my Father; inherit the kingdom prepared for you....I was hungry, and ye gave me meat...naked, and ye clothed me...sick, and ye visited me." To the "goats" on the left, he says: "Depart from me, ye cursed, into everlasting fire. I was hungry and ye gave me no meat...naked, and ye clothed me not: sick, and in prison, and ye visited me not."

Exoterically considered, it means that eternal hell-fire awaits the man who has failed to feed the starving, and generally minister to the unfortunate, but, while all will agree that such generosity and service are highly desirable, few, surely, will believe that everlasting torture is the meet reward for those who have failed in acts of benevolence. And the story makes it clear that the whole of humanity is no longer being referred to, for the King's answer to those who ask when they saw him hungry, naked, sick and in prison, and either did or did not minister to him, is as follows: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Inasmuch as ye did it not to one of the least of these, ye did it not unto me." "These" represent humanity, sorely needing service of a spiritual kind; spiritual food, spiritual raiment, healing and release. They who have rendered

this service are the true Initiates of the Kingdom ; those who have failed to render it are the Treaders of the Dark Path, withholding from man the very Bread of Life. And the everlasting fire is the ceaseless round of birth and death, ever changing, ever destroying, ever consuming.

Yet the special mission of Jesus was to the " multitude." He gave esoteric and occult teachings only that his work might be carried on after he had passed away. He came to spiritualise the People as far as might be, to deliver them from their own fears and superstitions. For priestcraft is born in the darkened minds of the priest-ridden. The priest goes as the people awake to freedom, and the tyrant goes when men have only " one Master, even Christ."

ERNEST V. HAYES

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## CAPITAL PUNISHMENT

At a time when hundreds of thousands of persons innocent from birth of any crime are perishing by violence, pleas for the criminal, in the name of justice and of humanity, are only too likely to fall on heedless ears. New Zealand's recent action in abolishing capital punishment and flogging, of which we learn from the London *Bulletin* of the National Council for the Abolition of the Death Penalty, is therefore the more to be commended. In India the trend is in the opposite direction. The provincial Governments are given wide powers in certain circumstances, under ordinances recently promulgated by the Government of India, to make a number of offences punishable with death or whipping as an alternative to existing penalties. Not only rioting but even obstructing a public servant may incur flogging ; and looting and sabotage as well as more serious offences against society may be given the death penalty.

The purpose of the new ordinances is to facilitate dealing with conditions arising on enemy attack but the abuses to which such provisions are liable require no argument. There is no possible defence for flogging in any circumstances whatever. If it had the deterrent effect sometimes claimed for it, that effect would be more than offset by the brutalising of whoever carries out the sentence and the degradation of the nation that condones such barbarity. And capital punishment is as much worse than flogging as murder is worse than assault and battery. A crime may be a legal action when the State is the offender, but no amount of legislation can make it a moral one.

Statistics, furthermore, do not bear out the claim for the value of the death penalty as a deterrent. We look forward to the day when India will be free of the stigma of both flogging and capital punishment.

# NEW BOOKS AND OLD

## A NOTE ON LOCKE'S "ESSAY CONCERNING HUMAN UNDERSTANDING"

John Locke was born in 1632 and died in 1704. These seventy-two years constituted a life of great philosophic calm. And yet Locke lived through difficulties that might have embittered a less charming personality. He seems to have possessed both the faculties of winning friends and of keeping a marvellous control over himself. Even determined and unscrupulous enemies could not, in spite of all efforts, find a plausible excuse for pursuing him beyond what might, for them, be deemed moderation. The monograph on Locke in the English Men of Letters Series contains, as might be expected, a short but very attractive story of his life and work.

Locke wrote concise treatises on education, toleration and economic subjects, whose value is still recognized. The great work, however, which secured to him his European reputation, was his *Essay Concerning Human Understanding*.

The origin of the *Essay* is significant. It is related in the "Epistle to the Reader." Five or six friends meeting in his chamber were discoursing on a subject very remote from "the Human Understanding." By the difficulties that rose on every side, they found themselves quickly at a stand. They puzzled themselves a while, without coming any nearer to a resolution of the doubts that perplexed them. Then it came to Locke that they were taking a wrong course; that a preliminary examination of their own abilities was necessary to see what objects the human understanding was, and what it was not, fit to deal with. Some hasty thoughts on a subject which he had never before considered were set down against their next meeting. In this way Locke's mind began to work in a direction which he pursued, no doubt with intermissions, between 1671 and 1690. Then the *Essay* was published. It immediately attracted eager and, in most cases, flattering attention. Many persons occupying positions of varying degrees of importance in philosophy and other walks of life, including Leibnitz and the Bishop of Worcester, wrote concerning Locke's views.

The *Essay* has retained its popularity. It has been frequently reprinted and translated. It is still attractive and easy to read. The style is pleasant. We get in it glimpses of the modest personality of the author, with some of his peculiar charm. There is no ostentation, but a quiet dignity prevails. Every now and then earnestness rises to eloquence. Occasionally a sly humour peeps through the austerities of philosophic investigation.

The modern reader—speaking not of professed students of philosophy—is struck by the number of ideas that Locke had laboriously to explain, but which have been so thoroughly elucidated by him that they have now become part of the stock of common knowledge.

The *Essay* is divided into four books. In the first, at the start, the word idea is explained as comprehending whatsoever is the object of the understanding. Locke then considers with great assiduity whether the mind has any innate notions. An emphatic negative is his answer to the question.

In the next book he deals with ideas, dividing them into simple and complex. Complex ideas, which "contain not in them the supposition of subsisting by themselves, but are considered as dependences or affections of substances," he calls modes. Modes also are divided into simple and complex. In the course of Book II he deals with the ideas of duration, expansion, number, infinity, pleasure and pain, power, substance, relation, identity and diversity, and the association of ideas.

Book III perhaps attracts the general reader most. It deals with words. Macaulay made no secret of his enthusiastic admiration for this part of the *Essay*. He seems to have thoroughly digested the many acute observations and suggestions contained in Book III. In any case, Macaulay's marvellous style conforms with the principles governing the use of language that underlie Book III of the *Essay*.

Locke, in treating of language in general, emphasizes throughout that words are the names or signs by which ideas are signified. He insists upon the necessity of having clear ideas behind words. In a memorable passage he sums up:—

> He that hath names without ideas, wants meaning in his words, and speaks only empty sounds. He that hath complex ideas without names for them wants liberty and dispatch in his expressions, and is necessitated to use periphrases. He that uses his words loosely and unsteadily, will either not be minded, or not understood. He that applies his names to ideas different from their common use, wants propriety in his language and speaks gibberish. And he that hath the ideas of substances disagreeing with the real existence of things, so far wants the materials of true knowledge in his understanding, and hath instead thereof chimæras.

Locke had at first intended, after his account of ideas in Book II, to proceed immediately to the use the understanding makes of those ideas. But "upon a nearer approach" he found that the connection between words and ideas made the Third Book necessary.

The Fourth Book is the end and aim of the first two, and the Third is introduced as an incident—though a vital incident, as just explained.

Speaking of the Fourth Book in the briefest manner, the matters dealt with therein are: knowledge, its nature and extent so far as men are concerned, truth in general, different kinds of propositions and maxims. It has been objected that in analyzing the nature of our knowledge Locke reaches conclusions not quite consistent with his opening thesis that the mind has no innate ideas. We must leave this and similar questions to philosophers and logicians. Locke examines carefully the methods in which our knowledge may be improved. The writer of tracts on education, written in the seventeenth century, which have not lost their value or suggestiveness for the twentieth, cannot be expected to neglect occasions for serving his readers in the path of mental improvement. And this reminds us of the short treatise "Of the Conduct of the Understanding" which is greatly prized by all educationists of our times. There is also in Book IV a dissertation on faith and revelation.

Locke holds that "we have knowledge of our own existence, by intuition; of the existence of God, by demonstration; and of other things, by sensation." He believes that the existence of God can be proved. Atheists are therefore put, in his pamphlets on toleration, beyond the pale of toleration.

This slight note on a great book may perhaps be fittingly concluded by a characteristic specimen of Locke's writing. In regard to what he calls sensitive knowledge of the existence of particular external objects, he offers the following reply to confirmed sceptics :—

If anyone say, a dream may do the same thing, and all these ideas may be produced in us without any external objects; he may please to dream that I make him this answer: 1. That it is no great matter whether I remove this scruple or no: where all is but dream, reasoning and argument are of no use, truth and knowledge nothing. 2. That I believe he will allow a very manifest difference between dreaming of being in the fire, and being actually in it. But yet if he be resolved to appear so sceptical as to maintain that what I call being actually in the fire is nothing but a dream; and we cannot thereby certainly know that any such thing as fire actually exists without us: I answer, that we certainly finding that pleasure or pain follows upon the application of certain objects to us, whose existence we perceive, or dream that we perceive by our senses; this certainty is as great as our happiness or misery, beyond which we have no concernment to know or to be.

FAIZ B. TYABJI

# MUTE WITNESSES PUSH ARYAN HISTORY BACK *

We welcome this book by an American author, published by an American University, as evidence of the increasing interest taken in America in matters connected with Indian history and culture. Indic culture will continue to engage the attention of scholars for generations, as every year adds to our knowledge and extends the sphere of that culture. It is now accepted that we have no longer an exclusively "Indus Valley" civilization. From the Gangetic region on the East, to far beyond the boundaries of India on the West, Afghanistan, Iraq, Iran and Anatolia, was one cultural continuum. Dr. Starr's is a comparative study of the designs on the painted wares of Harappan culture in relation to those on the painted pottery of Western and Central Asia. His work will certainly stimulate further discussions in this field.

Dr. Starr analyses the painted motifs common to India and the Western world. Some of the designs may have occurred to different peoples independently of one another. In this class he puts the motifs of parallel lines, the looped line, the chequer pattern and the rows of connected lozenges. He regards the "comb animal" pattern as a central Iranian concept, and the sun symbol as related to the concentric circles and dotted circles of Susa. The intersecting circle and the contiguous circle patterns "appear in the West only in Halaf culture levels." Closely crowded rows of small animals, a symbol or a small animal above a

* *Indus Valley Painted Pottery*. By R. F. S. STARR. (Princeton University Press, Princeton, N. J., U. S. A. $3.50)

big quadruped; marking the body by hatching; and the fashion of symbolising an animal by detached horns—these are found all over the Western world, especially in Halaf levels. The author believes that the elaborate decoration on pottery followed a foreign (Western) tradition. To him Indic designs present a "laboured and decadent appearance":—

> The heaviness of line seen in all but a few, the lack of originality and the general tired look gives the impression of an art long established and slavishly copied.

He finds that motifs on the pottery do not agree in subject and design with those on the seals. Only one humped bull is seen on the pottery, which is strange. Rhinoceros, tiger, water-buffalo, crocodile and elephant are wholly missing, as also are mythical multiple beasts, Swastikas, pictographs, the design of concentric circles and the three-lobed rosette. For these reasons he suggests that the painted pottery makers were *racially* different from the other craftsmen.

> The likeness to Halaf in particular puts emphasis on that group as the principal contributor in the mélange of peoples and ideas that made up this element in Harappa as a whole.....The Harappan culture was non-Aryan. Everything that we know about the Indo-Aryan conquerors of India confirms this statement....The Indus Valley remained undisturbed by any markedly foreign invasion for some considerable time after 2000 B. C. ...The Indus cultures give support to the current view that the Indo-Aryans entered India at a period considerably later than 2000 B. C.

The thesis is so important that it calls for a detailed examination of the premises, so as to see how far the conclusions are justified.

Scholars are by no means agreed as to the relative ages of Halaf cultural level. As soon as Dr. Oppenheim's book was translated into English, Woolley declared that in bringing the ware down so late as 2000 B. C. Oppenheim was surely minimising its antiquity.[1] The stratification of Halaf levels at Tell Chagar Bazar is not continuous, there being a serious break between strata 5 and 6. But similar ware has been found at Carchemish, Arpachiyah and other sites. We know now that the origin of Halaf culture goes back to the Uruk period (Fourth Millennium B. C.) and that it was slowly superseded by the penetration of Samarra and Al Ubaid wares from the south. Dr. Mackay has pointed out that Halaf characteristics are found on the ware of Jhukar which is admittedly later in date than that of Harappa and Mohenjo-daro.

Among the Halaf motifs noted by Dr. Starr in Harappan culture are those of vertical lines, the lozenge pattern and the sun symbol which, he himself admits, may have been independently conceived. The motif of small animals above a larger one is of general prevalence in the West, *e. g.*, at Susa. This leaves only one motif—the interlaced and continuous circles. But this occurs also in Ur, on the pottery of Tell Zaidan and at Susa (*circa* 3500 B. C.). Thus there is no design on Indic pottery which is exclusively or characteristically Halafian, or could be proved to have been borrowed from Halaf.

On the other hand, there are some motifs known to Indic pottery correctly copied in Western ware along with knowledge of their original significance,

[1] *Journal of the Royal Asiatic Society*, 1934, p. 594.

but wrongly copied in the later levels of Halaf culture. The bull-man of Mohenjo-daro is familiar to us on the seals of Mesopotamia from about 2800 B. C., and the winged sun disc and its support are known to us as late as the Hittite and Mitannian monuments ( Second Millennium B. C. ). But in Halaf[1] the bull-men hold a stool before the sun disc, confusing the symbolism of the outstretched wings which represent the sky. The evidence seems to indicate that Halaf culture is due to a mélange of peoples and ideas and deposits of foreign influences.

The divorce of craftsmanship as between the potters and the workers on seals has been exaggerated. The humped bull of the Nal bowl and the Harappan shard does agree in technique with that figuring on the seals. There are several animals on Indic potsherds —goat, deer, bull, peacock, kite, fish and tortoise. The human figure is found with net in hand at Harappa.[2] The technique of carving and painting alike show distinctively Indic features ; the exaggerated rendering of the folds of the skin, stippling to show the texture of the skin, and the marked lance-shaped tuft at the end of the tail of the bull appear on an early Elamite seal of a bull charging a lion, which is of the Jemdet Nasr Age ( Fourth Millennium B. C.). In the Indic style, muzzles of beasts are drawn prominently, and their eyes are shown by round studs surrounded by circles and several lines. On a pot of scarlet ware in Mesopotamia is a design of a short-horned bull tethered in a building in this Indic style.[3] This fabric was made there only during the first early dynastic period ( from about 3000 B. C. ).

The leaf and vegetable patterns painted on our pots are peculiar to India, and Dr. Starr accepts them as distinctive. Of these the pipal leaf is well painted on Indian pots and pans. It appears in Persepolis and on the Uruk-Warka cylinder,[4] evidently an Indic motif borrowed in the Fourth Millennium B. C. It may be added that the elephant, the rhinoceros and the gharial are distinctively Indian animals and are portrayed in Mesopotamia in truly Indian style. The very scattered plants above and below the bull portrayed there have analogues at Mohenjo-daro.[5]

Dr. Starr need hardly be reminded of the dangers of an *argumentum ex silentia*. Plate 69, No. 23,[6] has the very animals whose absence he deplores— the elephant, the rhinoceros, the buffalo and the tiger. Several Swastikas and rosettes have been published by Sir A. Stein as found on potsherds at Mādavān.[7] The few pictographs found on the shards agree with those on the seals. Every art student knows that concentric circles with tangents are the normal disintegration product of the spiral. At least two instances of spirals occur on the painted pottery of Jhukar though they do not appear at Mohenjo-daro.[8] Far from showing that the art is slavishly copied, the

[1] Wheeler's Translation, Pl. 7, b.
[2] Vats : *Harappa*, Chap. 7, Pl. 69.
[3] *Illustrated London News*, November 6, 1937, Pl. I.
[4] Frankfort, *Cylinder Seals*, Pl. IV, 1.
[5] Mackay, Pl. 92, No. 27.
[6] *Ibid.*
[7] *Iraq*, Vol. III, p. 189.
[8] *Archæological Survey Annual Report*, 1927-8, Pl. 28, figs. 10 and 11.

differences seem to show a striking individuality, while conforming to the common type.

Nor is it possible to agree that the designs in India present a "laboured and decadent appearance," as compared with the Western. Breaking pots was an apotropaic rite as among the Hebrews, and most of the shards found are funerary ware. Yet the realism of some of the paintings is striking. Turn to Plate 70, No. 26, in Mackay for instance, where the peacocks and the aspen leaves are very much alive. Most of the jars were set on stands or in the ground. So the lowest register is bounded below by plain bands with or without festoons hanging from them or by a double wavy line. Sometimes the design was taken from a sling or rush or cord in which the vessel was carried.[1]

As regards the intersecting and contiguous circle patterns, one notes that they are geometrically correct in the lowest levels of Mohenjo-daro,[2] while they are imperfect or erroneous in the upper levels as at Halaf levels, *e. g.*, at TT 6 at Arpacchiyah.[3] Compare again the representation of the human head by two curling lines here, with that by two irregular lines in Halaf. Indian women had their hair done in three braids ( *trijatā* ), which accounts for the running lines of hair on paintings. The West has copied, and drawn the lines curiously. That the lines represent the curls of braided hair in India is self-evident, and the Halaf motif is a blind copy. In any case we are not justified in assuming that a foreign element is added to the population unless we find a complex of changes in a culture occurring at one time.

In Indic pottery there is a differentiation of domestic from funerary ware. The household pots show a preference for geometrical patterns and have only fish and peacock as animal designs. But various animal motifs appear on burial pottery. The bodies of animals are blocked in entirely as in Susa I.[4] Hatching became the fashion in Susa in later times. Harappan painted pottery has to be assigned to a very early age ( Fourth Millennium B. C. ) if on this ground alone.

In the dating of pottery a comparison of designs alone may prove misleading. Shape, technique and fabric must be taken into account. Shape is almost entirely dependent on the public taste and demand, and evolves only slowly and gradually. The culture *milieu* must also be considered. Designs which are in keeping with all these and which persist are more likely to be original than those which are found at some particular stage only, the significance of which is not clear in the cultural background, *e. g.*, ring-shaped pottery net-weights are in place on the sandy river-banks and seashore of Sind, but are a purposeless copy where there are mountain rills. It is not proper to isolate painted from other forms of pottery or these from their cultural contexts, as shape and composition are the same for painted and plain wares, —especially when it is sought to draw far-reaching conclusions of culture history.

Dr. Frankfort has observed :—

[1] Mackay, Pl. 112, Nos. 6 and 7.
[2] Mackay, Pl. 67, Nos. 21 and 24.
[3] Mallowan, Pl. XIV and Pl. XV.
[4] Compare Mackay, Pl. 69, Nos. 3, 16, 18 and 23.

It is specially disturbing to see designs put side by side and considered as resulting from the same decorative system, while each of them....may appear to illustrate the influence of other factors.

Dr. Starr elaborately discusses the loop with pendant lines. It may be a symbol for man at Samarra and Halaf. But the Indian symbol certainly stands for the festoon ( *toranam* ). So too the series of triangles round the necks of pots show the leafy pattern ( *pallava* ) of ornament.

He has missed the significance of epicycles and spirals in Indian symbolism—the idea of the wheel revolving simultaneously in an indefinite number of planes, like a gyroscope, the auspicious whorls of the conch and the eddies of *aum*, the spoken word.

The earliest traceable affinities of Harappan technique are with Anau I in South Turkestan, where huts were likewise rectangular in plan and built of mud bricks with timber roofing. Here alone of all Western sites we find the wheel with raised hub only on one side, as at Mohenjo-daro. In the later city ( Anau III ) were triangular seals with figures on all the three sides, not found in Elam or Sumer. Pumpelly and Huntington assign Anau I to about 9000 B. C. and Anau III to about 3200 B. C. Dr. Goldman identified the grey ware of Anau with the clay that burned grey at Mohenjo-daro, found in the lowest levels here ( as low as thirty-three feet below datum ) which was darkened with a semi-polished slip into various tints.[1] At Anau III [2] are hair-pins of the Indic type, ornamented with a double spiral, spindle whorls and terra-cotta torsos.

A comparison of designs alone on Indic painted pottery yields us the result that it has apparently a long range commencing from 4000 B. C. We have birds in flight as at Samarra and the opposed triangle design as at Musyan and Halaf, and interlaced and contiguous circles as on the funeral vase of Nal. The sun symbol and the comb motif are not found in the West later than the earliest stratum of Susa but are found in all the strata in Indic ware. The step pattern has its analogue in the earliest stratum of Silak. To the Fourth Millennium B. C. likewise belong the pipal leaf, copied on the Uruk-Warka cylinder, and that and the step pyramid design at Persepolis. The eye motif and the rosette of dots appear in the deepest levels of Tell Judeideh in Syria. Spiraliform designs of concentric circles and tangents appear during the early Minoan period of Crete (*circa* 3000 B. C.). The carved matting pattern which appears at Mohenjo-daro on a vessel from the earliest stratum ( 28 feet below datum ) is not found in the earliest levels of Susa but appears later there and at Kish ( about 2800 B. C. ). The humped bull was known to Halaf in the earliest levels of Chagar Bazar ( levels 12-13—4000 B. C. ), but the aspen leaf is found there only centuries later, in levels 6-7 ( *circa* 3000 B. C. ).

In the Third Millennium B. C. we find the elephant-bull combination in Sumer as here, and the bull with the trunk, but the treatment is different. Bulls there show horns, placed in front view on the profile of the head. Lines in scale pattern cover necks of bulls etc., making them look like zebras.

[1] Mackay, Pl. 62, No. 42.
[2] Pumpelly, Pl. 41, fig. 8.

One development of the Swastika is the intertwinement of lions as at Fara. The double-axe motif is widely prevalent as far as Crete, and the Babylonian name for axe is derived from the Vedic (*parasu, pilakku*). Deities are commonly represented as mounted on animals both here and in the West. The female bodice has a V-shaped opening in front, as in Mohenjo-daro,[1] under Egyptian Dynasties IV to VI. The crocodile enters Egyptian glyptic art.

In the Second Millennium we have the undoubted influence of Indian on Mitannic and Hittite art and iconography. The Vedic pillar supporting the Earth and Sky appears in Mitanni and in Anatolia. Siva on the bull and Durga on the tiger or the lioness, prototypes of whom are already at Mohenjo-daro, appear on an old Hittite coin,—the god on the bull and the goddess on a lioness. Figures of the monkey are common among the Kassites who have Indian words for "god" and the "purple eggplant." The human figure is depicted with the nose in line with the forehead on the portraits of the Egyptian Akhenaton (a mode otherwise unknown in Egyptian art), as in India through the ages since Harappan times. At Amarna we find Indian sandals with the wide strap across the instep and a narrow strap between the big and the second toes.

About 1000 B. C. the Indian peacock and cinnamon travelled to Palestine and were known by their Tamil names, while the palm and the monkey were known then by their Sanskrit names. The Indian connection with the West has continued in an unbroken chain ever since.

Old prejudices die hard. Dr. Starr himself notes that there is nothing in South Indian pottery or design which compares with the Harappan and that the numerical signs afford opposing evidence. Yet he asserts that the Harappan culture was non-Aryan. But, as Dr. Keith put it, "That Mohenjo-daro reveals Dravidian civilization is purely speculative."[2] Even the mother-goddess is not distinctive. A golden image of the goddess was picked up at Lauriya Nandangarh in a Vedic milieu datable in the ninth century B. C.[3]

Harappan pottery is homogeneous over an area 600 miles by 200,—from Mehi, 150 miles west of the Indus, to Rangpur, 20 miles south-east of Limbdi. Its permanence in the known cities shows a people unified and firmly established. Down to the Jhukar period they should have remained undisturbed by any markedly foreign invasion. This is equally true for later times. As Professor Hunter showed long ago, designs on Harappan pottery persist to this day in the painted pottery of adjoining villages. Knobbed jar-covers of Mohenjo-daro and Jemdet Nasr type are still being made, and the eyes of figures are made of pellets of clay slit in the middle to simulate the aperture, as in the lowest levels of Mohenjo-daro.[4]

There is no support for the "current view that the Indo-Aryans entered India at a period considerably later" than the latest level of the finds. The

[1] Mackay, *ibid*, Pl. 94, Pl. 118.
[2] *Journal of the Royal Asiatic Society*, 1933, p. 819, n.
[3] *Cambridge History of India*, Vol. I, Pl. I.
[4] *Iraq*, Vol. IV, pp. 1–10.

wonder is that one should continue to think that they entered at all! Every evidence of Asiatic history militates against such a supposition. How to account for the mention of the Himalayas in the fifteenth century B. C. in the Kassite Record of Babylonia? How to account for the terms *surias* and *nasatya* on both sides of Iran, unaffected by the philological change of *s* to *h*? We have now a fair knowledge of the history of Syria, Iran and Sumer from about 4000 B. C., but is there any trace of the eastward march of the Aryas through these lands? How to explain the conspiracy of silence among *Rg-Vedic* sages in regard to such essentials of Indic culture as silver, bronze, the tiger, serpent gods and the phallus, as well as of animals used as vehicles of gods and goddesses? All these details are conspicuous by their absence from the *Rg-Veda*, but are found in later Vedic literature. Only one conclusion seems possible—that the data of the *Rg-Veda* (apart from the date of the compilation) represent a type of culture distinctly earlier than the Harappan.

S. V. VENKATESWARA

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*The Hidden Teaching Beyond Yoga.* By PAUL BRUNTON. (Rider and Co., London. 21s.)

A remarkable characteristic of the European mind is its inclination to propaganda. It is that characteristic which very often comes in the way of a European's going deep into a subject with patience and devotion, particularly when that subject is an abstruse one requiring long and earnest study. The short-sighted view of existence as limited to the span of his present life, that the European is used to taking, makes the passing of minutes and of hours perturb his mind. Time is passing and the work in hand has, he thinks, to be finished within the time he chooses to allot to it, and so, with one eye on the clock, he turns the other to the work. This routine study may accomplish more or less in the case of common themes and subjects of topical interest, but not so in the case of philosophy, for the true appreciation and comprehension of which not only unflinching devotion is needed but also the development of a philosophical outlook through the shaping and the moulding of life on a spiritual basis. This is specially true of Oriental philosophy in general and of Indian philosophy in particular. Time had its necessary limited significance to the seers and the philosophers of India also, but its flight was not allowed to disturb the tranquillity of their minds during their meditation and contemplation. That mentality was, however, not the growth of a few months or years, started and stopped at will, but a gradual evolution over years and successive lives.

This fact the Europeans will not understand. "Why should I be unable to follow and to understand any philosophy with the education that I have had, which enables me to read and to understand the language in which it is written and explained?" they ask; and if an Indian mystic cannot be convinced of their capabilities and attainments they give him up as one unwilling to part with his secret. That is why, very generally, they are found speaking of Indian philosophy as full of secrets very carefully preserved by a few clever people, who want to

maintain their influence and importance in society with the aid of their exclusive knowledge.

This is, however, very far from truth. There is hardly anything meant to be kept a secret in higher Indian philosophy, including that of Yoga. But the Yogis rightly believed that it was not for everybody to learn everything. A school teacher selects boys for different subjects according to their natural aptitude. The Yogis selected their disciples according to their outlook and their mental development and discarded the " casuals " and the mere inquisitives, of whom obviously the writer of the present book is one. But that upsets the European inquisitive, who, by nature unwilling to admit his own shortcomings, makes much of the reticence and utilises it for profitable propaganda. With his knack for propaganda, which also serves as a cloak for his incapacity for and disinclination to a long and undistracted pursuit after deep knowledge, he endows the philosophy, which he has probably penetrated hardly an inch, with a halo of secrecy and of mysticism. And this mysticism he professes to have mastered and proceeds to present to his readers in a manner that is likely to arrest their interest and attention.

That is evidently the explanation of the title which Mr. Brunton has chosen for this book. " The Hidden Teaching Beyond Yoga " is indeed an attention-drawing title, which cannot fail to have the desired effect of exciting curiosity in the mass of readers in the West for whom, as the author says, the book is meant; and I can well understand why and how his other books with such cleverly chosen names have run into more than one reprint.

Mr. Brunton had a short sojourn in India and he may have had access to some pandits and sadhus, but that could barely have been sufficient, even to a small extent, to befit him for even a superficial comprehension of the deep philosophy of Yoga, into which he thought of looking. The late Maharaja of Mysore may have suggested to him that he study and carry to the West the higher philosophy of India, but Mr. Brunton was much mistaken if he took the Maharaja to mean that it was possible for him to do so during his short luxurious stay as a guest in Mysore. The Maharaja could only have wanted to create in him an interest in the sublime philosophy of India, which the saintly Maharaja well knew to demand lifelong devotion.

Mr. Brunton, however, has tried to correct his perspective and to look at the system of Indian philosophy with an understanding of the requirements necessary for the useful study of it. He no only has devoted a long chapter to philosophical discipline, stressing the importance of concentration, calmness and review, but has also written at length on the right and wrong use of words, on the training and development of the thinking power, on philosophical living, etc. And he has inserted chapters on materialism and its faults and shortcomings, and on some modern concepts of science regarding space and time, relativity and so on; but in the book thus enlarged there is not that appreciative synthesis of human experiences, subtle and crude, of mind and matter, of the Absolute and the Relative, of the Everlasting and the unlasting, which

the great Yogis have comprehended in their self-forgetful meditation, and to which the philosophy of Yoga seeks to lead the resolute and the devoted, not through a prescribed course of study for a few years, as in an University, but through years and lives, during which, as we pass round the wheel of Karma, our experiences turn us to realisations which mould our living, stretch and elevate our thoughts, and extend and develop our finer vision and thus befit us to take the road to the Ultimate Realisation. What could a book on Yogic teaching be without an exposition of that essential in the philosophy of Yoga ?

Mr. Brunton and others like him who come out to India on a trip and go round for a time, seeing some people and some places, presume to have understood subjects like Yoga and other branches of Indian philosophy, but their readers will be really misled if they look in their books for a correct presentation of the matter and the teachings given in those systems. To the author himself I would suggest that when he understands the great significance of mental discipline and of right physical living, without which mental concentration and calmness are not possible, and the necessity of the growth and the development of the proper mental attitude, he should devote himself to the attainment of those requirements, unswayed by any consideration of time or other things, in order that he might gradually reach the stage where the Yogic realisations and perceptions which have aroused his curiosity might become possible. To attempt to write a book on Yoga without such long self-training and preparation, both mentally and physically, can end only in the production of a volume that will have little substance though so much enlarged with extraneous and irrelevant matter.

J. M. GANGULI

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*The Colour Bar in East Africa.* By NORMAN LEYS. (Hogarth Press, London. 7*s.* 6*d.*)

*The Case for African Freedom.* By JOYCE CARY. (Searchlight Books. Martin Secker and Warburg, Ltd., London. 2*s.*)

Both these books are wise, moderate and well-informed, the work of men who have had actual administrative experience and have formed their views slowly. Their background is an Africa hardly known at all to the general public who remember only the Congo and the Rand, riches and natural luxuriance. This Africa is rapidly approaching ruin. Its forests are diminishing, rainfall lessens year by year, pasture is eaten up, and the thinning soil vanishes into thinner air. In that depressing physical environment the white man struggles to maintain his ascendancy, and the black to master European culture. But their policies, whether idealistic, practical or selfish, are limited by poverty. The poverty is financial on the part of the government (who have no power to take over the profits of the companies and spend them in the provinces where they were made); for the native it is a lack of goods and of trained and confident ability; generally and upon all there is the psychological penury produced by fear, disease or defeatism. Thus, for one reason or

another, there does not exist in all Africa any great will to advancement.

Our authors are practical men : they do not expect any miraculous birth of indigenous energy. But they hope to free what exists from some entanglements at least. Mr. Leys calls for the abolition of the colour bar. It is a particularly foolish inhibition fencing in the lives of both black and white and, despite its convenience as an automatic definer of ruler and ruled, of course it ought to go. Mr. Cary would like to see a spread of education, especially by native teachers, beginning simply with hygiene and culminating at last in the transfer to self-government. Very well, but the trouble with all the schemes of benevolence administered from above is that they cannot animate a people. They represent the good-will of the better-placed, a thing very proper to exercise, of course. We had examples of what it could do, and could not, in the many schemes worked out for the benefit of the unemployed during the depressions of the Great Armistice. These did good; they kept some alive who might not have been living now. Yet they left the real problem of the unemployed man, which was how to become the initiator of his own life-circle unsolved; and it is still unsolved, though the unemployed now wear uniforms and are the implements of, or the defence against, untoward ambitions.

This immense African apathy is not to be moved by the benevolence of the governor. We should feel it first for what it is, a numbness stealing upon humanity which threatens all. There is a colour bar in Kenya, and it marks the diminished manhood of those divided by it. There comes a race-bar upon Occupied Europe, and its shadow is the notable eclipse of cultures and the dwindling of peoples. The affliction is the same, and the deficiency is. Let our first word to the black man be an appeal for his help against it. We shall need him.

JACK COMMON

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*The End of This War.* By STORM JAMESON. ( P. E. N. Books; George Allen and Unwin, Ltd., London. 2*s.* 6*d.* )

*The Idea of God.* By J. D. BERESFORD. ( James Clarke and Co., Ltd., London. 3*d.* )

*The Dilemma of Christianity.* By JOHN MIDDLETON MURRY. ( James Clarke and Co., Ltd., London. 3*d.* )

*Training for the Life of the Spirit.* By GERALD HEARD. ( Cassell and Co., Ltd., London. 1*s.* 6*d.* )

The limitations of a merely humanitarian reaction to the present world-agony are revealed as clearly and confusedly in Miss Jameson's little book as in anything I have read. Her sense of the vileness of a Nazi tyranny both in the physical horrors which it has perpetrated and in its satanic denial of spiritual values is shared by every humane man and woman. But she has no real faith and no fundamental reasoning with which to meet this outrage to a generous sensibility. She has only a liberal's belief in the progressive possibilities of the civilisation and the social order which have bred this monster out of their own corruption. Of course she admits that the old order was full of faults and injustices, but she never really

acknowledges the guilt which has brought upon us this ghastly retribution. And until that acknowledgment has been made, until the last flicker of self-righteousness has gone out, there can be no real faith in the redemptive power of love.

Miss Jameson no longer believes that charity, twenty-five years ago, would have called out its like in a defeated Germany. And doubtless nothing short of real charity, expressed in self-sacrifice and spurning self-interest in a glad, yet costly, recognition of the common human need, would have. Yet that charity, now as then and under conditions more costly than ever, is the only real answer and alternative to the vileness she hates. Europe in the end will be redeemed of Nazidom only by its real opposite, by a will to infinite sacrifice and generosity, by a true death from which life flows in the face of the false death of a frenzied self-destruction. For want of such a faith and a vision into fundamental causes Miss Jameson dismisses pacifism without ever truly understanding it, and her only hope for the future, that of victorious "civilised" powers combining to re-educate the German savage, backed for an indefinite time by military power, seems to me quite delusive. The contradictions, too, in which her essay abounds are significant of an incoherence within.

Mr. Beresford's and Mr. Murry's pamphlets are both criticisms of organised Christianity, but Mr. Beresford ranges wide, surveying the development of the idea of God from primitive times, until under the proprietorship of the Churches, God became not a living God but a theory. He ends by outlining briefly a conception of God which a modern intelligence could accept and so be saved from a mere reaction into atheism. His essay treats of a big subject in a very small space and is in consequence rather too summary and external. Mr. Murry confines himself to the immediate situation and is, as usual, penetrating. He believes that the Christian Church will be compelled to choose either acquiescing in and sanctifying the mechanical heathenism of modern war or taking its stand in definite defiance of the State. A true Christian Society, he insists, will be known by its power to bring forth the works of repentance. And in this his essay provides a searching answer to Miss Jameson's.

Mr. Heard's little book condenses much that he has written before of methods of training by which a way through may be found, from the disabling self-consciousness in which modern man is imprisoned, to a new consciousness. His tendency is to overemphasise the positive will in the process of growth. And his language is at times rather forbiddingly mechanistic. But he has helpful and practical advice to give.

HUGH I'A. FAUSSET

*The Transposed Heads: A Legend of India.* By THOMAS MANN. Translated by H. T. LOWE-PORTER. ( Martin Secker and Warburg, Ltd., London. 6s. )

A new book by Thomas Mann is always a considerable literary event. In *Buddenbrooks*—aptly described as the German Forsyte Saga—Herr Mann gave a habitation and a name to what had been characteristic and best in the Germany of yesterday and the day before. In his second great novel, *The Magic Mountain*, Herr Mann's sympathies covered a wider range, and its Tuberculosis Sanatorium is almost the ailing world itself in miniature. More recently, Herr Mann has been preoccupied mainly with recreating the faded and half-forgotten lineaments of the near or distant Past. *The Young Joseph* and *Joseph in Egypt* take our minds back through thousands of years, and we are enabled to scrutinize enraptured Judaism in its pristine significance. The old is rehabilitated in terms of the new and Man in his changing environment is seen to preserve his fundamental humanity. *Lotte in Weimar*, a superb historical romance, recreates with unerring psychological insight the apotheosis—or is it the after-glow ?—of Goethe's *grande passion* for the fascinating Lotte. Undoubtedly these are among the great achievements in the realm of fiction.

In his latest novel, however, Herr Mann attempts at once an easier and a more difficult task : easier because it is a story of comparatively small dimensions ; more difficult because the scene of the story is laid in India ( in *ancient* India ), a country that is notoriously easy to misunderstand even when sympathy in the writer is not lacking. Herr Mann has indeed done his best ; his prose is as supple as ever ( and this is clear even in Mr. Lowe-Porter's translation); whole paragraphs shimmer in iridescence and seem to ring and chime in unison with the atmosphere which, on its part, fairly creeps upon us, as it were. Yet surely something is lacking as well ; or rather, some stranger element keeps somehow obtruding itself, and the whole thing is all but jangled out of tune and grates upon our senses. What may have happened, then ? Irony has knocked its head against romance and destroyed the subtle spell. Herr Mann's irony is no doubt gentle and unmalicious ; but ever at the touch of irony must the soap-bubble fragility of romance surely shrivel into atoms. That is just what has happened in *The Transposed Heads*.

This is the story : Sita, the girl with the beautiful hips, is beloved of Shridaman the cultivated Brahmin and Nanda the honest and muscular shepherd. She marries Shridaman and respects him, but she is also enamoured of Nanda's magnificent physique. While going on a journey, Shridaman retires to a temple and cuts off his own head in the presence of the Goddess Kali ; presently, Nanda too likewise commits suicide. Sita is now ordered by the Goddess to join the severed heads to the trunks so that, through Her grace, the men may come back to life. In her hurry Sita fits the heads to the wrong trunks and thus Shridaman regains consciousness with his head joined to Nanda's body and *vice versa*. Sita lives with Shridaman for some time and then seeks out Nanda to live with him. The friends and rivals fight a duel at last and both fall

down dead; Sita ascends the funeral pyre with them; and that is the end of these three ill-fated people, and of the story as well.

A story like this that hinges on a macabre superphysical occurrence requires to be handled reverently and with extraordinary care; the Goddess should be made to talk in a way that is worthy of Her awful and sacred majesty; the characters in the triangular tangle should be credible and human; the events should move with the inevitability, rather than the mad caprice, of fate; and the dénouement should be instinct with tragedy that is too deep for tears. Herr Mann's imaginative sympathy with his characters has not been deep enough and his ironic detachment has proved a shade too prominent to permit him to make of the sanguinary story of Sita an artistic triumph. *The Transposed Heads* is of course a book that should be read; it has the rich flavour, if not the solid substance, of a typical Thomas Mann book; it is a pity that it should in the end leave a distaste behind.

K. R. SRINIVASA IYENGAR

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*Sri Aurobindo's "The Life Divine": A Brief Study.* By V. CHANDRASEKHARAM. (Sri Aurobindo Library, Madras. Re. 1/-)

*Sri Ramakrishna and Spiritual Renaissance.* By SWAMI NIRVEDANANDA. (The Ramakrishna Mission Institute of Culture, Calcutta. Rs. 2/-)

These books present two interesting aspects of the searching after truth which is undoubtedly taking place in the hearts of a great many people at the present time. Each in its own way makes some contribution to that search, but one cannot help feeling that both are marred by the over-zealousness of the disciples who wrote them.

Mr. Chandrasekharam's little book is by far the more intellectual of the two, but for the reviewer at least it is often very difficult to follow; one is inclined to get lost in abstractions that no doubt have great profundity of meaning but are obscure to the uninitiated, for whom I take it the book is intended as an introduction to Aurobindo's *The Life Divine.* This is the more a pity as otherwise it is an interesting little book and does give some of the flavour of the monumental work it deals with. But one wishes that a person of Mr. Chandrasekharam's intellectual attainments would be more careful to avoid sweeping statements that cannot be supported in fact. For instance, he says:—

> But the ancient Seers did not work out the full intellectual implications of this position. They did not present to the mind a systematic and rational effort to assimilate our normal experience to this conception of the Reality; only, they threw out intuitive suggestions to impel the seeking mind towards the goal.... And the pronouncements of the higher consciousness and the perceptions of pure Reason have to be justified to our intellect and ordinary experience. All this has been accomplished in the fulness of time by "The Life Divine."

This may be quite true with regard to Indian seers, but the assimilation of "our normal experience to this conception of the Reality" in "a systematic and rational" form was accomplished seven hundred years ago by St. Thomas Aquinas. No doubt Sri Aurobindo

knows this, but his disciples should study something of Christian philosophy before they venture to make too sweeping statements. However, in spite of these defects Mr. Chandrasekharam manages to keep his book lively and interesting throughout. It is, however, to be recommended only for those who have had a good deal of philosophical training and are able to sift his statements through the sieve of their own knowledge and experience.

Swami Nirvedananda's interesting book is in strong contrast to the first, as its whole spirit is that of the non-intellectual, devout disciple preaching a message of good-will to the world. Its opening is marred by unnecessarily vicious attacks on the West in general and on Christianity in particular, which would hardly seem consonant with the spirit of Ramakrishna; but this may be excused as excessive religious fervour. However, when we come to the end of the book and find the author making very much the same claims for Ramakrishna as the Christian Church makes for Christ we may wonder if the outbursts were not inspired as much by fear as by fervour.

Putting these defects aside, the average reader will find an extremely interesting account of Ramakrishna's life and teaching, as well as the implications to be derived from them in this volume. Swami Nirvedananda's English is sometimes marred by excessive floweriness and decoration, but generally speaking it serves its purpose quite well; for, like the writing throughout, it is obviously sincere and helps to give one a living picture of one of the greatest men of our age. To those not accustomed to the somewhat violent Kali worship and the Tantric practices, Ramakrishna may seem too parochial a figure to command the following of men of non-Bengali origin. But once one accustoms oneself to these seeming excessives, one begins to discern behind and through them the spirit of a truly remarkable being, a being who is willing to give up life itself, if need be, in the search for truth.

That is the picture left in the mind and imprinted in the heart of the reviewer. There is no question that, in spite of the somewhat naïve conclusions of this book, it has much to give; both, those who know much about Ramakrishna and those who know little, will certainly gain by reading it. It contains a good bibliography and index, and seems altogether to have been very carefully produced.

BANNING RICHARDSON

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*Poems of Cloister and Jungle: A Buddhist Anthology.* By MRS. C. A. F. RHYS DAVIDS. (Wisdom of the East Series, John Murray, London. 3*s.* 6*d.*)

It is both foolish and cowardly to water down your religion in the hope that you will make it more acceptable to the unreligious, and a Buddhist will do well to acknowledge that he stands by a philosophy which is austere and even severe. What is the aim of a Buddhist? To cease desiring, to cease creating karma, to dissolve the seeming-ego, to achieve the mystery of Nirvana. From this it follows that he should detach himself as thoroughly as possible from the world of the senses—excepting in so far as he must operate through that world if he means to draw other creatures out of their inevitable unhapp-

iness. From this, again, it follows that beauty should be abhorred as resolutely by the Buddhist as it was by the Christian monks in the Egyptian desert and as it is by the Quaker and the Calvinist. Beauty is extremely dangerous. It can even reconcile men to the suffering of their lot. In other words, it may hold back the being who should want only to be free.

We ought not to be surprised, therefore, if Indian Buddhism has produced no poetry although it has produced acres of versified aspiration, or if in its works of art (and, strictly speaking, they ought not to exist) beauty is nearly always subservient to religious meaning. Mrs. Rhys Davids, to whom all lovers of Indian literature owe so large a debt, cannot persuade me that her monks and nuns were ever defiled by rising to the pitch of poetry. The following passages, more edifying than poetic, are characteristic of what she offers to us.

> Lo, I have gone
> Up on the Ariyan, the eightfold Way
> That goeth to the state of Amata.
> Nirvana have I realised, and gazed
> Into the mirror of the holy Dharm....
>
> Wisdom's seven branches practising,
> The powers five, the forces too (? two)
> Enriched with jhana-subtlety,
> So will I in the jungle dwell....

The truth is that the purer the Buddhism of a country, the less art and poetry should we expect to find there. On the other hand, when we study the painting and poetry of China and Japan, where Buddhism was so much diluted by the Tao and other influences, we find that the essential moods of Buddhism are beautifully conveyed by those less rigorous pilgrims upon the narrow path. Chinese landscape-painters in particular excel in communicating a sense of spiritual unity behind physical diversity, but had they been more devout they would not have rejoiced in the beauty of mountain and stream.

Mrs. Rhys Davids' lively little book is not, then, for the reader who hopes to strike an unexplored vein of poetry, but it should fortify those "world-losers and world-forsakers" who like to know that others long ago passed through similar testings. I once introduced a Buddhist monk to an English painter, and after a few days the painter said "No wonder he finds life unhappy. He has no sense of beauty." Perhaps we have to choose between art and asceticism.

CLIFFORD BAX

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*The Miraculous Birth of Language.* By R. A. WILSON. (Published for the British Publishers' Guild by J. M. Dent and Sons, Ltd., London. 1s.)

The author, who holds the Chair of English Language and Literature in the University of Saskatchewan, has written a profoundly interesting and stimulating work. In a long preface by Mr. George Bernard Shaw, written in February 1941, there are some words which point more adequately than a review can do to the vital importance of Professor Wilson's study of linguistic origins:—

> This book by Professor Wilson is one in which I should like everyone to be examined before being certified as educated or eligible for the franchise or for any scientific, religious, legal, or civil employment.

(If Mr. Shaw's wish were realized, one might visualize a tremendous increase

of unemployment ! )

After a historical survey of theories of language, the author describes "the problem which gave birth to language." He explains his purpose as being "to show the place of language in the general scheme of world evolution, and to point out its basic structure in relation to the two forms of sense, Space and Time." An examination of these two sense-forms, he holds, "should be the self-evident starting-point in any true cosmic philosophy." In his view, language is the instrument of the conscious mind, and its unique characteristic is the "transformation of natural sound from a pure time expression into a space-time expression, by conventionalization," and it is in language, and in language alone, that the mind "has attained its full freedom, has created an efficient instrument for the elaboration of its new world." He defines language in these words :—

> Language is just that needed system of symbols which man has created for the elaboration of that new space-time world of mind to which he was called by the "World-Spirit" when the world emerged from the preconscious to the conscious cycle of its self-development.

This is confirmation of an ancient teaching about one of the earliest races of mankind's being, in our sense of the word, speechless, as it was devoid of mind on the physical plane: "A *human* brain is necessary for *human* speech." (*The Secret Doctrine*, Vol. II, p. 661)

Professor Wilson pays tribute to the early workers in the field of collecting an adequate body of language material, particularly in the discovery of Sanskrit. He quotes from the memorable address of Sir William Jones (1746-1794) to the Asiatic Society at Calcutta, which became "the starting-point for the modern science of Comparative Philology in Europe." He criticises Darwin for omitting the central unifying faculty of reason from his treatment of the problem of language in the *Descent of Man*, and, in a laudatory reference to Wordsworth's *Prelude*, he asserts that it is "in a very real sense the original English text upon which all the expository work on creative or emergent evolution of the present century has been based, however unconscious the expositors may have been of Wordsworth's pioneer work in the field."

It is much to be hoped that the treatise on the Evolution of the Alphabet, to which Professor Wilson makes reference, will find publication as a sequel to this work in the admirable Guild Books.

B. P. HOWELL

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*A Handbook of Virasaivism*, By S. C. NANDIMATH, M. A., PH. D., with a Foreword by R. D. RANADE, M. A. (The Literary Committee, L. E. Association, Dharwar. Rs. 3/-)

About the second half of the eleventh century began a Saiva Protestant movement in the Kannada country which, during the twelfth, opened into full bloom under the fostering of ardent devotees like Basaveswara and the other seekers of spiritual truth who gathered at Kalyan where Basava was Minister to the reigning Kalacurya King. Like all revival and reformation movements, it set itself against the empty ritualism, the pedantry and the disparities between precept and practice

current among men of religion and built up enthusiasm for a fresher and a more direct and simplified religion. It was eclectic and democratic and stressed the independent human worth of each individual without limitations of caste, sex or condition in life. Each person was asked to engage in some work for earning his subsistence and parasitism of any kind was disapproved. Even like the Jaina the new religion said that before one could gain Mukti (final freedom) one should have lived a worthy human life, the very gods having to attain to the highest in and through the human stage.

Not only had the new Seers all the Vedic and non-Vedic religion and philosophical experience to draw upon; Siva worship itself had an ancestry going far back into the Indus Valley civilisation. The Saiva and the Vaishnava religions both had theistic partialities and almost inevitably developed Bhakti cults through the ages. Those of the twelfth century in South India developed a special type deriving both from the north and from the south, but more especially from the southern Nayanārs (Saiva) and Āzwars (Vaishṇava). Virasaivism drew thought and sustenance also from all the Saivagamas, the Tantras, and from all contemporary and neighbouring movements. If early enthusiasts prepared the ground, Basava contributed to the movement his rich Bhakti, his character and his prestige; Allama, his spacious, luminous wisdom; Sister Mahādevi, her spiritual lyricism; Siddharama, his Karma Yōga; and Channabasava, his grasp of the new doctrine and his powers of organisation and of leadership.

Dr. Nandimath has many advantages for writing a book of this kind. He is born to the religion and to the tongue in which its literature exists. He is equipped with knowledge of Sanskrit and of philosophy; and Western traditions of critical scholarship have guided him in comparative study and estimation.

The book expounds the principles and practices of Virasaivism which mark it out as an individual system of thought and of conduct. The last two chapters, called "The Pilgrim's Progress" and "The Quintessence of the Virasaiva Religion" are particularly good and have basic clarity. The new doctrine is also known as Shat Sthala (Six-strand) Siddhanta, prescribing a definite mode of life. It accepts gradualness and degrees of realisation and promises its votary the final state of attainment where God (Linga) and Soul (Anga) are one. But master-spirits may realise the Shat Sthala at any point or stage. A smile and a hope beckon, therefore, every pilgrim. Starting with a fundamental dualism it ends with the Absolute, the external world being real in the early stages of striving but for the Absolute being simply non-existent.

As in other religions, detail, formalism and subtleties of classification and labelling soon overshadow the pure flame of experience. The six Sthalas expand into 36 and to 216! Another classification puts the Strands as 101. Argument develops whether the Gunas and the Tattvas are 75 and 25 only; and instead of the glory and the freshness of the early vision we get a new mystery and an exacting dogma. The history of all institutionalised religion shows this case-hardening and leaves one to wonder if technical

detail and argument will ever let the simplicities of the Spirit survive for human redemption. A mere Aid to Faith or a mode of worship or social practice often lays claim to a total prerogative which rightfully can belong only to the Spirit.

Much clear thinking has gone into the making of this book. The Doctor's thesis is well documented and his explanations are generally objective. One wishes, however, that in chronological matters dealing with several principal Vachana writers he had not stuck so rigidly to safety, even under the wings of the late R. Narasimhacharya. Elder contemporaries of Basava should not be put at or about 1160 with definitely later men like Harihara and Raghavamka. The Doctor should, by now, be aware of Harihara's poem on Basava, which is the earliest authentic work on the saint's life. The second chapter could either have been made more positive and substantial or added to the first appendix.

But these are extremely minor points while indicating the quality of a handbook which with its twelve chapters of main matter and very full appendices and notes adds considerably to our knowledge of the religion. The writer richly deserves Prof. R. D. Ranade's compliment in his short prefatory note —that Dr. Nandimath has contributed a new work on the subject of Virasaivism so as to give to that system of thought a dignity and a place which it deserves in the entire scheme of Indian thought.

V. SITARAMIAH

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*Naked Shingles.* By MANJERI S. ISVARAN. ( Chitr Bhanu Book House, Madras. Re. 1/8 )

This small volume of short stories vividly depicting scenes of Indian village life merits praise. We need more of such books to offset the false impression given by many Western writers who seek popularity rather than truth in writing of India. Life in the villages is often hideous in its poverty, but in the hands of so sensitive an artist as Shri Isvaran, the ugly never becomes vulgar, nor is sordid ignorance allowed to appear coarse. His characters are vital creations whose simple human hearts stand out in high relief against the inscrutable tragedy of fate-driven men and women. We lay down *Naked Shingles* regretting that our author has not another volume ready for us to take up.

D. C. T.

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# ENDS AND SAYINGS

"_____ *ends of verse*
*And sayings of philosophers.*"
HUDIBRAS

The recognition is growing that for a rounded and harmonious world culture every people must be free to make its own distinctive contribution. A dull, monotonous uniformity of thought and of expression is the totalitarian ideal, but it has no place in the deepening conception of a democratic world. "Harmony comes from a balancing of diversities, and discord from any effort to make harmony by force." A Chinese leader recently voiced appreciation of the need in the international diapason for India's unmuted note. Dr. Wang Chung-kui, Secretary-General of the Supreme National Defence Council, declared on the 22nd of March :—

I believe the culture and ideals of India are such that they deserve a greater degree of self-expression than that country has yet been able to achieve for itself. India is seeking an early realisation of its aspiration for freedom. It is my frank opinion that Britain has nothing to lose from this aspiration.

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In a striking article entitled "The New Disorder," contributed to *Horizon*, E. M. Forster, speaking as a poet-writer, considers all the prevalent talk about a New Order a sheer waste of time.

There never will be a new order and there never has been an old one. The phrases are good enough for statesmen....

He concedes the possibility of order in the domains of the æsthetic and the divine; the second on the evidence of the mystics and the first on that of the internal harmony which all artistic creation involves. Attributing the present state of the world to the "implacable offensive of science" he observes:—

We cannot reach social and political stability for the reason that we continue to make scientific discoveries and to apply them and thus to destroy the arrangements which were based on more elementary discoveries. If science would only discover and never apply..mankind would be in a much safer position....How can man get into harmony with his surroundings when he is constantly altering them? Order, in the social and political category, is unattainable under our present psychology.

This is certainly taking an unduly pessimistic view. Life does not consist merely of the æsthetic and the divine, which are only facets of man's many-sided nature. Man is also a social being and a citizen of a state and, though the prospects for the future are now depressing enough, would one be justified in agreeing that order in the social category is unattainable unless man becomes altogether a different animal?

For centuries on end human nature has hardly changed and yet progress has been possible and has been achieved. That is why, in spite of the disquieting present, one cannot forsake the hope of an era when nations will realise the spiritual unity that is mankind and will look back upon past barbarity with regret and shame. Wars have raged, empires have crashed and destruction has stalked the earth times without number, heretofore, but

mankind has always recovered from these momentary fits of madness and has sometimes learnt its lessons, though at bitter cost. Never has progress seemed impossible; nor, surely, is it now, when, more than ever, so many recognise that humanity must outgrow its materialistic philosophy of which the present cultural crisis is but the logical culmination, to realise that above political strifes, hatreds and narrow aspirations lies the spirit of man, the spirit of universal brotherhood. The triumph of that spirit is the hope of a New Order.

The physicists may, as Mr. Forster writes, claim to have ruled out order from the cosmos, but the rising of tomorrow's sun and the predicted timing of eclipses seem reasonable expectations still. Does Mr. Forster's difficulty lie in a too static conception of order? There is nothing static, not even his æsthetic and divine. The universe is an eternal process of becoming. The cycle of the plant, from seed to root and shoot and leaf, from bud and flower and fruit to seed again, is an expression of order; so is the succession of the seasons; so is the cycle of man's life from birth through youth, maturity, old age, to death and birth again. Society is not a static thing; the way of progress lies through destruction of the out-worn form as well as through evolving of the new.

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It was a strong but deserved indictment which Mr. K. G. Saiyidain, Director of Education, Jammu and Kashmir, brought against our higher education in his convocation address late in February at the Sadiq Egerton College, Bahawalpur.

Any institution which permits a majority of its students to pass through without quickening their conscience towards social problems and without giving them the capacity to judge and weigh the momentous issues of the present day is at best a respectable futility. And if my experience of the average quality of intellectual and social equipment of our graduates is any guide, we, who are responsible for the present-day education, have little reason to congratulate ourselves on what we have achieved.

Viewing facts, as the examination system encourages students to do, as temporary credentials for a pass-mark "rather than instruments for the liberation of the mind" inevitably leads to the distortion of values and to the failure to see that individual interests are inalienably rooted in the interests of the group. No wonder many youths, subjected to this artificial process, fail to see that "personal success has no substance or stability in a society unjustly and unwisely planned."

Human interdependence and the organic relationship between all our interests and problems was well brought out by Mr. Saiyidain in the same address, with quotations from the *Vedas*, the *Bible*, the *Quran*, in confirmation of his thesis. It has, as he implied, never been more important than it is today to recognise what has always been true in the moral sense, that "literally no man dare live unto himself alone," and the education that fails to impart that conviction fails indeed.

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Whatever one may think of socialism as a solution of our economic problems, one cannot fail to recognise the dynamic power of thought behind some of the tracts which the Fabian Society is putting out. Take the anonymous

*Letter to a Soldier from a Comrade-in-Arms*, homely, colloquial, even wrong-headed sometimes, as when it advocates the ruthless extirpation of the Hitler-conditioned lakhs who form the nucleus of Nazism. Yet it contains many a word that " has the ring of a deed."

The writer of this tract sees as the only way out of chaos that " the people themselves resolve to remake the world." The common man has thought that politics was not his concern but " politics has come home with a vengeance to the man who is not interested in it. " If we seek the common good and the common happiness,

> we must show in peace the same common purpose and energy we have shown in war. We must put as much into conquering poverty and the slums as we have put into conquering Nazism....England must be planned : and England must be fully democratic....The peoples of Europe must be helped to build the same sort of new world that we want in England. So must the peoples of the other continents, not least the peoples of India.

The peoples of India may be pardoned for looking somewhat askance at this proffered help. England can help, perhaps, in the way that Russia has helped all those in other countries who would have a juster order, by herself furnishing a shining demonstration that socialism works. The writer cites Russia's contribution, but he goes on to talk of England's mission to liberate the Czechs and the Poles and even the Germans themselves. Let England remember the mischief wrought by imperialism in the name of the closely related " *mission civilisatrice.*" How can a man riding pickaback help the one who is carrying him to lift a weight ? How, but by acting upon Tolstoy's exhortation : " Let us get off the shoulders of our neighbours."

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It is with genuine gratification that we welcome the reappearance of *Triveni*. After months of suspension, the first quarterly issue for 1942 has come out—the same *Triveni*, with the same skilful hand on the editorial helm, but published now from Bangalore instead of from Madras. It has survived numerous vicissitudes, from the political sentence served by Shri K. Ramakotiswara Rau to an acute paper shortage.

It is a regrettable commentary on what we call modern civilisation that pure idealistic and cultural aims are a positive handicap to a journal in competing with journals conducted with the profit motive. THE ARYAN PATH, with its idealistic aims, is in a position to sympathise. Our own emphasis is more on spirituality than on culture, more on wisdom in thought and nobility in conduct than on beauty of artistic expression, more on truth and goodness than on beauty. The three aspects of the Grecian Trinity are really inseparable, however, and *Triveni*, which lays primary emphasis upon the last, is complementing our own efforts.

For, devoting itself to Art, Literature, and History, and, through its translations especially, helping to interpret to each other the various linguistic cultures of our country, " *Triveni* seeks to draw together cultured men and women in all lands " and to " establish a fellowship of the spirit. " All movements that make for Idealism, in India as well as elsewhere, are within its purview, as they are within our own, and we are glad to commend

*Triveni's* effort to the lovers of culture in India and abroad.

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Declaring open on March 20th the Women's Training Camp at Abrama, under the auspices of the All-India Women's Conference, Shrimati Hansa Mehta stressed the need for trained social workers, specially in times like the present when dangers threaten from within and without. Messages wishing the Camp every success were received from prominent leaders like Mahatma Gandhi, Maulana Azad and Pandit Jawaharlal Nehru. Pandit Nehru's message is, as usual, spirited and provocative :—

Somehow we have got into the habit of thinking that our women are helpless, frail and feeble beings who require protection from others. If there is any trouble or disorder women are supposed to avoid that area or even keep themselves imprisoned in their homes. If there is danger, women are supposed to be sent away to safer places. All this seems to me to be harmful nonsense. Nothing is so irritating to me as the word "Abala" applied to women. It is time we got rid of this word and all that it implies. Women must look after themselves. No one else can look after them. In the present-day world war and destruction, only those who have strength and self-reliance can survive. To depend on others is to invite trouble.

While the training in social service contemplated by the Camp cannot but evoke generous appreciation from all quarters, one somehow wonders, after reading Pandit Nehru's message, whether, in our enthusiasm to make India's women self-reliant and self-defending, we are not likely to let them down in a crucial hour. That "only those who have strength and self-reliance can survive" is a maxim all right so far as it goes. The fittest do survive but is it not the duty of the fittest also to let survive those who are by nature delicate and soft and who have been throughout history —maybe on account of the pressure of social restrictions—dependent for their protection and safety on the sturdier sex ? The rising tide of feminism may as much scorn women's being called dependents as their being described as "*Abalas.*" But facts persist and what must be a process of decades cannot be pressed through instantaneously when danger is at our doors. The vast masses of women in India have yet to cover many a mile of progress before they can be left to take care of themselves. A few exceptions cannot alter the rule. They have so far depended on man without inviting trouble. But trouble seems to lie the other way. Granting that as far as possible every human being should stand on his or her own feet, we can never do away with interdependence. For millenniums our women have been encouraged to lean. This is not the time to snatch away the prop.

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Recalling the statement in the *Quran* that mankind is a single nation, the Hon. Sir Sultan Ahmed well stressed in his presidential address at the All Religions' Conference at New Delhi in mid-March that the brotherhood of man was the corner-stone of all the great religions of the world. Nowhere has the unity of mankind and of truth been recognised more clearly than in India in centuries past,

where Kabir and Nanak, Rajjab and Ravidas, Paltoo and Prannath, Baba Lal and Dadu Dayal sang of "both Allah the bountiful and Ram."

It is indeed, as Sir Sultan Ahmed said, a cruel irony that

this very hallowed land—where the pre-Aryan, the Buddhist and the Zoroastrian,

the Sufi and the Bhagat, the Vedant and the Quran, Sanskrit and Persian, the East and the West, put forth melodies in a grand orchestra—should be torn with the war of creeds.

Orthodoxy, under whatever designation, is the most irreconcilable foe of universal brotherhood, and the unique revelation, the exclusive claim, is the source of orthodoxy's power. Antæus draws his strength from that touch with Earth; lift religion to the plane of universal truth and sectarianism must faint and fail.

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Prof. E. H. Johnston, in a talk on "Cultural Understanding between Britain and India" which is published in the recently received *Indian Art and Letters* (Second Issue for 1941) roughly classifies three common attitudes to Indian culture prevalent in England. Firstly, there is the small but important class, which includes the most important English art critics, who "find something constitutionally distasteful in the Indian view of life." The second class, consisting of the great majority of English people, "frankly take no interest in India," as they "find its ways and methods of thought incomprehensible." The third group comprises scholars, officials, journalists etc. who "from their varying points of view have a good first-hand knowledge of India" and others who have felt the fascination of India but "are a little too apt, perhaps, to look on India as a fairyland of romance, or as a place whence they may draw a new revelation."

While admitting that it is not necessary to be a scholar or an archæologist to be able to understand India, Professor Johnston attributes the lack of cultural understanding between the two countries to the Englishmen's lack of intellectual curiosity and to their failure to appreciate the necessity of sympathetic understanding as a prerequisite of judgment. Professor Johnston says :—

> I am not prepared to single out any one class for blame ; at the bottom of everything, perhaps, lies our lack as a people of a quality which I might call receptivity.

Dr. Johnston's analysis appears to be correct only in part. It may be true, as he says, that the absence of a sympathetic attitude is responsible for the present state of things but one wonders if the English are not intellectually curious. Is it not rather that the average Englishman is hardly in a position to know what he really wants to know about India? He cannot ask effectively for more. He hears of the exotic, the bizarre, the reprehensible. The missionaries would see to that. He knows all about Suttee and Thuggee and child-marriage and very little about Satyagraha and Ahimsa and the Sarda Act. What wonder if his curiosity is blunted and he dismisses India as a land of many gods, more devils and still more cobras!

Mutual cultural understanding between a sovereign State and a subject people is the responsibility of the ruling state and such cultural understanding is hardly possible in the absence of an earnest endeavour on the part of the State to arouse and to satisfy genuine intellectual curiosity on both sides with information that does justice to both countries. The responsibility which lies upon Britain is no small one. "Moral greatness," says Antoine de Saint Exupéry, "consists in responsibility." We should rather say that it consists in responsibility recognised and faithfully discharged.

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The Vice-President of the U. S. A., Mr. Henry A. Wallace, who wrote in *The Atlantic Monthly* for January on "Foundations of the Peace," insists on the broad view as essential to the future of human civilisation. Sensible co-operation between countries will most certainly be necessary. He urges the recognition that "if we can afford tremendous sums of money to win the war, we can afford to invest whatever amount it takes to win the peace.

> ...Ways must be found by which the potential abundance of the world can be translated into real wealth and a higher standard of living. Certain minimum standards of food, clothing, and shelter ought to be established, and arrangements ought to be made to guarantee that no one should fall below those standards....Is it not time to recognise that minimum standards of nutrition are as important for growing children as minimum standards of education?

"A democracy where security, stability, efficiency, and widely distributed abundance would prevail" is desirable indeed but we question whether any mere economic measures, such as Mr. Wallace outlines, will even usher it in, far less maintain it in existence. There is a great deal too much talk about the new order and a great deal too little about the new men who are to administer it if it is not to go the way of all fancies.

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Bernard Eugene Meland, writing in the Winter 1942 *Personalist* under the heading "Two Paths to the Good Life," attempts to build up a contrast between the moral and the æsthetic, the controlled and the creative ways of life. A statement of Oliver Goldsmith's in one of his essays that one acquires lasting esteem "not for the fewness of faults but by the greatness of beauties" had suggested the possibility of such a contrast. Mr. Meland says:—

> The Pharisee was a moral man; but Jesus possessed a greater goodness. Meletus was a moral person; but Socrates embodied what was more significant.

It is obvious that even complete absence of faults cannot mean the possession of virtue. Just as white means something definite and positive and not merely the absence of black or of grey, so virtue means the possession of positive and definite qualities. The antithesis states contrasts rather than contradictions. Mr. Meland makes a needless distinction with misleading implications in so far as the unwary may deduce a conflict between moral earnestness and creative activity.

Western civilisation, as he brings out, citing Matthew Arnold, is a complex synthesis of Hebraism and Hellenism. Arnold complained that the Hellenic or creative aspects of self-development were being neglected by his countrymen and he insisted upon their cultivation. The aim of every prescription, whether moral or æsthetic, is undoubtedly self-realisation, and it will be admitted that for an all-round and harmonious life strictness of conduct is as necessary as spontaneity of consciousness. The formulation of a code of conduct calculated to achieve individual and collective well-being might have been rendered necessary by the inability of common humanity to perceive and to follow the creative process of self-realisation. The creative process with its spontaneous consciousness of the universe and man's place in it is in complete harmony with the inner workings of Nature. This is proved by the intuitional apprehensions of eternal truths by mystics and poets who in their highest flights transcend the workings of human reason. It is thus that the creative or the æsthetic fashioning of being naturally implies the restrictions imposed by the conscious human intellect in the form of the moral code.

It is a fatal fallacy that morals are all very well for the plodder but can be dispensed with by the man of genius. The more spirited the steed, the firmer must be the hand on the bridle. The flame of what the world calls genius would burn with a less flickering light if the art of living were given its rightful place as the greatest of all arts.

# THE ARYAN PATH

**Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.**

*—The Voice of the Silence*

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## SCIENCE: FACT AND THEORY

We publish in this issue an interesting article from the pen of Sir Richard Gregory, the Editor of *Nature* since 1919. He is as distinguished for his humane and responsible approach to the problems which applied science has created as for his clarity of thought on the philosophy of science, which this article reflects. We will take this occasion to quote here a letter from Sir Richard to our friend Dr. Naga Raja Sarma, whose review of his volume *Religion in Science and Civilization* had appeared in this magazine. On the 2nd of February 1941 Sir Richard wrote :—

I much appreciate the thoughtful notice of my book on "Religion in Science and Civilization" contributed by you to the November issue of THE ARYAN PATH and I wish to express my thanks for your clear statement of the main points presented by me. No other reviewer has dealt with the book in such an understanding way, because all of them have interpreted "Religion" in terms of "Christianity", and have missed the view that it represents an urge towards the attainment of high ideals which is common to all great human faiths and doctrines.

I may say that the philosophy of Christian theology does not appeal to me at all, largely because it is based upon evidence for which historical support is unconvincing and requires the rejection of biological truths. The Indian philosophy to which you refer makes closer contacts with my thoughts, and there is no conflict between it and the natural sciences. It is only by service to human welfare that I care to measure the value of any religion. We may find in such influence and teaching the tie of world fellowship which most of us desire.

You have no doubt read the chapter on "Sacred Books and Doctrines" in my book. These different books of the great world religions, beginning with 178 pages of extracts from the Hindu Scriptures, are brought together in a volume of 1400 pages since published under the title of *The Bible of the World*, by Messrs. Kegan Paul, London. The editors are Drs. Ballou and Friess,

of Columbia University, New York. The volume should be of great value in extending knowledge of the lofty thoughts of the greatest and highest religious teachers.

The middle paragraph of the above letter clearly indicates the breadth of view and depth of insight of our distinguished contributor. His article, however, shows how very difficult it is even for such a man of science to transcend the limitations created by its theories and hypotheses. No one could respect a scientist who disregarded well-established, repeatedly verified and reverifiable truths; but in what light does it place a scientist to fail to challenge the ring-pass-not of conjectural theories? In this article, for example, our esteemed contributor's thesis is founded upon a premise by no means established, *viz.*, that human civilization began in the ignorance of savagery; that the early religion of mankind was magic, and its practice was a blind groping after knowledge. Now this is theory—not established fact. However far back we go in the history of the human race we come upon great civilizations—expressions of grand cultures, some of which, at any rate, prove themselves on examination superior to our own of the twentieth century. Take China or Egypt or India; take the South and Central Americas; take their archaic periods; and what do we find? Even in those ancient periods these civilizations had already reached a very high level. How many centuries must we allow for the development of such cultures —archaic in themselves?

We are beholden to Sir Richard Gregory for his remark—"The Indian philosophy to which you refer makes closer contacts with my thoughts, and there is no conflict between it and the natural sciences." Now, Hindu chronology has been for long a tantalizing subject and its figures have been in doubt and dispute; it seems as if for the time being the Western Orientalist is in possession of victory, and he smiles at the romancing of the orthodox Brahmanical figures. But it is not likely that he will hold the field for very long.

Ancient Indian lore has many important truths to impart to the modern astronomer, anthropologist, chemist, physiologist and psychologist. And the cause of the advancement of knowledge would gain were dispassionate seekers after truth like Sir Richard Gregory to consider as working hypotheses other theories than those advanced by modern science. For example, this: that human civilization on earth did not begin in savagery (as we have already pointed out, modern science has not proven this and we opine that it cannot do so) but that since the very dawn of human mind there have been geniuses and sages living side by side with animal men and savages. Putting aside for an hour the ticklish question of how these classes originated—Esoteric Philosophy has an answer for it—let a

clear thinker like Sir Richard examine the results of such a theory on the understanding of history and of human development. On the basis of this theory many puzzles and unsolved problems of today will be answered. This will naturally lead to enquiry into the origin and the genesis of human knowledge, will reveal the working of the Law of Periodicity and of Cycles, of the rise and fall of civilizations, and will enable us to evaluate afresh the grand achievements of magicians and astrologers and alchemists of ancient days.

There are other points in Sir Richard's article on which we would like to comment did space not forbid. We print it with pleasure and appeal to our mystically inclined readers to note how close Sir Richard comes on many points to their own cogitations and ideas.

## SCIENTIFIC PURPOSE AND THOUGHT

In the study of man and his activities three types of cultural development may be recognized; and they are all measured by different standards. In the fine arts the imaginative qualities of the mind appeal primarily to the emotions through stimulation of the æsthetic judgment; material culture is the province of the industrial arts; and science—the domain of reason—is systematic and formulated knowledge in all fields of human understanding—natural, moral, social and political.

Natural science or natural philosophy is only one division of science as thus defined, yet, in general usage, the single word "science" signifies verifiable knowledge acquired by observation and experiment. The history of civilization from this point of view is a history of intellectual development in which science has been the chief factor in changing habits of thought from superficial observation and magical theories of causation to clear concepts, rational conclusions and progressive principles in the advancement of man and society.

In the most primitive times man had to acquire knowledge of the world of Nature around him in order to survive. The effort to secure the food and shelter necessary for his existence demanded a never-ceasing exploitation of the resources of his environment for the progressive improvement of his material equipment—an equipment which he learned to turn against his fellow-man, no less than against the animal world upon which he preyed for food and clothing, or against which he must defend himself. But in this struggle, even more than on his personal prowess, his skill and his knowledge of the habits of food—plant and animal—man relied upon his imagined

understanding of, and his supposed power to control, the hidden causes of the nature and behaviour of the beings and objects of his world; in other words, his will to survive was rooted in magic. Though the magical beliefs of primitive man may seem to us vain and crude, they should not be despised; for in these blind gropings to probe causation in Nature may be seen the remote and humble beginnings of the urge to the understanding of the universe, which is science.

It is common in these days to think of progress in terms of material development and to leave out of consideration the contacts of science with what is known as "polite" learning: literature, art, music, religion and other expressions of the human spirit. The noblest works of man are not, however, represented by great industrial advances, but by the search for the truths upon which they are based, and by the influence of this effort upon personal and social ethics. It is in this desire to discover and to understand all that he can about factors which influence his existence upon the earth that man differs from other living creatures, whether the motive of his endeavours is direct use or purely intellectual expansion.

In the pursuit of natural knowledge, therefore, the common object is to solve problems of life and thought, and all additions to knowledge thus gained contribute to the world's store, whether they admit of immediate practical application or are deposited in the archives of science for safe-keeping. There can be scientific knowledge without action, and action without scientific knowledge; and the two are combined in applied science for practical service. There are, however, many aspects of Nature which appeal to the human mind, in addition to those in which usefulness is the measure of achievement. Purely scientific studies may claim to represent this attitude towards knowledge for its own sake and to be responses to a stimulus more exalted than that derived solely from material aims. So long as this spirit prevails, the influence of the high ideals of truth-seeking associated with scientific research will be extended: without them, science becomes a business in which the highest attributes and needs of human nature take no part.

Wonder and worship are more primitive reactions to Nature than those exercised by inquiring minds; and they have different standards of value. They are mostly aroused by what is mysterious, and are more emotional than rational. Organised worship is religion, and organised natural knowledge in its service was the beginning of applied science. Observations of the changing aspects of the sky were used, however, not only to determine dates of religious rites and seasonal operations, but also to construct a scheme or theory to explain what had been observed and recorded. In so far as the observations approached natural truth, with whatever purpose or motive

they were made, they are part of the permanent store of natural knowledge.

Concepts of natural causes and phenomena must change with increased insight and inquiry, whether the interpretations represented by them are myths or scientific theories. Science asks for no faith in theories, except as rational explanations based upon verifiable observations, or as suggestive schemes which may or may not be found true when tested by further knowledge. Its duty is to observe with open eye and unprejudiced mind the picture presented by Nature, and to get nearer and nearer to the view. No loss of the sense of beauty need be involved in the analysis of the details which create the picture. The scientific mind is not satisfied with distant views and is critical of itself and its conclusions. It must, however, record faithfully what it perceives, knowing that the value of the record will be measured by its approach to permanent truth. "True to Nature" is the highest tribute that can be paid to a scientific testimony, as it is also to reflections of Nature expressed in art and literature.

From a practical, as well as from an artistic, point of view, it does not matter whether the sun, moon, planets and stars revolve around the earth as their centre, or whether the sun is the centre around which the earth and the other planets revolve while the celestial sphere turns around them daily. Early astronomers were able to apply their observations and discoveries, and thus to use knowledge for action, independently of any theory as to the cause or causes of celestial movements. For example, they had no correct conception of the place of the solar system in the structure of the universe, yet they discovered that the movements of the heavenly bodies were governed by laws and were amenable to calculation; and by this knowledge they founded the science of astronomy, which is now rarely regarded as an applied science but is looked upon as a purely intellectual occupation of academic or recreational interest.

The discovery and the practical use of celestial movements are truly scientific achievements; and records of them remain as permanent parts of the early history of science independently of the religious conceptions with which they were associated. This early association of natural phenomena with divine personalities gave particular importance to astronomical science, as well as power to the priestly guardians of the knowledge acquired by observation. Chief among the celestial objects personified as the leading deity in all early religions is the sun, which daily brings light and warmth to mankind and all living things on the earth. Many other objects and events in earth and sky have been regarded as sacred and, like the sun, have been worshipped as deities belonging to an external world, or because their properties or actions suggested the existence of forces

other than those due to human agencies.

When early man began to cultivate plants for food, he must have looked to the heavens for guidance in his calendar of operations in his fields and among his flocks and herds. Movements of celestial bodies, and the changing aspects of the sky during the year, were observed and remembered or recorded to mark the times of sowing and reaping and other activities upon which man's daily life depended. Practical purpose, and not the pursuit of knowledge for its own sake, was thus the motive of the earliest observations of Nature represented in the beginnings of the arts of agriculture and astrology. Properties of natural things, and simple relationships between them and natural phenomena, were discovered and used for human service before the mind was occupied with attempts to explain them. As they were mysterious, they were all associated with supernatural powers or causes; and these became objects of worship.

The observations required to mark the times of operations of life in days, months and years thus became associated with religious observances and with magic, which represented man's crude attempts to control them. Continuous records of celestial events revealed that they followed one another in orderly succession and could, therefore, be used for prediction. As the sun, the moon, and the five planets then known, Jupiter, Venus, Saturn, Mercury and Mars, were deities personified, it was natural to associate them with direct influences upon human life, especially when they were visible. Their movements were found to follow regular rules, and to result in reappearances at intervals measured in days, months or years. It was possible, therefore, to predict these celestial visits many years in advance; and as all things and movements were valued in terms of their service to man, it was believed that their occurrences could be used to forecast human characteristics and affairs.

Knowledge acquired to mark times and seasons for operations of life was thus given the power of divination; and this practical application of it was the purpose of the astronomical observations made until relatively modern times. While the chief duty of the observers was to record the position of the sun, moon and other celestial objects in order to determine times and seasons, they had also to interpret the meaning of aspects of the heavens in the present and the future. In addition to stating the astronomical state of the sky, they often added comments upon current affairs or suggested that the signs portended favours or disasters willed by the gods, whose influences were believed to be reflected in the movements of the planets and other celestial bodies. This was the theory upon which the predictions of early astrologers were based; and in those times there were very good reasons for accepting it. When, however,

the planets and other celestial objects were divested of their divine attributes, and became substance instead of spirit, and their movements were proved to be controlled by the law of gravitation instead of by personal deities, the art of astrology required other principles based upon scientific evidence to make its works rationally acceptable.

Observations carefully made and precisely recorded may be used or explained in various ways, but they are part of the permanent structure of natural knowledge. Whether undertaken with direct practical service in mind, or purely in the spirit of interest in natural objects and processes, is unimportant in comparison with the perception they afford of natural truths. In this respect, all who contribute to the store of verifiable knowledge increase the useful and the intellectual heritages of the human race.

Man is, indeed, more than an animal needing food and shelter and other essential means of existence: he seeks also to understand the nature and meaning of these things, usually with the view of deriving advantage for himself or for others from his discoveries, but often also with the desire to satisfy his curiosity in the object and operations of Nature. The common aim is to obtain information by inquiry and experience, though the motive in one type of observer is application of the knowledge gained, while in the other it is to explore the unknown and to explain the mysterious. The standard of value of one is use and of the other, intellectual satisfaction; the difference between the two is that between practical service and philosophy.

The discovery that certain natural events were repeated in orderly succession, and that their re-occurrence could be predicted, was a practical generalisation from systematic observations and revealed, therefore, a natural relationship. If a generalisation is well-founded, it remains true independently of speculations as to the powers or the causes which create and control the natural phenomena observed. When the mind cannot comprehend the causes of such phenomena, it relegates them to the supernatural and regards them as expressing the will of deities to be worshipped in fear or adoration.

At all times, Nature has created wonder in the human mind as well as the desire to use and to understand the proximate or ultimate causes of what is perceived by the senses. Knowledge of natural properties and effects was first acquired to supply needs of the body; and their interpretation as influences of spirits in the empyrean has mystery as its basis. The separation of the study of Nature from that of personal deities was made by early Greek philosophers. In the sixth century before the Christian era, Thales, Xenophanes and Pythagoras opened up those veins of speculative philosophy which occupied afterwards so large a part of Greek intellectual energy. It is in their

philosophies that the idea of an impersonal Nature was considered as a subject of study apart from mythical conceptions. They defined the scope of natural philosophy with its objective character and invariable laws, discoverable by the exercise of human intellect, and they first used the word *phusis*, signifying Nature, and surviving in the words physics, physiology, physiography, and similar derivatives, to distinguish such studies from theology.

When early Greek philosophers began to speculate upon the nature of the universe and the meaning of life they introduced the spirit of liberty of thought in inquiring into all things—sacred, social or political—independent of authority, and thus established the principle of intellectual freedom essential for the advance of science, art, literature, or any other aspect of civilized culture. Many of their speculations were crude in the light of modern knowledge, but they all represented attempts to apply reason to the problems presented to human senses, and some have proved to be of fundamental significance. The particular contributions of the Greeks were not in the technical arts and crafts, or in knowledge gained by observation and experiment, but in generalised thinking about universals. Their characteristic was creative thought and theory on intellectual planes as far removed from needs of the body as mind is apart from matter. They used knowledge of natural properties and processes, acquired by observers and craftsmen before the classical period, not as useful applications of science but to construct philosophic systems which were logically sound and therefore required no other proof. It was believed that truth in Nature could be revealed by abstract thought, without the slow and laborious process of learning by experience what things or circumstances in earth or sky could be applied to useful human service.

In one of his aphorisms, Francis Bacon said that "All knowledge should be referred to use and action." On this narrow view, the value of scientific work is measured in terms of application to human service, without consideration of the dignity of knowledge and the intellectual aspiration to attain it. It is true that the main object of Bacon's New Philosophy was to enlarge the dominion of man by increasing his knowledge and control of operations of Nature; and in this sense the standard of scientific achievement is service. Whether his philosophy was limited to this outlook is, however, unimportant in comparison with his advocacy of independent observations of natural operations and events, and legitimate inferences from them, free from prejudice and to be judged only by their faithfulness to natural truth. Whatever views may be held as to the interrelationships between science and society, civilized life is shaped by the uses to which scientific discoveries are put; and the spirit and method of scientific

inquiry are now accepted as essential principles in the pursuit of truth through verifiable evidence of any kind.

Theories based upon such evidence are mental models of structures and actions for use as stepping-stones to further knowledge, and they have to be modified or discarded when they fail to satisfy crucial tests of their validity. Most natural philosophers are content to base their understanding of Nature upon the solid ground of observed facts, and to leave ultimate meanings to metaphysical minds. They are constructional engineers continually building bridges to cross into new territories and using materials of which they have discovered or created properties of practical value in the execution of the design. As the traffic of science increases, such bridges have to be replaced from time to time by others of newer designs and better materials; but the purpose is, as it is in all forms of organic life, the efficient adaptation of structure to function.

Artists and poets may use their imaginations to construct scenes and cities having no factual foundation; and without deliberate intention they sometimes anticipate designs and developments which eventually come to pass. Such conceptions of truth belong, however, to mysticism rather than to realism. The anticipations of expanding applications of scientific discoveries and their social consequences, made by Mr. H. G. Wells in many of his outlooks upon life, are of a very different character. They are similar in nature to scientific theories in which new relationships are foreseen from observed reactions, and are afterwards confirmed. They represent the products of a disciplined imagination working upon existing knowledge with the wide vision and the adventurous insight by which the greatest advances have been made in both pure and applied science. It is in this spirit, and by the recognition of possibilities in opportunities presented by new contributions to knowledge, that material progress is achieved in industry and in science.

In these aspects of progress, theory and practice are complementary factors of service, each being used to reconstruct the other by relating effect to cause. This is the method of Bacon's inductive philosophy; and the achievements of modern science are due to its application. It is possible, however, to arrive at generalisations about the nature of things and the structure of the universe by theoretical reasoning independently, or largely so, of observational or experimental evidence. With a few great exceptions, this was the method of approach of the classical Greek philosophers towards problems of Nature; and it takes an important place in the history of science. They gave little consideration to the practical or useful services of science represented by chemistry, mechanics and engineering, but they take a supreme place by their philosophic and mathematical contributions. Many other

philosophers have meditated upon the nature of matter and space, each conceiving theories of primary elements or substances from which everything in the universe was formed and evolved. Abstract ideas about causes are thus discussed as propositions to be established or rejected by logical reasoning independently of knowledge perceptible by the senses.

In the fields of applied science, usefulness is the standard of value of both fact and theory. Natural relationships and laws represent the accumulation and collation of empirical knowledge, and nothing more is desired or claimed of them than service in action. Whether such generalisations, arrived at by theoretical and experimental research, are purely tautological, and have no other significance, is too abstract a proposition to influence the activities of scientific workers generally in laboratory or field. When, however, the special theory of relativity, the quantum theory, the indeterminancy principle and similar mathematical conceptions, become factors which have to be taken into consideration in constructing rational schemes of structure and happenings in atoms and in the universe, physical laws appear to be only convenient rule-of-thumb guides to practice and not ultimate truths.

Most scientific workers are satisfied with confirmatory experiment or observation as a test of the validity of a theory or principle. Clerk Maxwell's electro-magnetic equations were of this type and were established as true by the experiments of Hertz and Lodge. Mathematical equations thus interpreted in physical phenomena often develop, however, into broader schemes and suggest that other states or conditions exist for which no objective proof may be attainable. In arriving at such equations upon purely mathematical principles, it is permissible to assume properties and relationships without reference to conscious knowledge of them. Though only a few of these revelations of the mind find contact with reality, while the rest belong to the realm of ideals, the general shape of the structure depends upon mathematical reasoning, which may be logically sound even when it does not coincide with observational knowledge.

The right of mathematicians to construct schemes of this kind, in which laws are derived from *a priori* concepts, must be conceded, however unsubstantial such flights of imagination may appear to practical minds. A physical law is not an unalterable creed, but a statement of knowledge of particular relationships of Nature derived from observation and experience It has to be altered when cases arise which are not covered by it, and is not, therefore, a permanent statute. No scientific mind supposes that a physical law is among the eternal verities or a faith which it is sacrilege to assail. It is sufficient for most scientific workers to pursue their diligent "digging for victory," continually clearing the land of

weeds and confident that their labours will lead to practical knowledge of natural processes as well as supplies for human needs. It is upon the accumulation of these products of scientific industry in a world store, with distributing agencies everywhere, that modern civilization depends for whatever material advantages it possesses.

Work of this kind is not undertaken in a hap-hazard way and is guided by what is known about relations between actions and effects. These admit of test and expansion by the method of experiment, the results of which are judged in the light of practical service. No claim is made that problems thus attacked and solved represent more than approaches to ultimate truth; but no one can dispute their significance as stages in the growth of natural knowledge. It is sometimes suggested that fundamental laws established by this laborious method of scientific inquiry might have been conceived by mathematical reasoning without reference to observation. On this view, the experimental method, valuable as it is for use and action, represents surface digging rather than the deep mining at the bottom of mathematical shafts, and takes a much longer time to secure profitable returns. However this may be, it is the method which appeals to most minds, because it leads to results which can be tested and are accepted only when verified by independent experience. Such verifiable knowledge is the substance of most contributions to scientific societies, and its value depends largely upon closeness of contact with observable phenomena.

There are, however, other standards of value in Nature, in addition to those based upon scientific methods of inquiry. These methods may, for example, be used to construct theories of the nature of the universe from what has been discovered as to the constitution and distribution of the bodies in it, but such theories can obviously be nothing more than rational pictures painted in the pigments available at the time. As they must change with the expansion of theoretical and observational knowledge, they can never be more than temporary schemes which explain what is known when they are expressed and suggest a possible past and future history from present appearances. Mathematics and philosophy are, however, not confined to known laws of Nature or to observable phenomena : though these may be used in constructing mechanical systems of the universe, they are not essential factors in mathematical conceptions, any more than they are in poetic flights of fancy. Ideas as to the origin and construction of the universe, based on logical mathematical principles, can only be refuted, therefore, by positive evidence of their untruth, and not by the apparent lack of contact with what is known when they are put forward.

Our senses determine the range of objective phenomena, whatever

instrumental or other means are used to extend them ; but creative thought has no such limitations. It is the source of the greatest human achievements, whether expressed in music and poetry or in scientific discovery and invention. Its exercise is determined not by what is known but by what is unknown; and whether a pursuit is worth while must be measured by originality of intention and result rather than by direct intellectual or practical service. Here, then, is the common standard by which all scientific inquiries, and all expressions of human feeling, may be judged. It makes no distinction between pure and applied science, so long as the object is increase of knowledge and the endeavour is the discovery of truth.

When this is borne in mind, the pursuit of knowledge for its own sake becomes just as estimable an occupation as that in which the purpose is use or action. It is generally acknowledged that researches undertaken to solve purely scientific problems, and without thought of their proximate or ultimate usefulness, have been the starting-points of most of the great achievements of modern science; and such academic or philosophic activities should not be excluded in planning scientific work for the benefit of the community. Science has transformed so many aspects of modern civilization that structures of society designed in earlier times have been shaken to their foundations by it. Its sources and resources give almost unlimited powers to construct a world in which life can be made worth living to all peoples of the earth, if they are wisely used. They are the material basis upon which sound plans of reconstruction must be built and provision be made for the expansion of knowledge in the intellectual as well as the practical service of mankind.

RICHARD A. GREGORY

# FORMER ANTI-INDIAN ART CRITICISM

## ITS REAL BACKGROUND

[ What could promote the feeling of brotherhood among races and nations better than the vivifying cultural interchange among the peoples of the world which **Dr. Hermann Goetz**, a recognised authority on Indian art, gives us here as the present-day concept of art ? A creative intercourse among the arts of all nations, " all permanently fructifying each other and each again re-creating the new impressions into perfect forms of self-expression. " In an ideal society would not all human contacts be describable in similar terms ? Arts at the present day would seem to be pointing the way to generous mutual appreciation and mutual help.—ED. ]

Nothing has so much poisoned Indian art and art research as the deplorable West-contra-East controversy. That for a long time prominent European scholars either denied any artistic quality to Indian art or acknowledged it merely as a degenerate offshoot of Hellenic civilisation, has so irritated Indian artists and art historians that a great section of Indian art studies has been diverted from a natural and healthy development. It has created a well understandable prejudice against all Western art, in other words, against the present art of the greater part of our globe. It has overshadowed the fact that much greater art authorities than the adverse critics, and among them old as well as new ones, such as Rembrandt, Reynolds, Rodin, Rothenstein and many others, have highly appreciated Indian art. It has kept Indians in ignorance of the fact that their art is at present acknowledged by every up-to-date critic and historian in the world as one of the great representative creations of human culture. It has broken the contact of living Indian art with the exterior world, whereas outside India the arts of all the nations are more and more converging, modern Western art having broken through its former prejudices to draw mighty inspiration from Asia as well as from the South Seas, Africa and America. It has kept Indian art criticism in a no longer necessary self-vindication, whereas international criticism has progressed to methods and standards doing justice to every art of the world, including that of India. It has driven Indian art history into sterile controversies on the rôle of foreign influences, whereas the value of every art is dependent only on the creative inspiration obliterating such influences. It has inspired the theory of an Indian art isolated from the rest of the world, whereas international research of the last decades has pulled down the old barriers between all nations and civilisations, and

human art is now visualised as the creative intercourse of innumerable equal social individualities, all permanently fructifying each other, and each again re-creating the new impressions into perfect forms of self-expression. While the arts and the art research of the world are growing together, those of India have become isolated.

How has this been possible? Because the adverse criticism was taken as a challenge from the authorized representatives of Western civilization, and not as what it really was, a temporary current in the whirlpool of European cultural problems. The infallible authority which every European opinion enjoyed in India during the greater part of the nineteenth century, resulted in an excessive overestimation of any such opinion, even when public opinion rejected it with indignation. An insufficient acquaintance by Indians with European affairs, which only now begins to disappear, prevented the correct assessment of its real importance. And the very indignation created by such utterances finally led to such an alienation that any correction became practically impossible. When certain European scholars denied the value and the originality of Indian art, Indian artists and art critics did not ask whether those scholars really represented competent Western opinion but retired to their great national art of the past and turned their backs on Western art and art criticism, not aware how much interest in and sympathy for Indian culture and art were growing in the West.

Even with the best will in the world, it could not be expected that Europe should from the beginning have appreciated Indian art. Europe had first to become acquainted with Indian art and art ideals, and this could only happen if real masterpieces were made accessible to the public in good reproductions and first-class originals. Even Greek art, which has so long been the guiding star of Western artists, has acquired its authority only since the Renaissance when it could be studied by a large public in great museums and in innumerable publications. But Greek and Roman monuments were found on European soil whereas India was far away. And could an appreciation be expected from the earliest scientific publications, most of which were illustrated by untrained British officials or from cheap bazar pictures? Or from the sculptures which had been dragged away from India by quite inexperienced travellers? In the later Indian Middle Ages enormous quantities of sculptures were executed which were intended only as parts of great decorative schemes. Isolated from their frame, these sculptures are valueless, and yet it is just these which at first filled Western musea. On the same lines also, collections of European art might be brought together with the same disastrous effect; much of the Western art in Indian museums is of the same type, and has likewise either undermined Indian taste or

aroused a healthy, but unjustified, opposition. Only in the last decades has good Indian art become known in the West, and European and American opinion has gone over to admiration.

But this is only one side of the problem. In order to appreciate an alien art, it is necessary to be prepared for it, to be in a sensitive and responsive state of mind. This condition, however, presupposes long training and a broad cultural tradition, and these are found in any society only periodically. In Europe this condition was actually fulfilled in the period from the seventeenth to the early nineteenth century, when India was hardly known; such genuine Indian art as came to Europe (*e. g.*, textiles and Mogul miniatures) was much admired and esteemed. But then the great social and economic upheaval, initiated by British industrialization and the French revolution, disorganized European artistic tradition and taste as much as, on the other hand, it gave tremendous stimulus to other aspects of civilization. It necessitated a whole century to strike again the cultural balance, and the political balance has not yet been restored, down to the present day. The old aristocracy was swamped by vigorous social upstarts without cultural training and sensitiveness; the old ideals for which art had so far stood, passed away, and new ideals, new tasks and new forms of life began to assume shape only slowly.

In the same way in which the Indian cultured classes have in the last decades reacted against the drabness of an invading early capitalism by a reversion towards the great arts of a balanced past, European artists and art connoisseurs, poets and thinkers of the last century likewise turned towards the great old arts; and as Indians, according to their individual temperaments, vacillate between the grand memory of the classical Gupta age and the sweet intimacy of Mogal and Rājput tradition, so the Western Classicists sought consolation in Greek, Roman and Renaissance art and literature, and the Romantics in the simple mysticism of Gothic culture. As for many people in present-day India the art of the national past is the only acceptable measure, so the Classicists and the Romantics acknowledged only the Greco-Roman or the Gothic ideals as standards for judging other arts or civilizations of the world. With a philistine new bourgeoisie and a classicist or romantic orthodoxy of the educated classes, how could Europe be responsive to the call of the East? The lack of appreciation of Indian art in the nineteenth century was mainly a result of this incapacity to understand any art, European not less than Indian, which did not conform to these orthodox ideals. It was not a question of West against East. For if Indian, Chinese, Japanese or Muslim art was not understood, European art of the early Middle Ages, of Byzantium

and of Russia, everything of the nature of the baroque and the rococo was likewise banned; such artists as now stand highest in our esteem, such as Greco, Tintoretto and Rembrandt, were snubbed.

Only slowly a change for the better came. In fact, as early as the middle of the last century a minority of artists had begun to see the world with new eyes, not least under the impression of Japanese Ukiyoe engravings and Chinese Buddhist pictures. But these were pioneers. From the nineties on, this cultural revolution more and more conquered the leading sections of Western society, but it was only after the last war that the new tendencies gained supremacy in cultural life. Then modern civilization broke away from the limitations of the nineteenth century; it accepted industrialization and tried to use it for a better, once again balanced form of society; its outlook grew international, assimilating valuable inspiration from many countries, nations and civilizations. It was in this atmosphere that modern Western art developed, absorbing much of Eastern ideology alongside new technical experiments. Egypt and China have rejuvenated sculpture; China and Japan, painting; Persia, Japan and India, book illustration; India, the Far East and the Islamic countries, most forms of decorative art. And at the same time art criticism and art history have evolved a new, broader outlook and methods comprising the whole world.

How were Western criticism and art history influenced by this change? As already noted, the majority of the middle classes opposed these new "crazy" tendencies until 1920, even 1930. And just from these circles there came most of the first explorers of Indian art, such as Vincent Smith, Foucher, Grünwedel, von Le Coq, etc.. Whatever training they possessed, they were mainly philologists, and their outlook was far behind artistic opinion. They still represented the old classicist orthodoxy when everywhere around them broader-minded ideas were victorious. They were not characteristic of Western ideas on Indian art, and none of the younger generation has followed in their steps. Such artists as Rodin, Rothenstein, Roerich, Havell, and many others in whose work the study of Indian art can be felt, have never accepted their ideas.

This anti-Indian attitude cannot, however, always be explained as a mere relic of the past. It was conditioned also by ideas which, fermenting everywhere in sections of European society, have finally found their expression in National-Socialist Germany. Any one who has personally known the German critics of Indian art is aware that all of them were anti-Semites and imperialists, partisans of the Nazi doctrines in their pre-Hitlerite form, as they have been expressed in Houston Stewart Chamberlain's *Foundations of the Nineteenth Century*. According to their notions, all cultural pro-

gress proceeded from the Nordic supermen, and Indians as a dark race could, therefore, not have created any superior civilization. Whatever was great in India must have been the work of the Aryan or Greek conquering classes in the same way as in the Semitic countries everything of importance, such as the Christian religion, must have been the work of stray Aryan immigrants, Amorites, Philistines, etc.. Buddhism, moreover, is, like Judaism, a pessimistic ideology of the slave races to destroy the bright conquerors. Buddhism could, therefore, never have created an art, nor later Hinduism, and their " arts " must, thus, have been caricatures of the genuine arts of Nordic conquerors, in this case of the Greeks.

In its official Nazi version this conception has, however, undergone a considerable transformation which —curiously enough—has mainly been the involuntary work of Jewish scholars. The " Viennese school " under Joseph Strzygowski revolutionized European art history by exploring the elements of nomadic and of old Iranian art which had in different periods strongly influenced early Chinese, Indo-Scythian, late Roman, early Romanesque, Turkish-Muhammedan and Mediæval-Hindu (geometrical ornament and West-Indian sculpture style) art. By these studies the arts of Europe and of Asia were linked together as never before. But for this very reason Strzygowski was bitterly attacked by the conservative classicists. Embittered by these attacks Strzygowski went finally so far as to decry all Southern arts (Greco-Roman, Italian, Renaissance, Sassanian, Maurya, Gupta, etc.) as showy and superficial court arts in contrast to the popular symbolical arts of the North. Whereas most of his earlier results have been accepted by international research, this latter thesis was not accepted even by most of his pupils.

But it is just this North-contra-South theory which was taken up by the Nazi art critics. Since the time of the Romantic movement a current of anti-classicist ideas had existed, mainly in Germany, which decried Greco-Roman and Renaissance art as showy and materialistic " Southern " products, in contrast to the spiritual mystic Gothic art of the North, and it found, even in the last decades, clever champions in the " Rembrandt-Deutsche," Worringer (*The Spirit of Gothic Art*) and others. These ideas were now taken up by the Nazi ideologists and merged with Strzygowski's antithesis and finally with their own theory of a great symbolic art of prehistoric Northern Europe as it had been developed by Cossina. Again the white man of the North is the only creative force of the universe, the only born thinker, artist and competent ruler; all the other races are slaves, and their art and culture are rebellion and the spirit of disintegration. India, too, is a slave nation. Yet, if propaganda purposes demand it, its former Aryan and Greek conquerors may be

brought to the foreground and the contribution of the darker-skinned Hindu population temporarily overlooked, in the same way as Malayo-Mongolian Japan, for the sake of the Axis alliance, has been advanced to the position of an "Aryan" nation.

In the rest of the world, however, Indian art and Indian culture have now been fully acknowledged by artists as well as by scholars as one of the chief representatives of human civilization. The time has passed when isolation in the interest of cultural self-defence was justified. The time has now come to reintegrate Indian art into the living stream of human art.

HERMANN GOETZ

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## REVERENCE FOR LAW

That what makes for order "is not the mere will of a monarch, however disinterested, but the spirit of reverence for law," is brought out by Charles Roden Buxton in *The Contemporary Review* for February. "Order depends, at bottom," he maintains,

> on those particular virtues which meant most to the serious Roman—*gravitas*, seriousness, and, above all, *pietas*, a sense of duty, a respect for observances, a reverence for the past, for the ancient loyalties and usages which are the growth of ages, and yet are so easily and quickly undermined.

And he insists that "man must recognise, too, the principle of steady, purposeful, constructive labour" typical of which he finds the life of the Italian farmer.

Of *gravitas* and *pietas* India knows no dearth. There is perhaps no country at the present day with greater reverence for its heritage or with a more compelling sense of duty towards it. But the right attitude towards "steady, purposeful, constructive labour" we do quite generally and disastrously lack. The caste system, admirable as originally conceived but grown rigid in the course of ages, deserves only part of the blame. The rest must be laid at the door of the false standards bred by Western education with its over-emphasis on qualifying for clerical posts. Recognition of the dignity of all honest work is necessary not only for our economic and social advance but also for the final laying of the spectre of Untouchability.

# KIERKEGAARD AND THE PRESENT AGE

[ To Kierkegaard, into whose painful, all-consuming zeal for Truth **Mr. Hugh I'A. Fausset** here gives us an insight, the solitary path of independent thought—Godward—was a *via dolorosa.* "To be great," wrote Emerson, "is to be misunderstood." Kierkegaard did not come back from his quest empty-handed—no honest searcher ever does. His conviction that "it is only after the individual has acquired an ethical outlook, in face of the whole world, that there can be any suggestion of really joining together" offers a clue to the failure of so many well-meaning attempts to establish true democracy on earth. Man is himself the great Paradox and the resolution of the conflict between his Higher and his lower nature in the unconditional victory of the former is, we believe, the only formula for lasting peace.—ED. ]

It is nearly a hundred years since Sören Kierkegaard wrote his essay, entitled "The Present Age," which is now, with a number of his other works, including his "Journals," obtainable in excellent English translations. Yet any one reading it today might suppose that it was the work of a contemporary author of genius. Few, if any, in his own country, Denmark, understood it at the time and, outside his own country, little attention has been paid to him until recently. This is not surprising, since he struck at all the vested interests in thought and belief and with a rapier which none of those concerned to preserve these interests could parry.

In the last year of his life he came out into the open against the established Christian Church itself, having previously demanded of its Primate, a man for whom he had personally a deep affection, an admission that the Christianity of the Churches was a conspiracy against that of the New Testament. No such admission, of course, was given. But neither could the authorities make any effective reply to the charge which Kierkegaard brought against them.

In the light of his burning definition of what a true Christianity meant and involved they were proved to be mere trimmers and hedgers, concerned to preserve their privileged position as respectable edifiers of an uncritical multitude, but aghast at the suggestion that for a true disciple of Christ their comfortable world must be turned upside-down.

The man who thus embarrassed them by his insistent honesty but, greatly to their relief, died at the age of forty-two, had had a remarkable history, though most of it was hidden from the public gaze. Everything had conduced to throw him back upon himself, above all his birth and upbringing. His father who was fifty-seven when he was born, towered over his childhood like a Biblical Patriarch, a figure of religious grandeur and human

pathos. He was haunted all his life by a profound melancholy rooted in a conviction that he had twice sinned grievously and that the divine punishment was only withheld. This melancholy his son inherited and also caught as an infection from the old man who was his constant companion in childhood and to whom he was closely bound by affection. With him, too, he shared a remarkable imagination and gift for dialectic, an unusual combination. And both characteristics were precociously excited, so much so that it seemed to him later that he was already an old man when he was born and that he leapt completely over childhood and youth. How much he suffered in consequence, and to what strange devices he was driven to conceal his melancholy and his unlikeness to those of his own age, he left on record in many poignant passages in his works.

Next to his relation with his father the most influential and painful event in his life was his engagement at the age of twenty-seven to Regina Olsen, a girl ten years his junior. In any one but him this extraordinary engagement, from which he recoiled almost from the moment of acceptance by the girl whom he loved, would seem a most inhuman affair. It did, indeed, expose in an almost grotesque manner the inhuman side to his nature which is felt, too, at times in the combative cunning of his dialectic. But there was a depth of pathos and of religious seriousness in the battle which he fought in himself against the love through which he had hoped to become human as others were, but which he believed, after taking a decisive step towards it, that he must resign. And his conviction that he was fated to be "the exception," the solitary God-haunted individual, was confirmed six years later when he became the victim of a campaign of ridicule conducted by a scurrilous newspaper which he had courageously attacked.

From the ordinary human standpoint, then, Kierkegaard was an exception indeed. But he came to accept his extraordinary destiny as a call to an extraordinary vocation. He believed that he had been deprived of normal human satisfactions that he might experience and elucidate with a peculiar intensity what he called the "God-relationship." His whole life, he said, and all his work as an author was related to the problem "of becoming a Christian" or, as he put it elsewhere, of defining what faith is. And the penetration of his analysis of the nature of true faith was due to the unrelenting grasp of his reason. His passion for thought was as intense as his passion for the power which transcended thought. He embodied the Paradox, the tension of opposites without which there can be no real wholeness. And he was the tireless antagonist of all orders, whether it was a Church or a bourgeois civiliza-

tion, which lacked the truth and vitality to maintain this tension and continually to resolve it in the courage of creative living. The nineteenth century, as we can now see, alike in its common arts, its religion and its social life, revealed this slackening of the creative pulse which resulted in the multiplication of degenerate forms and of outward conditions that lacked an inward necessity. But it needed a man of acute awareness and fearless honesty to diagnose the disease, as Kierkegaard did, in the forties of the last century.

He began his diagnosis in "The Present Age" by remarking that "our age is essentially one of understanding and reflection, without passion, momentarily bursting into enthusiasm, and shrewdly relapsing into repose." And it was because he himself was such a master of reflection and so fanatically in love with it that he knew so well its disabilities, if it was not counterpoised by a faith as strong as itself. Without that counterbalancing faith, virtue went out of life. Reflection left everything standing but emptied it of significance. A minority might be highly intelligent, but at bottom they were indifferent. And because they stood in no vital relation either to God or to their fellow-men, all their higher powers were neutralised and all that was low and despicable came to the fore.

Kierkegaard saw the low and the despicable particularly in what he called that "monstrous abstraction, and all-embracing something which is nothing, a mirage, that *phantom* the public." And this phantom, he considered, was largely produced by the modern Press, itself an abstraction. A public, he wrote,

> is everything and nothing, the most dangerous of all powers and the most insignificant: one can speak to a whole nation in the name of the public and still the public will be less than a single real man however unimportant.

In these days of the radio as well as the Press we are learning that Kierkegaard did not exaggerate when he described a public so addressed and so manipulated as a "gruesome abstraction." The state of the world today manifests terribly enough the truth of his words that

> it is only after the individual has acquired an ethical outlook, in face of the whole world, that there can be any suggestion of really joining together. Otherwise the association of individuals who are in themselves weak, is just as disgusting and as harmful as the marriage of children.

Kierkegaard disclaimed a public for his own writings and addressed each of his "Edifying Discourses," the most purely religious of his works, to "the Individual, whom with joy and gratitude I call my reader." And he insisted that the abstraction of the false levelling process could only be stopped "by the individual attaining the religious courage which springs from his individual religious isolation."

Few had experienced that isolation more intensely than he and he had learnt from it not that reflection was in itself an evil, still less that the reflective individual should assume an air of authority and distinction as possessing what most people lacked. The false levelling process was not to be combated in this way. The individual who had truly found himself or, as he put it, chosen himself, by leaping in full consciousness into the arms of God, became a man and nothing else, in the complete equalitarian sense. He ceased altogether to want to dominate others or to appear superior to them or exclusive. He was "unrecognizable," so much so that he might seem to be completely ordinary. Yet the hidden reality to which he had attained would call out the reality in each person with whom he associated. This was the only true way of combating the false levelling process and fostering a real equality. It could not be overcome directly, since that would be to act with authority. He could only overcome it in suffering and in that way express "the law of his existence, which is not to dominate, to guide, to lead, but to serve in suffering and help indirectly."

"Suffering action"—that Kierkegaard came to see was the only way by which the mere crowd, which was always false, could be disintegrated and gradually changed into a brotherhood of real men. It was the paradox which in all his thinking and living he strove to restore to a world which had lost the secret of it. And it was in the faith that this Paradox was most tensely embodied. Reflection was only a snare when one was caught in it. But once, he wrote, "the 'leap' of enthusiasm has been taken, the relation is a different one and it becomes a noose which drags one into eternity."

It was in his interpretation of the story of Abraham's readiness to sacrifice his son Isaac, entitled "Fear and Trembling," that he expressed most profoundly what he meant by "performing the movement of faith." Courageous as he was, he confessed himself incapable of the pure movement of faith, in which an infinite resignation co-existed with as intense a fidelity to the finite. This was the paradox through which eternal truth might come into existence in time. Viewed from a merely rational standpoint all faith was and must be "faith in the absurd." If it was less than this, it could not be truly faith, but only a compromise with reason. It was a leap into the unknown, the unproven, into the heart of the creative mystery itself. To calculate where one would land was to destroy the virtue of the leap. Yet only the man who had become an expert in reflection, who had calculated all the possibilities and then disdained them, was really capable of this pure leap, of a faith which triumphed over its opposite by gathering it into itself. And so true faith was qualitatively different from a mere life instinct. It was 'immediacy after reflection." It was knowledge reunited with being, consciousness centred again

in its divine source. One who had reached this state was not only reconciled within in the unity of his passional and his reflective selves. But he was at one, also, with the humblest of his fellows, realizing, as Kierkegaard wrote, that

> between the wise man and the simple man there is just this little insignificant difference, that the simple man knows all that is essential, the wise man little by little is aware that he knows it, or is aware that he doesn't know it, but that which they know is the same.

So it was natural that Kierkegaard should address his last words to the "plain man." For such a man had not become so demoralised by speculation as to forget what it was "to EXIST and what INWARDNESS means." The demoralisation has spread far since he wrote and eaten into the whole world. All that he foresaw has come to pass. And *the forgery of established Christianity is now so apparent that it needs no "Knight of Faith" to expose it.* Yet the meaning and the cost of living a real Christianity are still so "absurd" in men's eyes that they can see in it only a worse destruction than that in which they are being engulfed. Because the paradox is too hard for them, they doom themselves to endless conflict. For want of faith in that which is greater than reason, their reason has become madness. And perhaps it will only be through despair that they will learn the necessity of taking the leap.

HUGH I'A. FAUSSET

# REAPING THE WHIRLWIND

If any demonstration were needed of the truism that they who sow the wind must reap the whirlwind, the magazines of the day would furnish it. The virus of violence has got into the blood of erstwhile sober thinkers and their delirious mutterings are given space by erstwhile sober editors. The proposals for treatment to be meted out to Germany after the war become ever more fantastic, more macabre. In *The Literary Guide and Rationalist Review* for February 1942 Mr. Archibald Robertson, after quite lucidly discrediting the racial depravity nonsense, goes on to declare feverishly that

> Germany must be disarmed, and retribution, to the point of extermination for all practical purposes, meted out to the Gestapo, S. S., Hitler Youth, and other thugs who are at this moment making Europe a hell....But that once done, and done ruthlessly, there must be no Versailles nonsense. There must be a new world order, economic and political, based on organised work of hand and brain, and co-operation between men and between nations.

When exhausted Germany, Italy and Japan sit down at the Peace Table with the exhausted Allies, there must be no mutual recriminations. The best efforts of all will be needed to chain again the unleashed forces of death and destruction, to stop the world now hurtling to disintegration, to set humanity's feet upon the painful upward climb towards mutual helpfulness and unity.

# THOUGHTS RELIGIOUS AND PHILOSOPHIC

[ The idealistic reflections brought together here are from the pen of **Mr. Merton S. Yewdale,** an American writer well known to readers of THE ARYAN PATH. Men are denying brotherhood today in word and terrible deed, but repudiation of their relationship cannot alter facts. Brotherhood of soul and spirit is a fact in nature. For any man to realise it more profoundly and to live as a brother to all men; will not that help to usher in the day of universal peace ?—ED. ]

Throughout the world, there are individuals living here and there in many lands who form an invisible congregation of souls. They are universal beings who live on a celestial plane and above the prejudices and the enmities which are born from an exaggerated sense of the importance of any special race, nationality, colour, religion, country, family, social class, form of government, or philosophy of living. They engage in no controversies, they take sides in no earthly disputes, but they come to an understanding of what is right by following the road which is illuminated by the Light of Heaven. They are the celestial citizenry of the world, who live on Earth according to the laws of the Spirit. They constitute the vanguard of a great spiritual multitude which is slowly but inevitably growing larger and larger, and moving gradually away from the materialistic dispensation of Earth and toward the spiritual dispensation of Heaven. This swelling multitude—the hope of the world—is the great religious company which all men will eventually join in their travel toward the realm of the Divine Spirit, where alone can be fulfilled the two great ideals of human aspiration—universal peace and the brotherhood of man.

In the human heart, and human mind, and human soul, there is no colour.

When man prays, he becomes a temple in which he sees God through the eyes of his soul.

Men ascend to the Light of Faith. When they begin to lose their faith, they start to descend. An agnostic is one who has fallen from the light of faith into the twilight of doubt. An atheist is one who has fallen from the twilight of doubt into the darkness of unbelief. Doubt and unbelief are growing pains of the intellect and temporary obstructions to the Spirit. Faith is spiritual affirmation and the substance of eternal life.

When men succeed in their undertakings and achieve fame, they should look to others for the reason. When men fail and are criticised, they should look to themselves. For men succeed only with the help of others. They fail largely because of

some defect in themselves.

Wars will cease when all men come to feel that victory, after the slaughter of countless human beings, is as hateful as defeat.

Many people who justify war on the ground that it is universal in Nature, hold the belief that man evolved from the animal kingdom. But those who understand that man is a soul and a phenomenal emanation of the Divine Spirit, know that war among men is not only unnatural, but also an unfailing sign that those engaged in it have fallen from the kingdom of the Spirit, down to the level of the animals. To justify as well as to sanctify war, is to give praise to the animal instincts manifested in man and to dishonour his eternal heritage from the Divine Spirit. For man as soul is forever a pulse in the Eternal Heart and a thought in the Eternal Mind.

Religion illuminates life; Art represents it; Science explains it. It is through a knowledge of the spiritual laws of Religion, the æsthetic laws of Art, and the natural laws of Science, that man acquires a cosmic understanding of the working of the Divine Consciousness both in himself and in the universe.

A great many good and meritorious deeds are done by people from a sense of duty. But only those deeds are truly spiritual which flow richly from a full heart and which cause a feeling of pain and frustration if they are refused expression.

All through the ages, men have sought to define Good and Evil. Yet it is simple and clear. Good is when men are moving toward the Divine Spirit; Evil is when they are moving away from it. Religion alone can reveal this truth to men.

The moment a man begins to think with satisfaction about his good qualities and the good deeds he has performed, it is but a short time till his thought centres upon his *self*. He begins to see himself as the possessor and the doer of much good, and soon his self commences to swell within him, gradually filling his inner life and leaving less and less space for the Divine Spirit which ever flows into him.

In the life of man, there is this incessant conflict between his self and the Divine Spirit; and the proof of his spiritual growth is, that his self grows smaller and smaller, and his capacity to receive the Divine Spirit becomes correspondingly greater. Only when man attains to perfect selflessness can the Spirit intimately pervade him—flowing through every part of his life and purifying his every feeling and thought and deed.

Those acts of men are to be suspected which have to be explained and justified by cleverly devised words. Only when their acts are in accordance with spiritual law can men speak of them with simplicity and sincerity.

It is the Earthly Way for men to remember most readily the good

deeds they have done and the injuries they have received from others. They forget more easily the kindnesses which have come to them, as well as the injustices they have visited upon others. The Heavenly Way is for men to forget their own good deeds and their own injuries, and to remember not only the kindnesses they have received, that they may be ever mindful and grateful, but especially the injustices that they have done to others, that they may be ever repentant and resolved henceforth to love mercy and compassion, to act justly toward all men, and to walk honourably and uprightly in the eternal Light of Heaven.

The spiritual ideals which are now considered to be lofty goals toward which men of today strive but which they often despair of ever reaching, were once the natural possession of all men and the directing force which guided their conduct in everyday life. When the men of later times became less spiritual and more materialistic, and were incapable of living on the early high spiritual plane, they nevertheless carried within themselves an atavistic memory of the ancient truths. For it is one of the great mystic principles, that any exalted ideal which has ever been reached by the race of men, persists forever in the memory of succeeding generations. The spiritual ideals are not alone the symbol of the distance which man has fallen away from his true heritage, but also the ever-burning beacon lights by which he can find his way back.

Terrestrially, human beings form three social classes—upper, middle and lower. The basis upon which they are formed is that of an arbitrary conception of social merit, and the direction of the vision within this earthly structure is primarily downward. The upper class looks down upon the middle and lower classes; the middle class looks down upon the lower class. Thus, barriers separate the classes and discord prevails among men.

Celestially, human beings form three classes also, but according to the age of the soul—youth, middle age and old age. The direction of the vision within this celestial structure is upward—for it is spiritual. Youth looks up to Middle Age for knowledge; Middle Age looks up to Old Age for wisdom; Old Age looks up to the Divine Spirit for more Light. It is those of great soul age who are the Teachers of the world, and who reveal a working knowledge of the spiritual laws to the generations of younger soul age, in order that they may live their Earth lives by spiritual principles, and also that they may have a deeper knowledge of the Divine Spirit and an understanding that they are forever a part of it, whether they are living in a body on Earth or as a soul in the invisible world of the Spirit—the world which alone is real, changeless, spiritual and eternal. It is the celestial order which is natural and which leads men up-

ward to the plane of the Spirit where they can live together in justice and harmony and good-will.

Multitudes of people in this world possess ideals which they find no difficulty in upholding while life is going along easily and favourably. But when an emergency arises, either in their personal affairs or in the national life, and their ideals are subjected to a practical test, they forsake them and resort to earthly measures of compromise and expediency.

It is not enough for a man to possess ideals: the ideals must possess him. Also, they must form the texture of his innermost being and become the spiritual law of his life, if he is to live up to them.

In architecture, the ornaments which form an integral part of a structure are those that are contained within its æsthetic organism and grow out of it naturally and logically. The ornaments which are merely surface decorations have no connection with the inner life of the organism and are therefore artificial and without æsthetic significance.

In like manner, the ideals which are possessed by man, lie on the surface. They are decorations, but without life. The ideals which possess man are alone living and dynamic, and maintain his life at a lofty spiritual elevation; for they have their roots deep and they flower naturally and inevitably under the generating force of his spiritual life. It is the living ideals which enable man to live up to the Heavenly within him.

The Sacred Writings of history differ in their individual manner of interpreting the spiritual principles. But they are alike, in that each text is a network through which the Divine Spirit comes and passes to man. The Sacred Texts are like an æolian harp, which gives forth its music only when the wind blows through its strings.

From the Divine Consciousness came Non-existence; from Non-existence came Existence; from Existence came the Universe. Periodically, the universe emerges into space to take form in a phenomenal existence, and then at an appointed time divests itself of its form and returns to the Divine Consciousness which gave it birth. Likewise, all things in the universe come into the visible world of existence, pass through their stages of activity, and then, when they have fulfilled their end, return to the invisible world of stillness whence they came.

When we look at the universe with our corporeal eyes, we see it in all its parts individually and in their relationships within the webwork of its Grand Unity. When we look at the universe with our spiritual eyes, we see it as a sacred place, in which Sun and Moon and Stars, Mountains and Hills and Valleys, Trees and Flowers, Animals and Birds and Man himself, are all united in a vast assembly and fulfilling their appointed tasks ever in the sight of their Maker. For the universe is the Temple of God.

MERTON S. YEWDALE

# JESUS CHRIST

## GLIMPSES OF HIS LIFE AND MISSION

[This is the sixth of the series by **Ernest V. Hayes** which presents the Prophet of Nazareth as an Adept of the Good Law.—ED.]

### VI.—HIS OCCULT TEACHING

Nothing would have seemed more natural to the contemporaries of Jesus than the idea of his having an inner and secret school for the few found worthy and capable of undergoing its training. The Jews accepted this idea as well as the "Gentiles"—Babylonians, Egyptians, Greeks and so on. In Palestine, the Essenes formed the principal community in which there existed possibilities of a lofty spiritual development, with the natural flowering of the powers of the spirit, which can only be safely exercised by those whose moral standard is of the highest. Even in the more orthodox priestly schools there had survived fragments of occultism, claiming back to the Prophets Samuel and Elijah. There were the Nazarites, who neither ate flesh nor drank wine and who allowed their hair to grow long (like the Sikhs of India). There were the followers of John the Baptiser, snatches of whose esoteric thought have come down to us in what are known as the Scriptures of the Mandæan Christians (who were not really Christians at all).

During the life of Jesus on earth, the extension of "the Kingdom" could hardly be expected. Indeed, he made no great effort in that direction, confining himself mainly to his own little race. There is no warrant for the common belief that he died at the age of thirty-three, after a brief ministry of three years. The remark made to him and recorded in the Gospel, "Thou art not yet fifty years of age," indicates that he was about fifty when he met his death. Starting his public career at the age of thirty, this would give him about twenty years in which to lay the foundations of the future work that others would have to do for "the Kingdom of God."

Only males are mentioned as taking part in the public work of teaching and healing, in deference to Jewish prejudice, for we note that Jesus did not create antagonism, save where Truth and Love were piously violated. But women played an important part behind the scenes. Mary of Bethany, who seems to be the same as Mary Magdalene, was a true mystic, "sitting at his feet and hearing his word," commended by him as having "chosen the better part, which shall not be taken away from her."

The last mention of his mother is her presence with the disciples in prayer and meditation, awaiting the promised gift of spiritual power; and not Mary only, but "the women." It was to these men and women that the Hebrew Adept imparted all that could be imparted *from without.* The full occult achievement had to be accomplished from within, by the awakening of what the Hindu would call Kundalini, the Serpent Fire, which Jesus spoke of as the Holy Spirit.

Jesus had a definite occult object in his secret training. His chosen disciples for this work were to exercise powers of white magic for the alleviation of human misery. They were to preach "the Kingdom" and in addition, they were to heal the sick, to restore the mentally and emotionally unbalanced, to offer tangible proofs of the existence of an unseen world. What he offered and what his initiated disciples must offer in their turn was what Buddha had offered to India five hundred years earlier: Liberation. But, dealing with a different type of humanity, Jesus chose a different way to awaken in man the longing for deliverance. He was dealing with a race mentally alert, emotionally exuberant and physically vital but not highly spiritual. To these Semites, disease appeared as something to be dreaded, far more of a terror than it seemed to some of the Aryan sub-races. It was in the healing of disease that Jesus saw his great opportunity to call men's attention to the spiritual realities.

He purposed to train his disciples in the same way. "These things shall ye do and greater than these shall ye do." He made no arrangement that the occult powers should be mechanically transmitted by some device known as the "Apostolic Succession." He was unable to do so. And it is worth recalling that the very priests of orthodox Christianity, who claim the powers of absolution and of transubstantiation and whatever other powers are purely subjective, do not claim the power of healing or of the casting out of "evil spirits" or anything that necessitates an objective result.

First of all, he insisted that they must grow in that divine love which could forgive all possible injuries, to themselves or to others, so that through this ineffable compassion they could unfold safely those powers of discernment that laid the soul of the transgressor and the trifler naked before their steady and comprehending gaze. Thus only could they help.

They had to learn the profound difference between what they thought and did, and the thinking and action of the man of the world. If the ordinary man sought revenge, refused forgiveness, thwarted another through jealousy or envy, exploited him through greed, experienced repulsion or failed to render full service to his fellows, he caused limitation and suffering in the lower world of the passing

personality, but his delinquencies hardly touched the loftier phases of being. He brought about evil effects, but they were limited; he was compelled to accept at some time the inevitable results of his hate and greed, but on the physical plane. His sin began and ended there. With the Initiate it was very different. He was linked to the higher realms of being and every movement of his inner life found an echo there. He could set free, if the movements of his consciousness were those of Truth and of Love; he could frustrate and limit, if in any way he worked against Truth and Love. So the words "Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" are a *warning* rather than a conveyance of priestly power of absolution. So, we find, Peter understood the words, for he asks soon after, "Master, how oft shall my brother sin against me, and I forgive him?" Forgiveness of injuries was to Jesus a releasing force and a vehicle of healing of the soul and the body of the injurer.

Next to Love, he placed Faith. Some of his assertions regarding the power of Faith (used in the sense of a sublime confidence arising within the very depths of the soul) have appeared almost extravagant to dubious minds. And there has come into existence a Church pandering to dubious minds rather than able to awaken Faith. "If ye have faith, ye shall say unto this mountain, be thou removed, and be thou cast into the sea; it shall be done." We may doubt whether he meant this literally, as we may doubt whether, in offering the bread and wine as his body and blood, he was implying transubstantiation. But he had to show how all occult power is brought into activity through faith, the supreme confidence in one's Higher Self which nothing can shake, the undaunted will that, linked in intensity to the Divine Will, knew that it was irresistible, the courage that could face everything, brave everything, do everything.

And it is likely that one petition in the model of Prayer given by Jesus ran: "Lead us into temptation." Every temptation must be faced, not escaped, faced not with terror but with certain victory, for, with each temptation overcome, the Initiate gathers strength for temptations and tests yet more fierce, until he become "a pillar in the temple of my God, and he shall go no more out." There must be no hesitation; the disciple must move swiftly for good or evil. To the disciple who betrayed him, Jesus said, referring to his evil purpose: "That thou doest, do *quickly*." For the whole life of the Initiate is inspired by a swift intuition that cannot be served by a slow uncertainty. "He who hesitates is lost" applies more to the disciple than to the man of the world, for the ordinary man would be surely lost unless he thought twice and thrice before he

acted, and drew back before he took a step in the dark.

Between such one-pointed purpose, and the sly, shuffling, shamefaced motives that urge on the ordinary man, there is a gulf fixed deep and wide. As one reads the records of verbal encounters between Jesus and some of his opponents, one feels he is not breathing the same air as they. "Ye are from beneath; I am from above. Ye are of this world; I am not of this world....My Kingdom is not of this world." He was glad of it, and restless until he could initiate his disciples in the same way. He drew them out of this world, not in the sense of drawing them from the service of humanity, for he pledged them to it yet more fully, but from the power of the "Prince of this world," liberating them for the pure life of the Spirit. Just before he ended his earthly life, he could say of them to his "Father": "They are not of the world, even as I am not of the world." In that assertion, he had completed his occult work for them.

ERNEST V. HAYES

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# IMPERIALISM

Shri J. C. Kumarappa gets back to archetypes in his article in *Harijan* on "Imperialism Within Us." People are all too prone to externalise difficulties, to decry the poison flower and to forget the poison seed that they themselves have planted. It is but rarely that we recognise that human nature is the battle ground whereon all wars are fought, where every force of evil wages fight against the powers of good.

We have space to quote only the opening paragraph which serves Shri Kumarappa as text for his plea for village-made articles. That which stands in the way of their prospering is the fairer distribution of wealth which their somewhat higher prices impose. To buy mill-made goods instead is to acquiesce in economic injustice, to confess to the selfish desire to benefit from another's toil, to declare ourselves on the side of imperialism instead of on that of the oppressed.

We usually understand by imperialism a state where one nation holds down another in bondage so as to obtain some benefit to itself at the cost of the subjection of the other. We may have the spirit of such imperialism without having to cross national, political or geographical boundaries. The essence of imperialism is often found in even a single individual. When reduced to its lowest terms it arises out of the desire to gain something for oneself at the cost of another. Wherever we find this we have the elements of imperialism.

# NEW BOOKS AND OLD

*Poems*. By RABINDRANATH TAGORE. (Visva-Bharati Bookshop, 2, College Square, Calcutta. Rs. 2/8)

One hundred and twenty-two translations into English by the poet himself of his Bengali prose poems, poems, free verse writings and songs are published in this volume, which thus furnishes in a collected form the very valuable work of the poet, which was lying scattered in various magazines and journals. It is a most welcome addition to the literature emanating from the poet. We advisedly describe it as literature, inasmuch as looking to the quantity and the quality of the poet's writings, and the renaissance it has ushered into the life not only of Bengal but also of the whole of his native land, nay, not of India only, but of the whole cultured world outside India, no other word could adequately describe his achievement.

The collection is divided into four sections, which roughly represent four major divisions of his writings. The last nine poems have not been translated by him, but they include the very last poem (No. 121) dictated by him from what practically turned out to be his death-bed and the one composed a year and a half earlier and to which he was so much attached that he desired it to be recited after his death, *viz.*, No. 122 in the collection. The text itself furnishes the clue to the occasion for which the poem was written. The verses are so grand and so prophetic that they would bear repetition. A noble Patriarch and Prophet, standing on the brink of eternity and ready and equipped to go back to the peaceful regions from which he came, alone could have uttered them. The following few lines typify the poem's greatness, grace and grandeur :—

> In front lies the ocean of peace.
> Launch the boat, Helmsman.
> You will be the comrade ever,
> Take O take him in your lap.
> In the path of the Infinite
> will shine the *Dhruva-tara*.

The poet did not take to studies at school in his childhood or thereafter. He educated himself. His was a notable case of self-instruction; and it reached a stage which in its height, depth and breadth was miraculous. He was a great observer, philosopher, thinker and patriot. He won international fame. The contents of this book bear testimony to the reason why such world-wide fame came spontaneously to him.

The Calcutta of his childhood was different from the Calcutta of his old age. Society, life, amenities, were entirely different then. Politics as we understand them hardly existed. Some of these poems are reminiscent of those days. They recapture and reproduce the conditions obtaining then and are, in that respect, autobiographical.

This book is a rich treasure house of song and poem. The get-up is in keeping with the contents. It is neatly printed and contains pictures of the poet fit for a memorial volume.

In spite, however, of the fine get-up and the excellence of the translations made by the poet himself and by Dr. Amiya Chakravarty, who has translat-

ed the last nine poems, one does feel that the charm, the innate beauty and simplicity of the original are wanting: before the reader of the original the translation falls flat. But this is inevitable in a translation. The geniuses of the two languages differ, and not all translators are Sir Edwin Arnolds.

K. M. JHAVERI

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*The Secret Shakespeare: Who Was He?* By ALFRED DODD. (Rider and Co., London. 4*s*. 6*d*.)

Apparently we have not heard the last of the Baconians yet. We are quite familiar by now with their arguments: the plays attributed to Shakespeare are good, very good, but we know little of their supposed author. In fact, the few things we do know about him make us rather doubt if such a man could have really written *Hamlet, Macbeth* and the other plays in the canon. And yet, since the plays are there for all to read and to admire, some author must surely have written them. But who? A scholar, a wit, a nobleman—only such a man could have performed the feat. The eligible candidates for the honour are many and much posthumous canvassing has been going on in favour of, among others, the Earl of Derby, the Earl of Oxford, the Earl of Rutland, and Francis Bacon, Viscount St. Alban. The noble Earls are preferable to a mere Viscount, but, if it could be proved that the Viscount in question was in reality much more than a Viscount, wouldn't it alter the situation completely?

While thus Shakespeare is a taxing problem to our critical Don Quixotes, Queen Elizabeth is no less taxing a problem to our historians. Was Elizabeth truly a Virgin Queen? Not likely! She must have married—quite secretly, of course!—the dashing young courtier, the Earl of Leicester; and she must have had children as well. There were two at any rate—both boys; the younger, the Earl of Essex, had to be beheaded because he *would* defy his Queen-Mother, but the elder was more satisfactory. He was grave, he was wise; he wrote books, he prosecuted his own brother, Essex, with commendable dexterity; and he wrote "Shakespeare."

Nor is this all; our Bacon-Shakespeare-Tudor was an adept at cyphers; he was a Freemason, he was indeed the Founder and Organizer of Freemasonry in England. As he wished to keep his name away from the title-pages of the Plays, lest its association (wholly undeserved, need we doubt?) with corruption and bribery should jeopardise their success, he bought the name of "William Shakespeare" at considerable expense. It was not exactly a profitable transaction, for this name proved to be the name of a man who had lived a life "uniformly coarse and vulgar." At the same time, Bacon was careful to weave into the patterns of his plays clues of all sorts (wasn't he a specialist in cyphers?) and, thanks to Mr. Alfred Dodd and his indefatigable predecessors and associates, we now know what is what. Bacon wrote Shakespeare!

At the risk of being called by Mr. Dodd "a mental flat-earther," I must say that all this romancing leaves me cold. Mr. Dodd is, I believe, on the wrong track altogether. His proofs are

no proofs but elaborate facades built on the quicksands of fancy. "F" is sometimes "Francis" and sometimes "Freemason"; now Mr. Dodd reads the initial capitals down and elsewhere in the reverse direction; and if the resulting letters don't make sense, "W" means "your" and "CON" means "BACON," and the trick is done; if worst should come to worst, the letters must mean something or other in French or Latin or Greek, and lo and behold! "the Master reveals Himself!"

Mr. Dodd's ingenuity and industry would be worthy of respect if they had been canalized in behalf of a worthier cause. In spite of his contempt for the academic Mandarins and his invectives against the "actor Shaksper," the world will continue to believe in the Shakespearian authorship of the Plays and admire them as plays and for their poetry and not as cross-word puzzles or as an intriguing source-book of Freemasonry.

K. R. SRINIVASA IYENGAR

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*Heaven Wasn't His Destination.* By W. B. CHAMBERLAIN. (George Allen and Unwin, Ltd., London. 8*s.* 6*d.*)

"There is nothing unfair," says Erdmann, "in placing Feuerbach and Bruno Bauer as deifiers of themselves." Fichte and Hegel made the Ego and Mind the starting-point of their philosophy. And their starting-point was transcendent. But for Feuerbach they were immanent. He identified them with the actual man and built up a philosophy of humanism instead of one of pantheism and absolutism.

The nature of man is twofold, both sensuous and intellectual. And sensation is the touchstone of reality. Hence Feuerbach's sensationalism. And as there is no existence without sensation and no sensation without time, there can be no immortality, which is only an instinct of self-preservation. Feuerbach's conclusion in his *Thoughts on Death and Immortality* is that the soul, being a function of the body, cannot survive the latter and that the only kind of immortality possible is the influence exerted on the world after a man's death through his good works.

In ethics Feuerbach is a Tuist. Love is the central principle of morality.

> The essential nature of man as found in the community is love. It is the unity of thought and being, of the I and the Thou, the principle of our conduct.

This love is not Christian love, "for Christians who love God have no love left for men."

The Marxists generally treat Feuerbach as a vulgar materialist. But Mr. Chamberlain, following Hook, contends that he is not this but a naturalist opposed to supernaturalism, and that only in that sense may we call him a materialist.

The Marxian materialism does not start with the world of dead matter, but with human activity, namely, the economical, and is thus distinguished from vulgar materialism. Marx accepts Feuerbach's bringing down the Absolute Mind and identifying it with Man; but he contends that Feuerbach should have proceeded farther to analyse the nature of Man, who should not be considered an isolated being outside social life and history. And this development of thought places Feuerbach

between Hegel and Marx, for which reason Chamberlain calls him the son of Hegel and the father of Marx.

Mr. Chamberlain has written a very interesting and scholarly book, which should be read by all who wish to know the growth of a most important line of thought that has been swaying the minds of men for decades.

P. T. RAJU

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*All Change Humanity.* By CLAUDE HOUGHTON. (William Collins, Sons and Co., Ltd., London. 9*s.* 6*d.*)

Mr. Houghton's remark in a recent number of THE ARYAN PATH, that "the spiritual and psychological states of being awakened by the coming of extremity await revelation by the novelist equipped to reveal them," return to the mind in reading his own latest novel. For it is, even more perhaps than its predecessors, a sensational tract upon the latter days, more precisely the period between May 1938 and September 1939, when a bankrupt civilization was sliding to the abyss. I think Mr. Houghton's view of the modern novelist's function takes too little account of the fact that, if he is to create works of real significance he must be primarily an artist who is concerned with the reality and interplay of characters. That the characters must embody a conflict of ideas goes without saying and that the conflict must be related, implicitly at least, to the actual situation today. But if the emphasis is put on the ideas, and the novelist is conceived as a kind of evangelist helping a new order to emerge out of the ruins of the old, his characters are likely to be puppets illustrating a thesis instead of real men and women suffering the agonies and the exultations of life. That, to a considerable extent, is what the characters in this novel are.

On the one hand we have the family clan of the Mannerings and the Teasdales, all of whom, with the exception of Sir Michael, the volcanic old man at their head, are perverse or depraved. At the other extreme is Christopher Bell, the mystery man and also the "new man." For he is a transformed being. How he has become this we are never told. All we are assured is that his presence causes an inner liberation very like that which music creates and we catch glimpses of him from time to time waking things in people instead of imposing things on them, while in the background is Beulah Island, the spiritual home of all who are touched with the new madness, as it seems to those whose eyes are not similarly opened and who still cling to the corrupt past. The idea is a good one, rendered the more piquant by the fact that Christopher has a large fortune which he has never touched and after which the Mannering clan are in full cry. Through the narrator, too, and the more intelligent Mannerings, Mr. Houghton says many pungent and penetrating things about the modern world viewed as an asylum in which humanity is trying to turn itself into machinery and in the process is finding war a necessity. He is, too, exceedingly adroit at handling the odd and the sensationally mysterious, though he tends to repeat some of his old tricks. As a caricaturist, also, he can be admirable, notably in his picture of Mr. Harold Teasdale, the solicitor. But of real characterisation there is very little that rings true. Christopher is a

fabulous figure of serene and joyous living and most of the Mannerings are as fabulous monsters of the sexual under-world. The choice between light and darkness, salvation and suicide, is more provocatively advertised than sensitively expressed.

H. I'A. FAUSSET

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*Al-Minhaj: Being the Evolution of Curriculum in the Muslim Educational Institutions of India.* By G. M. D. SUFI, M. A., L. T., D. LITT. (Paris). (Shaikh Muhammad Ashraf, Kashmiri Bazar, Lahore).

Nations that have lost their *élan* and look back wistfully on the greatness that is no more, naturally inquire into the causes that made them what they were and the causes that have brought them into the present state of cultural decadence. They live in and draw solace from the belief that their halcyon days are not gone for ever, that their eclipse is but a temporary phase and that their culture will take a new lease on life in the time to come. It is but natural that they should subject to a careful examination their educational system and re-evaluate their educational values.

We are thankful to Dr. Sufi for drawing our attention to the import and the significance of the curriculum. His book deals, as he himself says, with only one aspect of the problem, for it is confined to the Muslim Educational Institutions of India. He has taken much trouble to show us historically all that was imparted to Muslim youth in the chequered course of Muslim culture in India and has indirectly shown us the guiding educational ideals. We are further given an interesting glimpse into the forces that have moulded the Muslim world, forces whose influence is still felt. Finally, we are led to an instructive discussion of the curriculum as it ought to be in a free and autonomous India.

It is gratifying that Dr. Sufi's scheme, though giving religion its due, is out to eradicate any narrow tendencies that are at variance with a great religion like Islam, a religion the alpha and the omega of whose message is the all-embracing mercy of the All-Merciful.

Interesting and instructive as his suggestions are, however, they leave much to be desired. However laudable the institutions that have done away with an alien tongue as a medium of instruction, necessarily divorced from the cultural associations of our land, they have not had the courage and the initiative to evolve a new curriculum in agreement with the educational ideals and traditions of India. The same stress on examinations and degrees, the same zeal for all that is foreign in learning and culture, vitiates the fruits that the elimination of a foreign tongue could have brought about. Our educational system is anything but a system; it is based on a hodgepodge of confused ideas. Our much advertised efforts have not gone to the root causes that have played such mischief in the national growth of our country.

The old education current in the Middle Ages, however faulty in its contempt for the empirical, in its emphasis on the formal elements of education, deserves our compliments for the place that it assigned to the discipline of thought. A course in the elements of logic and in ancient and

modern philosophy would certainly have a most wholesome effect on the minds of our youth and would be helpful in promoting disciplined and rigorous thinking among them. We are glad that Dr. Sufi himself is not satisfied with anything short of a new orientation of mind and that he definitely aims at a new type of education and we only wish to see his aspirations transforming themselves into reality.

S. VAHIDUDDIN

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*Italian Economy and Culture: A Study in Economic and Social Transformations.* By M. MOULIK, D. SC. (Rome). (Chuckervertty Chatterjee and Co., Ltd., 15 College Square, Calcutta. Rs. 3/-)

To pass from the outward phenomena of a national renaissance in all the spheres of life to the inward fount of inspiration, to trace them to their roots in the past and to interpret them in terms of their drives and their ideals is a large undertaking, requiring a many-sided preparation and a veritable *tapas*. The reader should not look for this in this book, which is a sketch or an outline rather than a study.

It is a collection of information, of impressions and of statistics, presenting lists of associations and institutions at their face value. Italy under Mussolini is said to have been remade in every sphere of life. Commerce, Industry, the Civil Service, Agriculture and Education have all been transformed under the Fascist régime. A renewal of life has certainly taken place, but the book makes no attempt to help us to discriminate between the abiding and wholesome, the fleeting and poisonous elements in this mighty shake-up.

The Italy of Mussolini is certainly different from the dream of Mazzini, the spiritual father of modern Italy. The first policy of a united and freed Italy was Imperialist aggression in Tripoli, a policy continued by Mussolini in Abyssinia. The book under review was written before his treacherous stabbing of Falling France.

Is it impossible to have national self-recovery without unjust aggression? Will the India of Gandhi and Nehru fall into step, revealing the ape and the tiger in her the moment *Swaraj* is attained? What is it in the national life of Italy that accounts for this transformation? How was the liberal humanitarian and idealist nationalism of Mazzini captured by predatory forces in social life?

The life of a nation is reflected in its literature. The book reports a number of interviews with eminent poets and novelists which form its most interesting and valuable part. The review may fitly close with a couple of extracts from them. Pirandello the dramatist was interviewed by the author.

Question—"Do you think that the present tension over the Locarno question would precipitate into a war in Europe?"

Answer—"I don't think so. But at the same time I do not believe in perpetual peace.... Justice was not done at Versailles to some nations, Germany and Italy, and now justice is going to vindicate itself. Let them dream of peace who may, I do not."

Question—"Don't you believe that humanitarian ideals will one day triumph over narrow national aspirations?"

Answer—"Humanity does not exist, it is an abstraction; exist only men!"

I will extract from another inter-

view with Sibilla Aleramo, a woman writer of New Italy.

Question—"Some say that the ideal of womanhood is motherhood. Woman realises herself when she achieves the mother. What do you think of that ?"

Answer—"Motherhood is just a coincidence in woman's life. To represent it as the ideal of her life would be to underestimate her, to consider her as nothing more than a necessary spoke in the wheel of creation. A woman loves not because she wants to be a mother, but becomes a mother because she loves. Love is the *summum bonum* of life !"

No wonder she confesses to an admiration for Ibsen. These glimpses of the flashing stream of inner life among the writers of Italy give a clue to the turbid and violent nature of their national life. The spirit of the nation, young and vital as no doubt it is, is captured and swayed by greed and by violence. One looks in vain for the serene outlook, deep as the ocean, pure as the stars, that recognises that nothing, neither land nor love, is valuable for its own sake but that anything acquires imperishable value solely as a vehicle of the spirit.

M. A. VENKATA RAO

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*The Curve of Fate : From the Man-Ape to the Man-God.* By J. LONSDALE BRYANS. (Andrew Dakers, Ltd., London. 12*s.* 6*d.*)

Mr. Bryans is a little ecstatic in his discovery. "Now for the first time in history," he writes, "the human intellect is ripe for the conception of the full truth of full Divinity and full humanity combined." For him, the end of the world is synonymous with the termination of a separate self-consciousness in man. He desires ardently that present-day man shall "realise actively the ancient Brahmin Truth which proclaims to him 'Thou Art Brahman.'" The author claims first-hand experience (in his chapter entitled "Nirvana") of what he calls "Brahmic Splendour." He was a young man at the time, and he then called it "Visualization."

He was sitting in a garden on a summer afternoon, thinking "theories" (as he used to call them then), when the cosmic "light" suddenly descended upon him so strongly that, arguing unconsciously along the conventional lines that he was going mad, he jumped up—half hoping to shake it off—and walked straight up to a bush.

It is no doubt this kind of personal experience which accounts for the fervent nature of his writing; but it is questionable if there is any foundation for the publisher's statement that this "is an epoch-making book." Nonetheless it may lead the new enquirer to further search, and, it is to be hoped, to a modification of the anthropological and theological assertions made by Mr. Bryans, not to mention the need for a deeper acquaintance with religions viewed in the light of comparative study. It is doubtful if any Buddhist would subscribe to his treatment of the subject of Nirvana. At one moment it seems to Mr. Bryans to imply "the extinction of self-consciousness in the simultaneous apprehension of cosmic consciousness"; and then he subscribes to the theory that the union which produces cosmic consciousness "is effected by the subconscious, or subliminal, mind"! All this is a little confusing. Above all, what conclusion can we reach about an author dealing with these serious matters who writes in this vein :—

. . . just as no prospective mother can predict

to the minute when she will deliver the goods, so the Individual in Whom evolution shall consummate the final *coup d'etat* cannot predict precisely when He will deliver the Goods—wind up ( and "put the wind up") the World Incorporated, and produce the Second Coming of the Christ, which is the "coming of the Son of man."

Is this not a profanation of the Mysteries ?

B. P. HOWELL

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*From Witchcraft to Chemotherapy.* The Linacre Lecture, 1941. By SIR WALTER LANGDON-BROWN. (Cambridge University Press. 2*s.* )

This lecture at St. John's College, Cambridge, is in the scholarly tradation, with many facts of interest, but it is based upon two fallacies. One assumption is that in the past men groped their way to partial understanding through legends, myths, fertility cults and witchcraft, while present-day knowledge, built upon empirical successes aided by laboratory and general research, is far in advance of anything previously achieved. Yet every century has had its wise "scientists," intellectual researchers and superstitious mob, and to compare the superstition of the past with the research of the present, while ignoring the third group, establishes false values.

To a layman, chemotherapy gives the impression of dealing with ever-multiplying effects, without getting down to causes. Since the term is comparatively new, it may be explained as the branch of organic chemistry concerned with the treatment of parasitic diseases by means of powerful synthetic drugs, chiefly of the sulphonamide group. These (so it is conjectured ) paralyse the chemical processes of the infecting microbes without marked toxic effects on the patient, thus enabling the phagocytes and other defenders of the body to dispose of them.

The lecturer claims that the discoveries of endocrines, antitoxins and vitamins have directed the course of therapeutics towards the application of nature's own remedies, and further, that synthetic preparations that produce the same reactions apparently as the chemical substances natural to the body can also be intelligently used to aid and to utilize the natural defences of the body. There can be no disagreement about the aim, to aid nature, but what confidence can one have that modern experimental science has sufficient knowledge of the "balance of nature" to ensure that it is not meddling instead of aiding ? The lecture itself mentions more than one unknown factor and points out that "vaccine therapy has by no means fulfilled all the early enthusiastic expectations." Indeed, the claim that the injection of vaccines, endocrines, drugs, synthetic and otherwise, into the bodily system, is a natural method is categorically denied by many thinkers, including all who recognise the validity of Theosophical principles. Space does not permit taking the matter up here—it can be studied in Theosophical books —but it should be recognised that the error of defining such methods as natural is the outcome of the faulty postulate as to the correct method of acquiring knowledge. When assumptions are put forward by men of the status of Sir Walter, they often carry more weight than arguments, and the need for examining those assumptions has to be stressed as a preparation for any investigation of the true natural therapeutics.

W. E. W.

*Immortality*. By COUNT HERMANN KEYSERLING. Translated by JANE MARSHALL. (Humphrey Milford, Oxford University Press. 5s.)

*Plato's Mistake*. By RICHARD CHURCH; *Magic Casements*. By ELEANOR FARJEON. (P. E. N. Books, George Allen and Unwin, Ltd., London. 2s. each)

*Gautama the Enlightened*. By JOHN MASEFIELD. (William Heinemann, Ltd., London. 5s.)

The Oxford University Press have done well to republish, in an identical edition but at half its original price, Keyserling's book on *Immortality*, which first appeared in Miss Marshall's translation three years ago. Actually it was first published in German more than thirty years ago and so is a work of its author's youth. But there is little sign of immaturity in it and time has made his approach to his subject only more relevant. For it is against a wrongly individualistic view of immortality that he argues throughout, a view which inevitably disintegrates the relationship between man and the indestructible whole to which he belongs. Beneath all theories of or all striving for immortality lies an obscure and ultimate sense of an eternal whole. In the measure that the individual participates in this whole he rises above the conventional antithesis of death and life to the paradoxical synthesis that death is a condition of life and that "we feel ourselves eternal, because we are mortal." Keyserling examines from different angles man's relation as a person to this transcendent whole, which includes his relation to society and that of the individual to the species. He tends at times to overstress a little the supra-personal at the expense of the personal. But he expounds with intellectual cogency the reality of the "Being" which can only be attained through the continual death of "Becoming."

Mr Church's and Miss Farjeon's essays are by contrast light and even playful reading. But out of playfulness, as Mr. Church contends, "some of the most serious and valuable discoveries emerge." His own essay is certainly concerned with a serious enough subject, the degree to which the imaginative spirit, particularly of the poet, will be allowed the freedom it needs in a regimented post-war world. As one who has been a Civil Servant as well as being a poet, he is well qualified to stress the dangers of officialdom and a bureaucratic machine, without at the same time assuming that creative artists are necessarily angels of light and men of affairs ministers of darkness. But he argues well that the nuisance value of poets is society's salvation.

Miss Farjeon writes with delightful intimacy of the poet's vision, as she has experienced it in words that have opened 'magic casements," in a walk over the downs with D. H. Lawrence, or in a child adoring a rainbow. On every page she quickens our sense of the reality of the simple imaginative mind when, silently working, it comes on the spirit with a fine suddenness.

The same can hardly be said of Mr. Masefield's new poems, least of all of the one which gives his volume its title. A picturesque fluency may be appropriate enough to a poem on "Shopping in Oxford," but it is lamentably inadequate to the significance of the life-story of the Buddha.

H. I'A. FAUSSET

*A Baker's Dozen.* By LLEWELYN POWYS. (John Lane, The Bodley Head, London. 6s.)

Among the writings of Llewelyn Powys are some that offend religious susceptibilities by their cocksure and blatant atheism. But this volume of thirteen essays contains nothing but delight for every kind of reader. These are in the best tradition of the English essay. In a style that immediately wins the reader's ear, the author speaks intimately of his feelings and his thoughts of many things.

A love of life and of all that is on earth runs through all his thought and feeling. As his brother, John Cowper Powys, says in his Introduction—itself a piece of fine literary criticism :—

> To have been born into life at all, to be alive at all, was to his mind the one miracle that mattered.

Hence he finds joy in everything about him, no matter how insignificant or commonplace ; and he shares that joy with the reader, so that he reveals in these essays that best of a poet's gifts: his capacity to display the beauty and significance in the little things of life that ordinary persons pass by unnoticing. Just as a falling feather or a rainy noon is made a thing of beauty by Rabindranath Tagore in his *Golden Boat,* so Powys discovers heart-warming things in a village shop or in herring gulls. This is partly due to a seeing eye ; but it is also due to his investing the objects with the colours of memory. He recollects meditatively and with gentle affection many little experiences of the past years, and writes of them with something of the ruminant charm of Charles Lamb. The quaint humour and the heartiness of that prince of essayists may not be found in Powys ; but there is an ever-present quiet and tender reflectiveness which puts the reader in key to find much more delight than the words actually convey. Hence it is that these essays give more and more pleasure as one reads them again and again. This volume claims for Llewelyn Powys a place among the dozen best essayists of England.

P. L. STEPHEN

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*Some Memorable Yesterdays : Or Men, Women and Events of Indian History.* By BHABANI BHATTACHARYA, B. A. HONS. (London), PH. D. (London). (Pustak-Bhandar, Patna. Re. 1/-)

This is a collection of the author's contributions to *The Hindu* as a weekly feature. Some memorable men, women and events from Indian history, from Lord Buddha to Job Charnock, from Padmini to Mumtaj, from the British invasion of Nepal to the establishment of the Indian National Congress, are here recalled in nineteen sketches in convincing detail and dramatic setting. For all the "lack of design" and the conspicuous omissions, the book affords lively reading.

It is the manner of presentation which makes history dull or diverting and, though in the present book the author is not so much concerned with regular history as such as with certain stray historical events and personages, the manner of narration adopted by Shri Bhattacharya certainly evokes the dramatic and the human aspects of the persons or the events chosen. One notices that imagination, without distorting historical truth, has only enlivened it and lent it an air of authenticity.

Incidents are narrated with a brisk dramatic vigour and personages are picked out from the coloured pageant of the past with delicacy and care. Shri Bhattacharya's book, short as it is, succeeds in lifting for a while the veil of centuries that shrouds from our eyes many a memorable yesterday.

V. M. I.

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# ENDS AND SAYINGS

"_____ends of verse
*And sayings of philosophers.*"
HUDIBRAS

One of the most valuable articles in the opening issue of *Free World*, an important American monthly magazine "devoted to democracy and world affairs," is that in which Wou Saofong analyses "The Secret of China's Strength." Why has China been able to hold on grimly for so many gruelling years while France, so much stronger from both the military and the economic points of view, collapsed? Mr. Wou Saofong ascribes China's successful resistance to her being sustained by an ideal which her people consider worth dying for. Not only the traditional Chinese view of life, but specifically the noble Confucian doctrine of *Ta-Ton* (Universal Union) and the programme of the Chinese Revolution devised for the progressive application of that doctrine, have made the people consider endless resistance "a thing that *ought* to be done." The Chinese Revolution, he writes,

> places the question of What Ought to be Done before the question of What Can be Done. The reverse order of these two questions has been the traditional weakness of the Western democracies, particularly where the class interests of the ruling groups are involved. It is obvious that faithful application of the Covenant of the League of Nations in every case of aggression was a thing which *ought* to have been done. Japan's aggression in Manchuria and Fascist Italy's aggression in Ethiopia *ought* to have been halted by effective application of sanctions. The failure of the Western Powers in this connection because of their prime concern for what they thought *could* be done is the real cause of the terrific events now taking place throughout the world.

It has been said that the world divides itself into two classes of people, those who, in the face of any challenge to effort, think first of what has to be done and those who think first of the obstacles in the way. The first group do everything worth doing that gets done; the second are a brake on the car of progress. "Greatly resolve" and the battle is half won.

For Indians the concept of *Dharma* is a no less compelling force than that of *Ta-Ton* is for China. And, although the subordination of personal inclination to duty is perhaps less general in the West than in the East, there is many an individual there who would lay down his life for the Right as he saw it. What is needed the world over is the recognition that nations must face their obligations no less than the individuals that compose them and that in the last analysis it is not machines, not material goods, not even men that will determine the issue, but the irresistible moral might that springs from a common spiritual ideal. As Abraham Lincoln adjures us,

> Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it.

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Next, perhaps, to shared ideals as a welder of men and nations together is the mutual respect which is indispens-

able to fruitful co-operation and which must rest upon mutual understanding. Such an effort to interpret Russia to the United States as is represented by *The Russian Review*, launched in New York last November under the editorship of William Henry Chamberlin, is commendable, broad in its scope and apparently above the suspicion of being a propaganda effort. The first issue contains a number of interesting contributions on various Russian personalities and on diverse aspects of the Russian scene. Mr. Chamberlin speaks in his Foreword of the direct and marked Oriental influence in Russian music, and, to a lesser extent, in art and literature, and claims that Russia has always been to some extent a bridge between Europe and Asia.

Of special interest to Indian readers will be the features which Russia, as described in the Editorial Foreword, shares with India. Not only does the variety of peoples and of languages spoken throughout Russia's vast extent correspond to the ethnic and linguistic situation in India; not only does the sturdy peasant still loom large in the scene there as here, but less tangible characteristics of the two nations are also comparable. Thus Mr. Chamberlin speaks of the " extraordinary Russian faculty of recuperation from the hardest blows and adaptation to the most unfavourable circumstances," a faculty which hoary India has abundantly exemplified. Doubtless, man for man, the Russian is less inclined to spirituality than the Indian, but Mr. Chamberlin finds both the Old and the New Russia characterised by " the tendency to think in terms of absolute values. " Scepticism, he tells us, contrary to the common impression, has never penetrated deeply into the Russian national consciousness.

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One point which emerges from Hugo Buchthal's lecture on " Indian Fables in Islamic Art, " which appears in Part 4, 1941, of the *Journal of the Royal Asiatic Society of Great Britain and Ireland*, is the amenability of cultural expressions to the same cyclic law which brings reaction on the heel of action to nations as to men. The Indian tales and animal fables called the *Panchatantra* passed from Sanskrit into Arabic via Pehlevi. *Kalila wa Dimna*, dating from twelve hundred years ago, enjoyed unrivalled popularity for centuries throughout the Arabic-speaking world. The illustrations of these " Fables of Bidpai " are traceable " almost through the whole history of Islamic miniature painting. " Islamic art shows Eastern Christian influence before the middle of the thirteenth century; then it " began to look to the East for influence and guidance. " Translated into Latin, the fables were then rendered into the various European languages.

> Soon the whole of Europe was familiar with these stories from the East which were used and remodelled by innumerable authors and writers throughout the Christian world.
>
> It is curious that the Fables of Bidpai spread not only to the West, but also eastwards back to India. So after a migration of a thousand years Kalila wa Dimna returned to its country of origin. When in the sixteenth century descendants of Timur conquered Afghanistan and Northern India and established themselves as Sultans in Delhi, they brought with them the cultural and artistic traditions of Islamic Persia. Several extant Bidpai manuscripts...were illustrated at the Imperial court. The miniatures are entirely in the Persian tradition...they do not in the least betray that the greater part of their subject-matter was ultimately not of Islamic,

but of Indian origin, and to a certain extent even had its own artistic tradition on Indian soil.

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Writing in the *Visva-Bharati Quarterly* for February-April 1942 on the art of Rabindranath Tagore, Shri Nandalal Bose says that Tagore's art is characterised by the three essential qualities: a sense of rhythm, a sense of proportion and a sense of identity. Tagore took to painting late in life when he had already mastered the secrets of proportion and rhythm in the cognate spheres of literature and of music. A picture is successful in so far as it is able to effect a synthesis of a variety of rhythms and in the paintings of Tagore we not only find such a synthesis but we find it in a highly vitalised form. Art is the evoking of spirit through form and Tagore, deeply observant of Nature in all her aspects and moods as he was, always concerned himself with life in its process of unfoldment so that a suggestion of abounding life and energy was never absent from what he painted. With his keen sense of proportion, he painted in the true Indian tradition which does not so much care for line and colour as for the suggestive value of a composition as a whole. The three-dimensional realism of the Western schools of painting, with it's photographic accuracy of detail, has never found place in traditional Indian painting, which has always sought to represent the idea and the reality behind form. The idea or the motive behind a picture, the technique, the balance, the treatment and lastly the life movement all are harmoniously intermingled so that the ultimate result is a work of art which is not merely realistic but real, representing not the outward form of a thing but its inner vitality and life-spirit. Many have questioned the purpose or the meaning behind an art form Tagore himself has given a reply:—

> They have nothing ulterior behind their own appearance for the thoughts to explore and words to describe and if that appearance carries its ultimate worth then they remain, otherwise they are rejected and forgotten even though they may have some scientific truth or ethical justification.

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We wish that every Indian unconvinced of the Christian mission school menace would ponder the implications of a statistical analysis of "Changing Attitudes in a Conflict of Cultures" which William Stevens Taylor of the Indore Christian College reports in *Character and Personality* for December. The study was based on questionnaires in which "Hindu students, whose early training was designed to make their outlook conform to the Hindu pattern," were asked to choose, in regard to fifty-two questions, answers ascribed, respectively, to the Hindu, the Christian and the secular culture pattern. Hindu co-operation is alleged to have been enlisted to insure the faithfulness of the Hindu answers to the orthodox views but how just is the investigator's concept of Hindu ideology may be judged from the following statement whose fundamental falsity is not redeemed by admission of its "over-simplification":—

> A man who is personally vicious and a man who is personally virtuous may equally progress towards salvation if they perform their prescribed duties with equal conscientiousness.

The claim that the Christian religion lays more emphasis on the development of personal character than does

the Hindu is sheer impertinence. Leaving aside, however, this gross libel upon a noble religious philosophy, and also the naïve claim, so far from the obvious facts, that "in the Christian pattern, social practices are intimately connected with beliefs about the nature of God and of His incarnation in Christ," the crux of the article is its convincing demonstration of the cumulative effect upon the student of pressure from influences "virtually the antithesis of those brought to bear on him by the orthodox Hindu education."

It is not stated that the five Arts Colleges in North, Central and South India in which the test was given to Hindu students in the first, second and fourth year classes were denominational institutions but if secular institutions were included, the case against mission schools with their more direct pressure in favour of the Christian attitude is only strengthened. Mr. Taylor admits that the influences to which the student is subjected under Western forms of education

> are definitely non-Hindu. The literature used is saturated with Christian and secular Western attitudes. In organization, teaching methods, and literature, the educational influences are of a type designed originally to produce people with attitudes congruent to non-Hindu culture patterns.

The results of the test are eloquent. The religious attitude so characteristic of the Indian was found in general to persist but many a student had acquired new points of view, prominent among them the essentially unphilosophical belief in a God to whom personal attributes and attitudes may be ascribed.

> Of the beliefs and attitudes selected to represent the Hindu pattern, those referring to social problems showed the most decided changes. In a few of these there was an increased support for points of view belonging to the Hindu pattern. In most of them there was a decrease of support.

The traditional Indian education, Mr. Taylor writes, laid emphasis "rather on the comprehension of spiritual meaning than on the systematic observation of objective data." Are we to infer that a reversal of emphasis is a step in human progress?

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Writing in *Philosophy* for January 1942 in the Discussions Section, on "Seeking a Way Through Our Present Perplexities," Mr. George H. Langley asks why, corresponding to the scientist's openness of mind and preparedness to universalise his conclusions, there should not be similar openness in approaching the problems of humanity and why it should not be possible for man to universalise personal desires by a rational appeal to something universal in him. He comes to the conclusion that it is possible to find principles for guidance in the higher realm of human action through the rationalising of purpose. Constituted as human nature is, self-interest or group interest is the most powerful motive for human action:—

> If it can be shown that for man the ends of self-interest or of his group-interest can only be adequately achieved when guidance by universal principles is accepted, we may then hope that he will pursue his satisfaction in the better way.

It is a truism that one should not be selfish but should look to the interest of one's neighbour as well. But it is not the less important just because we have heard it so often. It is lifted above the commonplace by the aristocracy of the spirit who have reiterated it from age to age.

If, as Mr. Langley holds and as many will agree, such a "*closed* purpose and outlook" as characterise the Nazi ideology ( as every other type of selfishness in varying degree ) "must lead to eventual frustration...since it cuts them off from the universal springs of life for man"—then the corollary must also be true, that the way out of our present perplexities can lie only in a general attempt to merge individual interests with those of the commonweal and to regard civilisation itself as a co-operative pursuit of general happiness.

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In his address given before the Delhi Branch of the British Medical Association not very long ago, which *The Calcutta Municipal Gazette* reported, Mr. Arthur Moore stressed the need for co-ordination between the sciences of psychology and physiology and between the characteristic approaches of East and West, in the interest of further medical research, so that the subjective approach of the former and the objective approach of the latter in the treatment of human disease might together yield a better understanding of the ailment itself and of possible remedies.

The interaction between the body on the one hand and feelings and thoughts on the other is being increasingly recognised, as is the fact that whereas the East has engaged in introspection, in a study more of the inward nature of man than of man as a physical being, the West generally has sought to understand the phenomenal world by its rigorous methods of objective scientific research, analysis and classification, much to the neglect of a necessary complementary study of the self.

So the West went ahead with an almost entirely material science, the scientist experimenting on the phenomena outside himself without considering it essential to know his own inside first. In addition because of his desire to find the truth and nothing but the truth he often set out without a creative vision.

Mr. Moore's address was particularly significant for his finding a key to sciences having often proved a curse instead of a blessing in this very interest of the Western scientist in external phenomena without corresponding scientific study of himself.

The East has always kept alive some remembrance of the precept "Know thyself." Psychology is a modern science in the West. ...Psychology in the East is immemorial. It has also been more truly scientific.... Orientals see directly what after all should be a very simple truth that in this life our bodies are only instruments for all purposes. ...What the West, then, tends to forget and the East to remember is that the greatest sages the human race has produced, the men who really *knew* something and were not just guessing, the founders of the greatest religions, meant literally what they said.

But the East has gone too far in ignoring the outer. The balance needs to be redressed and when the two attitudes are reconciled, "Sympathy will take on a much deeper content, and a sense of human unity and harmony be promoted."

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Sir Malcolm Darling has been long enough and intimately enough associated with rural India for his paper on "The Indian Peasant and the Modern World" *The Asiatic Review*, January 1942 ) to carry a presumption of clear understanding. This presumption seems to be fulfilled as far as his recognition of the existing situation is concerned.

But one might have expected a juster assignment of responsibility for that situation than one finds. He pronounces the "disintegration of the village community, once the peasant's strongest bulwark" the "greatest disservice that the modern world has done him." True, but why call in the modern world as whipping-boy when the mischief has been done by British ignorance and nothing else? It is primarily the stripping of the village *panchayats* of the authority which they had exercised successfully for thousands of years that has reduced the villages to their present stagnation and inertia. The governing of a subject country so vast and so distant from the administrative centre may speciously have justified the centralisation of authority but fruiting can be controlled by less drastic measures than cutting a tree off at the roots.

Co-operation is natural to the Indian village, which from time immemorial has been virtually autonomous from the political point of view and has rested socially and industrially on an integrated social order and on mutual exchange of services.

Sir Malcolm's analysis of the effect of modern Westernized education, differing so widely from that of education of the traditional Indian type, seems to us just. He admits the present rulers' responsibility for the system, which he blames for doing nothing to arrest the process of disintegration.

> The education we have introduced into the country is too individualistic for that. It tends to make people more conscious of their rights than of their obligations, and of what separates them from their neighbours than of what binds them together. It encourages the competitive, if not the acquisitive spirit, and where comparatively few are educated, it tempts them to scorn and even exploit those who are not. These tendencies may be accepted features of town life, but in the village they are like white ants eating their way unseen into the fabric of village life, for men live so closely together there that they cannot live happily without a strong sense of mutual obligation. It was a villager, not a townsman, who first proclaimed the importance of the duty to your neighbour.

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That scientific control of agriculture demands not only official supervision but "in addition something of poetic insight and sympathy" is a revolutionary concept, though profoundly true. In the popular presentation of a scientific subject which Dr. Gilbert J. Fowler contributed to *Indian Farming* for December, "India's Millions and the Food Cycle," he attempted a synthesis in scientific thinking as arresting as it is rare, though he reported

> an increasing feeling among scientific workers that departmentalism in scientific research is becoming excessive so that each worker tends to be confined in a little cell by himself and is virtually unaware of the bearing of his results on wider issues.

Naturally inspiration suffers from this artificial cribbing and cabining of interest. A philosophy of modern science is greatly needed. If specialists would pool their knowledge they would find how much of it is overlapping that in other fields. The interdependence of animal and vegetable life is generally recognized, and the dependence of the life of plant and of animal upon the elements, but Dr. Fowler goes further. He follows the life of the growing plant, considering the interrelation of the numerous factors involved in the relatively simple natural process of plant growth and their bearing on the life of man. Not only does he bring out in sweeping terms the action and

the interplay of sun, air, water and soil; he shows the contribution of man the cultivator and of animals, including the ploughing service of the humble worm and the mutually complementary activities of the various soil bacteria. Nowhere is he more illuminating than in his stress upon the indispensability of co-operation among even the constituents in the varied life of the soil as well as between them and the growing plant itself. From it all he draws a lesson for harmonious living :—

> For healthy life, whether of plant, animal or man, there must be co-operation. If at any point this cycle fails and there is a consequent undue accumulation,...disease, *i. e.* disharmony results....Essentially, it will be seen, life is *circulation*. Life is movement, and movement not of a portion but of the whole of the constituents of the living system.... War and social unrest ultimately originate from an imperfect and inharmonious cycle which results in various forms of social injustice and exploitation.

Fears for the future, this study in interrelationships convinces him, would be set at rest by a true social adjustment in which there was co-operation —co-operation, he implies, among living beings and between living beings and natural forces. Dr. Fowler disclaims gratuitously, and we think unconvincingly, the implication of "mysticism" or "magic" in his findings. For what is Mysticism but the realisation of the profound oneness of all life, and what is Magic but the recognition of the vital, intelligent consciousness at the core of matter, supplemented by knowledge of the forces of nature, their correlations and their potencies, and of how those forces may be brought under control by man ?



# THE ARYAN PATH

**Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.**

*—The Voice of the Silence*

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## THE COLOUR BAR

Men and women belonging to every school of thought are contemplating the New Order to be established after the War. There are certain problems which call for immediate attention even while the War is going on, and among them is the destruction of the colour bar. Gandhiji repeats in his own way what Madame Chiang Kai-Shek said a few weeks ago. She said :—

In the New World Order that we are going to create, there must be no talk of superior or inferior. We must be equal—men and women of all races—pushing forward to a great ideal.

And Gandhiji :—

Here, I would like to repeat what I have said about the withdrawal of the British Power from India. Both America and Britain lack the moral basis for engaging in this war, unless they put their own houses in order, by making it their fixed determination to withdraw their influence and power both from Africa and Asia and remove the colour bar. They have no right to talk of protecting Democracy and protecting civilisation and human freedom, until the canker of White superiority is destroyed in its entirety.

This journal has published many articles on the subject, for it holds as a conviction that unless the problem of colour bar is solved there must ensue in the future, perhaps the near future, a struggle between the "white" and the coloured races which in its hatred and bloodshed would make even the ghastliness of the present world-war pale into insignificance. Rather than pen our own comments, we print below a few extracts only from some of the articles which have already appeared in our previous volumes.

Describing the conditions in British Africa, Mr. Arthur J. Hoffman concludes :—

Had we *imagination* none of these things could be; had we *moral sense* we could never one day talk of our obligations to the colonies and another consider the benefits derived from trade; had we *honest intellect* we could not at one moment put forward trustee-

ship of the black races and at the next urge colonial development as the solution of our own unemployment and other problems. Is this doing unto others what we would that they should do to us?

("What Civilization Has Done for the Native."
THE ARYAN PATH, February 1930)

Colour prejudice is immoral because it contrives to give a natural justification for pride and a conviction of superiority: and that pride and that conviction, in their turn, supply the excuse and justification for oppression and the enslavement of the weaker to subserve the purposes of the stronger.

("Some Moral Aspects of the Colour Bar," by Lord Olivier.
THE ARYAN PATH, March 1930)

Nor can it be disputed that the ingrained Imperialism of white people, particularly in the case of English people, has a very great deal to do with the anti-colour attitude. For "the glory of Empire"—that Empire "upon which the sun never sets" in spite of slums and unemployment and an exploited proletariat—India must be ruled with a firm hand "for its own good" and for the sake of British prestige in the East...and lest the rising tide in the East flood over the West and submerge it once and for all...Only, of course, that sort of thing is not admitted in the capitalist-controlled Imperialist press; it sounds so much better—so much more dignified, and re-assuring, to talk about India's inability to govern itself, and the glory of Empire.

("The Colour Question," by Ethel Mannin.
THE ARYAN PATH, February 1933)

The problem of the Negroes thus remains a part of the world-wide clash of colour. So, too, the problem of the Indians can never be simply a problem of autonomy in the British commonwealth of nations. They must always stand as representatives of the coloured races—of the yellow and black peoples as well as the brown—of the majority of mankind, and together with the Negroes they must face the insistent problem of the assumption of the white peoples of Europe that they have a right to dominate the world and especially so to organize it politically and industrially as to make most men their slaves and servants.

("The Clash of Colour," by W. E. B. Du Bois
THE ARYAN PATH, March 1936)

But when the investigator of race conflict in the United States has given full weight to economic causes he will come upon something else not so easily explained. He will find, permeating strata of society that cannot be affected by economic competition, and among persons totally aloof from all interests of or intercourse with the workers, a strange, malignant, bitter and persisting hatred of all human beings of African ancestry. He will find white men of station, wealth, and even of education, conspiring to prevent legislation against lynching, and secretly or openly gloating when a lynching has been done. He will be compelled to admit that this hatred among such men is often carried to extremes that seem hardly sane and elsewhere would be deemed incredible. To understand this feeling among such men (and women) is the most difficult part of the inquiry and yet unescapable if the problem is ever to be comprehended and solved.

("The Racial Situation in America," by Charles Edward Russell.
THE ARYAN PATH, March 1937)

# DOSTOEVSKY AND THE PROBLEM OF EVIL

[Over fifty years ago Mme. H. P. Blavatsky wrote that what the European world needed was a dozen writers such as Dostoevsky, "not authors writing for wealth or fame, but fearless apostles of the living Word of Truth, moral healers of the pustulous sores of our century." And she added: "To write novels with a moral sense in them deep enough to stir Society, requires a great literary talent and a *born* theosophist as was Dostoevsky."

We publish here the first of two articles by **Dr. K. R. Srinivasa Iyengar,** on the great novelist's struggles with the problem of evil, which will form one chapter in his forthcoming book on Dostoevsky.—ED.]

## I.—SORROW IS

Dostoevsky was primarily a novelist, a literary artist, but he was also a thinker who constantly brooded over the destiny of man on our planet; he could not ignore for a minute the pathos of the human situation, how for most of us

> A little fruit a little while is ours,
> And the worm finds it soon.

Dostoevsky's childhood and youth were not particularly happy; his father was a stern man and rarely touched his son's heart; his mother, of course, was worthy of affection and respect, but she too played no vital part in Dostoevsky's life; as for early acquaintances, with Dostoevsky it was a case of "all or nothing," and hence even his occasional friendships tormented rather than soothed him. In his fifteenth year, Dostoevsky lost his mother, and thus he knew Pain at close quarters. Moreover, he had been caught by the Romantic fever of his time and was given to meditative moodiness. In his sixteenth year, Dostoevsky was, to quote Mr. E. H. Carr,

> a youth of awkward demeanour, thickset, blond and abnormally pale; shunning the dancing-classes and other lighter shades of life in the Academy; sitting in the corner of a dark and airless dormitory reading or writing by the light of a tallow candle; or pacing to and fro in precocious discussion of the problems of existence with one or two kindred spirits.

The youth of sixteen discussing "the problems of existence" is not an ordinary phenomenon; but in the Dostoevskian world there are characters like the precocious Ippolit Terentyev and Kolya Krassotkin who are equally oppressed by the "problems of existence." Soon, however, another calamity happened; three years after his mother's death, Dostoevsky heard the news of his father's murder. The old man had lived a fast life on his farm, and some of his angry peasants had presumably murdered their landlord in order to avenge some real or fancied wrong.

The murder of his parent was a great shock, and his habitual depression only put on darker hues. The position of the family, too, was "appalling." Nevertheless, Dostoevsky "carried on"; he read and he wrote, he doubted and he brooded; he made acquaintances and quarrelled with them; he was perpetually in want. Exultation followed close upon depression, but presently depression gained control over him again. He now experienced the pangs of authorship; he was almost a literary celebrity; but his health made him feel uneasy and he tortured himself with all sorts of doubts and fears. It was no singularly happy man who was suddenly caught by the current of prosecution and swept into the wastes of Siberia. The conviction but isolated and accentuated Dostoevsky's inward agony.

Siberia was to prove Dostoevsky's spiritual laboratory. Divorced altogether from civilization—from his kith and kin, from the world of books, from the companionship of cultured men—Dostoevsky could now indeed fix his gaze on the problems of existence, obstinately seeking their solution. There is Pain in this world, sure enough, made up of disease, ugliness, cruelty, double-dealing, stupidity, and what not; if Pain exists, and exists so triumphantly, then Evil also exists! If, then, we should accept Pain and Evil as our daily portion, what can possibly be the nature of ultimate Reality? If God exists, why does He permit Pain and Evil to ravage the human heart and to contaminate the human soul? If human life is a mere vale of tears, how is its continuation—immortal life—likely to be? Or—do not God and immortality exist after all?

In *The Brothers Karamazov*, Ivan tells Alyosha:—

"It is different for other people; but we in our green youth have to settle the eternal questions first of all. That's what we care about. Young Russia is talking about nothing but the eternal questions now. Just when the old fools are all taken up with practical questions."[1]

That was how Dostoevsky felt in Siberia. Practical questions of prison reform could wait; they hardly mattered; the urgent thing to do was to invade the invisible and discover what was there. It was thus of vital importance to him to throw his faith into the crucible of his dialectic, and to watch and wait for the result. He should, once and for all, either accept God and immortality or give them their *congé*.

Dostoevsky presumably revolved these "eternal questions" in his mind again and again; he gathered up his own experiences, culled bits from life and from literature and from the columns of the newspapers and wished to shake them together into a single compound: it was a hopeless business; it led him no-

[1] The quotations are from Mrs. Constance Garnett's English translations of Dostoevsky's novels.

where. He now placed hypothetical characters in tense situations, watched them react to their environment, registered their shifting movements in the worlds of matter and of spirit. As he brooded more and more, wrestling with his fancies and his nightmare visions, his great characters assumed form and significance, and seemed to "glance from heaven to earth, from earth to heaven": they became, in John Cowper Powys's words, apocalyptic visions of psychic ecstasies. As an unashamedly honest and vital human being, Dostoevsky delved into the depths of the unconscious in himself and dared to imagine the ultimate possibilities of their development; at the same time, he scaled also the intellectual and spiritual heights to which his own subtler self had fitfully and feverishly aspired, and, off and on, he even landed on a Himalayan peak or two. No wonder, he was "frightened like a mouse" sometimes; we, his readers, are also often frightened like mice when we confront some of his great creations. Fiction becomes more urgent than fact; we are for ever implicated in the Dostoevskian universe, and we cannot extricate ourselves from its apocalyptic struggles between Good and Evil—Good indicated by Form, and Harmony, and Happiness and Evil by Disorder, and mere Noise, and meaningless Pain.

Dostoevsky's great creations are thus not only palpitatingly human but they are also symbolic of his own heart-searchings, obstinate questionings and tortuous reasonings on the fundamental issue between Good and Evil. Dostoevsky would exhaust, one by one, the various possibilities of tackling the "eternal question." There is, first of all, the way in which man the animal faces the issue. It is Fyodor Pavlovitch's way. Like the wild beasts, he is governed by mere animal instincts; he can talk cleverly, he can lie with ease, he can accumulate money; but in essence he is a superb beast. He would live as long as he can, drain the cup of life to the very bottom. All women attract him; he finds "something devilishly interesting" in every woman. He will drink and sleep with women and snore to the very end: he will stand on the "rock of sensuality" till he can stand so no more. Papa Karamazov will neither regret the past nor worry himself about the meaning of life. He will merely live his life in his own beastly way, relishing, if he can, every moment of it, every sensation it can yet give him; and we know that men like Fyodor Pavlovitch are thrilled by a perennial sense of fulfilment, and are consequently "happy."

Ivan loathes people like his father, but he can understand them, even appreciate them in a way. It is Ivan who almost scandalizes Dmitri by saying: "Fyodor Pavlovitch, our papa, was a pig, but his ideas were right enough." If there is no God and no immortality, everything is

certainly lawful; and if he desires it, man can of course revel in the mire of sensuality as long as he can and as much as he can!

Simple people like Dmitri, Sonia Marmeladov and Natasha take for granted that God exists; without this faith, they would feel helpless, and they would be unable to endure life for an instant. Believing in God, they reconcile themselves to this world and its unescapable concomitant, Pain; they even think that, in some obscure way, they are bound to reach self-knowledge and the reality of salvation through suffering and pain. Dmitri puts the point of view of these simple people thus :—

" If God doesn't exist, man is the chief of the earth, of the universe. Magnificent! Only how is he going to be good without God?...For whom is man going to love then? To whom will he be thankful? To whom will he sing the hymn?"

The rationalist may laugh at these questions, but to Dmitri these rhetorical questions are sufficient proof of the existence of God and hence of immortality.

The simple reasoning of a Dmitri is based on an axiom: man desperately needs some mysterious Power whom he can love, to whom he can feel grateful and in whose honour he can sing hallelujahs. Since without such a Power man's life will be savourless and insupportable, *ergo*, it exists. To other men, more severely logical than a Dmitri Karamazov, the issue is a more complex one and is not to be so easily settled. If God really exists, why does He tolerate so much misery, bestiality and cruelty in our midst? Surely, He could have somehow or other prevented the murder of Aloyna Ivanovna? On the contrary, destiny intervenes in so perverse a fashion that Raskolnikov kills, not only the pawnbroker woman, but her innocuous sister as well! It may be that the murderer, Raskolnikov, is driven by his own inward agony to confess his crime to the authorities. This does not, by any means, undo the murder itself. Can it be, then, that God doesn't exist? Or does it mean that the Power that rules over us is only an Evil Power, bent upon causing misery and turning all our good enterprises awry? It cannot be, for Good too is not altogether foreign to this world; Raskolnikov murdered without hindrance, but he also scattered benefits on his fellow human beings. The Power, even if it exists, is thus neither Good nor Evil; it is indifferent, that's all!

This exactly is the dialectic of a Svidrigailov. His lucid intelligence has surveyed the human prospect and found no unifying purpose therein. He, Svidrigailov, is the sole *raison d'être* for his own existence; he might say, as does Prince Valkovsky, that all is nonsense except himself—his own personality. He can do what he likes, will what he likes; like the denizen of the underworld, Svidrigailov too would assert his right " to desiderate for himself what is foolish and harmful," and

would be bound by no obligation whatever to desiderate merely so-called good or sensible things. How else could he assert his reality, his individual personality? Of course, if there does exist a Power that governs everything, a Power that will make him knuckle under, aye, crush him, so much the better: the thrill of discovery will more than compensate for the loss of his own omnipotence. How, then, put the matter to a crucial test? He has had country wenches in the past, but they had been willing to be seduced by him—and, perhaps, no real "crime" had been committed at all. He would now attempt a wholly abominable thing, and see what happened: a sort of scientific inquiry in his unique spiritual laboratory!

It is one of the great scenes in Dostoevsky. Making use of his knowledge of Raskolnikov's secret, Svidrigailov has lured Dounia, the murderer's sister, to his room alone and he fixes on her a look of unfaltering determination. Wouldn't God hurl His thunderbolt on this unspeakable villain? The minutes speed on. Dounia has probably expected this: being a determined woman herself, she faces her tormentor squarely and aims her pistol at him. After all, there is a divinity..? No; twice she shoots at Svidrigailov, at pretty close quarters, and yet nothing happens to him. Now hardly two paces separate them; Svidrigailov asks her to make a third attempt. She cannot do it, she flings the revolver away. "A weight seemed to have rolled from his heart—perhaps not only the fear of death; indeed he may scarcely have felt it at that moment. It was the deliverance from another feeling, darker and more bitter, which he could not himself have defined." He needn't fear Him,—He doesn't exist; Arkady Ivanovitch Svidrigailov is his own law, the master of his own fate and the captain of his own soul. There's none really to call him to order; there is none to love him either; his unholy eminence frightens him and disgusts him. He hands Dounia the key to the door—and she is gone.

It is possible to argue that the very fact that Svidrigailov ultimately spares Dounia shows that, after all, a divinity does shape our ends, rough-hew them how we will. Svidrigailov himself thinks otherwise; he has spared Dounia because he has lost all relish for further experiments with truth. He is alone, and that is enough for him. He has done evil and he has not been punished; he will now do some good, knowing full well that he is not going to be blessed either. He therefore provides for the Marmeladov children, including Sonia, and he makes a rich present to the girl he is *not* going to marry. One thing only remains. His experiments with truth have shown him no truth higher than the validity of his own will. Can the fact of death alter the situation? Can there be such a thing as immortality? Maybe, even should it exist, im-

mortality and eternity may be no more than a sort of cribbed and cabinned monotony in a tiny bath-room in a country-house. Nevertheless, that too should be put to the test: hence, coolly and logically, Svidrigailov blows his brains out.

Nikolay Stavrogin is Svidrigailov himself, but a Svidrigailov realized in heroic proportions. He is young and beautiful, and there is genius in merely being young and beautiful. He is a creature of the modern age, severely self-conscious and insatiably curious; his pellucid intelligence, ever working with chilling clarity, lures him further and further and lands him at last, high and dry, on the shrivelling snows of despair. Coldly and deliberately, only to satisfy his pride—the pride that would desiderate anything and everything—he wills and achieves, one by one, various conquests over what ordinary people would call instincts, emotions, and even common-sense. His whole vocation becomes an endless experimentation, and out of it all nothing but despair issues in the end. He has ridden rough-shod over his innate sense of decency and of decorum, over his self-interest, over his pride itself; he has made a dash across the network of conventions, the elaborate façade of human ethics and morality; and he has landed himself outside the City of God. But his life is a failure, and he realizes that there is no going back for him. He has inspired others—a Shatov, a Kirillov, even a Pyotr Verhovensky—to take themselves and their mission seriously; but he, Stavrogin, can pluck no inspiration from his own heart or head to turn his life into a purposeful thing, or even merely to endure it. A ventriloquist of the spirit, Stavrogin has forgotten the nature of his own voice; when the revels are ended, and both Marya and Lizaveta are dead, Stavrogin's spirit is atrophied and the will to live is altogether gone. How can it profit him that his consciousness has asserted its supremacy over everything and everybody? A desert is all that is left to it to rule over—"the frozen waste of eternity;" neither love nor hate, neither spite nor envy has now any part or lot in Stavrogin's life. Like Svidrigailov, Stavrogin too realizes the futility of living; but, being "afraid of showing greatness of soul," he does not, like Svidrigailov, shoot himself, instead, he hangs himself with a strong cord, "chosen and prepared beforehand" and "thickly smeared with soap."

Stavrogin's virile and uncompromising self-consciousness issues constantly in action, and through it alone realizes its potentialities. Ivan Karamazov, on the other hand, is merely a supersensitive engine of daring speculation. His real predecessor in the Dostoevskian universe is not so much Stavrogin or Svidrigailov as the precocious and consumptive boy, Ippolit Terentyev. After scrutinizing a picture of the Christ (a very good copy of a Holbein, according to Myshkin) in Rogozhin's gloomy house, young

Ippolit is urged to write thus: "In the picture the face is terribly crushed by blows, swollen, covered with fearful, swollen, blood-stained bruises; the eyes are open and squinting; the great wide-open whites of the eyes glitter with a sort of deathly glassy light." The unspeakable agony depicted in the picture makes Ippolit wonder if Nature is not really a blind, implacable, and merciless beast or an enormous modern mechanical engine; Jesus Christ may be the greatest of men, but the beast mangles him all the same, the machine crushes him none-the-less. He who could triumphantly say—"Lazarus, come forth!"—could not save himself in the end. Ippolit feels that, if the Christ could have seen Himself after the crucifixion, He might not have consented to mount the cross. No wonder Myshkin says that the picture in Rogozhin's house "might make some people lose their faith"; and Rogozhin chimes in: "That's what it is doing." Ippolit has known disease and seen suffering at close quarters; and these puzzle him; he cannot see their relation to a just order in the universe. Of course, he admits that he cannot wrest Nature's ultimate secret, for it is not given to mere man, living in our Euclidean world, to succeed in this enterprise. But Ippolit cannot "accept" the world; it makes him dream bad dreams, and in itself it is incomprehensible; he doesn't want even the three weeks he is entitled to live, he will therefore put an end to his existence at once!

Ivan Karamazov is an older, and a far more mature and sensitive, character. Whereas Svidrigailov and Stavrogin brood as well as act, Ivan only broods and thinks dangerous thoughts; his dialectic may lead him to the conclusion that "everything is lawful," but he simply cannot put his theory into practice. Intellectually he may feel convinced that Papa Karamazov is merely a pig and, should Dmitri kill him, it is nothing to worry about—one reptile will have devoured another; and yet, after the murder, Ivan hates Dmitri "*just because he was the murderer of his father.*" He may say that Fyodor Pavlovitch's views are right enough; but the very thought of acting in accordance with those views sends Ivan into a frenzy of despair. He says that the Karamazov way of living will be, in any case, impossible for him after the age of thirty: and then nothing will remain except to dash the cup of life to the ground! It is doubtful if Ivan, constituted as he is, would ever agree to lean on the "strength of the Karamazov baseness"; a man like him would put the evil hour off and off, and die rather than stifle his soul with debauchery.

Thus Ivan's struggle is hardly ever on a terrestrial plane; it takes place rather in the theatre of his own soul, and it is the more exhausting and deadly for that very reason. Svidrigailov and Stavrogin can sustain their interest in life as long as there are fresh worlds to conquer;

they can forget themselves in the thrill of action. As for Ivan, personal experimentation is not at all necessary to help him to arrive at his startling conclusions. He has but to look about himself and to survey human history to get corroboration for his theories. And what does he find ? He puts the matter succinctly: " People talk sometimes of bestial cruelty, but that's a great injustice and insult to the beasts; a beast can never be so cruel as man, so artistically cruel." People are cruel, cruel to one another, cruel to the defenceless *because* they are defenceless, cruel for the sake of cruelty rather than with a view to punishing the guilty; Ivan knows that " there are people who at every blow are worked up to sensuality, to literal sensuality, which increases progressively at every blow they inflict"; and Ivan screams out the question, Why ? Why ? Why should such things be ? If you say that the sins of the fathers are visited upon the children, such a truth, says Ivan, " is not of this world and is beyond my comprehension." If you say that these manifold instances of Pain are only the necessary parts of a superior Harmony, Ivan flares up in indignation. ' I don't want harmony. From love of humanity I don't want it. I would rather be left with the unavenged suffering...and unsatisfied indignation...It's not God that I don't accept, Alyosha, only I most respectfully return Him the ticket."

This is "rebellion," sure enough, and Ivan knows that one cannot "live" in rebellion; and yet, although his logic has demolished his desire to live, the Karamazov thirst for life is strong in him still. He readily confesses to Alyosha: " I love the sticky little leaves as they open in spring. I love the blue sky, I love some people...I love some great deeds done by men..." Such a man as Ivan, in spite of his logic, cannot be lost; his conscience is the more excruciating for being ever pitted against his cold, remorseless logic; he tortures himself with the thought that he may have indirectly instigated Smerdyakov to kill Fyodor Pavlovitch; and one may suppose that, when he recovers from his brain-fever, he will accept the defeat of his logic and be healed by the emotion of love.

K. R. SRINIVASA IYENGAR

# THE DOCTRINE OF REINCARNATION IN GNOSTIC THOUGHT

[ It is only to be expected that the Gnosis, a clear echo of the archaic secret teaching of the East, should include the doctrine of reincarnation which is a fundamental tenet of the latter. Each of the Gnostic sects " was founded by an Initiate, while their tenets were based on the correct knowledge of the symbolism of every nation." Gnosticism undeniably shared many elements in common with other offshoots of the traditional secret knowledge but it is open to question whether the term syncretism, which **Dr. Margaret Smith** applies to Gnosticism in this interesting study does not apply more justly to the Christian canon, which is a mosaic of fragments of Gnostic wisdom.—ED. ]

Gnosticism, as its name indicates, is a system of teaching based upon the belief in a Gnosis or knowledge higher than that obtained by mere human study :

the knowledge of who we were, what we have become, where we were, into what place we have been thrown : whither we are hastening, whence we are redeemed : what is birth, what rebirth.

Gnosticism is a syncretism, containing elements derived from many sources, the chief of which are to be found ultimately in Babylonia, Persia and Egypt, while India had some influence upon it. It has also derived a considerable amount from Hellenistic thought. In all Gnostic systems there is a belief in salvation and redemption, to be obtained by means of Gnosis, which is enlightenment through the Divine Light. In all, the material world, especially the body, is regarded as an evil from which the soul, which naturally belongs to the spiritual world, seeks to escape. In most of the Gnostic systems is found the belief in destiny, which controls human actions, but also the conviction that the soul which has been purified, in which the spiritual element has obtained the victory over the material, can be set free from the Law of Necessity and be reunited with the Light whence it came forth. In most Gnostic systems purification through Gnosis is obtained by the practice of asceticism.

The chief exposition of pre-Christian Gnosticism is to be found in the Hermetic Writings, which contain teachings traditionally ascribed to Hermes Trismegistus, believed to be derived from the books of Thoth (=Hermes ), the messenger of the Egyptian gods, but the *Writings*, as they now exist, belong to the second and third centuries of the Christian era. They were compiled in Egypt by thinkers who had made a study of Greek philosophy, especially of Platonism, men such as Ammonius Saccus[1] and others, who had gathered disciples round them. These

[1] *Cf.* THE ARYAN PATH, May 1936, pp. 206 ff.

writings include records of their discussions. As both Pythagoras and Plato had studied in Egypt, these thinkers held that they must have derived some of their knowledge from ancient Egyptian literature, and hence the name given to these writings.

The Hermetic books teach that God is Light and Mind,[1] a Light consisting of innumerable Powers which have formed an ordered but infinite world, the archetypal form, which was prior to the beginning of existent things. This First Intelligence, which is Life and Light, produces a Creator, God in action. God is therefore the Source of all that exists, mind and matter and nature alike, and He manifests His wisdom in all things that are working His will through Nature, whose task is the extinction and the renewal of all material things. God is invisible, yet manifest in His works; without form, yet embodied in all forms.

> There is nothing that is not He, for all things that exist are even He.... Thou art Mind, in that Thou thinkest, and Father, in that Thou Createst: and God, in that Thou workest, and Good, in that Thou makest all things.[2]

God is the Sole Source of all, encompassing all and uniting all things together. He is therefore co-existent with existence, things material and things immaterial, intelligibles and objects of sense perception alike. "There is nothing in which God is not."[3] He is the Good and the Good is God. The evil and the defilement found in the world are not to be attributed to God but arise in the making of things, "just as rust forms on a metal or dirt collects on a man's body."[4]

The human soul, the *Writings* teach, is Divine, like unto God Himself, but man is both mortal and immortal: mortal in respect of his body and therein subject to Destiny, but also immortal because of the Divinity within and, being immortal, he has all things ultimately in his power. It is because of carnal desire that souls are attached to mortal bodies, and man suffers death. Those who are led astray by desire, and cleave to what is sensual, will continue to wander in the darkness of this material world and to suffer death. Persisting in evil, such souls are dragged back again to human bodies. This is an inescapable law.

> Nothing, whether good or bad, affecting the body, can come to pass apart from Destiny, but it is destined also that he who has done evil shall suffer evil.[5]

In order to attain salvation, man must free himself from the fetters of the body, which is the sphere of darkness, ignorance, corruption,

[1] *Cf.* Plotinus and his teaching on the Universal Mind.
[2] *Hermetic Books*, IV.
[3] *Ibid.*, Bk. XI.
[4] *Ibid.*, Bk. XIX.
[5] *Ibid.*, Bk. XII.

desire, passion, suffering and all things evil, which holds down the soul and prevents it from looking upward and beholding the beauty of Reality and the Good. Hermes asks men why they give themselves up to death when they might partake of immortality and appeals to them to repent, to free themselves from error, ignorance and darkness, and, forsaking corruption, to lay hold on light and immortality.[1]

It is through Gnosis, the knowledge of God and of the Divinity within itself, that the soul can return to its Source. The road thereto is easy, for God will show Himself to the soul that seeks Him, and will be near at all times to His lover, whether he wakes or sleeps, by night and by day, whether he speaks or is silent.[2] Striving through contemplation and a holy life to attain to knowledge of God and the knowledge that it is, itself, one with Life and Light, the soul learns what is the Real and the Good and henceforth cannot fall away to what is evil and unreal. It lives its life aright and such a soul is adorned with knowledge, joy, self-control, endurance, unselfishness and truth. Such souls, in their final incarnation, are as kings and gods, differing in nothing from the immortals save in being still embodied upon earth. They are now beyond the power of Destiny, for they find no joy in human happiness. They hold pleasure in subjection, and cannot be harmed by any ills that Fate inflicts. The soul of such as these is looking forever upon the incorruptible Beauty of God and, having that Vision before it, can see nothing else and speak of nothing else, so that Divine Beauty or Light draws the soul up to Itself. The soul leaves the body for ever and is changed from the corruptible into incorruption. It has passed into the world where all is unified and all in harmony,

> for the spell which binds them one to another is Love, the same in all, and by it all are wrought together into one harmonious whole.[3]

The soul has entered into union with the Divine and knows itself to be one with God. "He who has recognised himself enters into the Good, which is God."[4]

One of the most important representatives of early Christian Gnosticism was Basilides of Alexandria, who lived during the first half of the second century. He was probably a Hellenised Egyptian, with an inclination towards Oriental thought and ideas. In Alexandria, in his time, he would have found representatives of many nations and schools of thought, not only Greeks, Italians and Syrians, but Ethiopians and Arabs, Scythians and Persians, and also Indian Buddhists. Syro-Babylonian and Jewish religious doctrines, as well as those of

[1] *Ibid.*, Bk. VIII.
[2] *Ibid.*, Bk. I.
[3] *Ibid.*, Bk. I.
[4] *Ibid.*, Bk. XVII.

Zoroastrianism, Mithraism and Hellenism, all had their effect upon the Gnostic systems which developed at this time.

Basilides' idea of God is an abstract and negative conception. God, he maintains, is unknowable, and not even the fact of existence can be asserted in relation to Him, for this would limit His absoluteness. The world is co-eternal with Him, and it is thought of under two aspects, as an ideal, containing within it the possibility of all life, and also as a concrete thing, in which potentiality has been brought to actuality, which manifests forth all the manifold forms of being which are to be found within the universe. Basilides divides existence into five spheres: the Highest, that of God Absolute; the second, that of the Holy Spirit; the third, that of the Great Archon; the fourth; that of the Lesser Archon; the fifth, that of earth, the sphere of matter.

The Rational Soul belongs naturally to the spiritual world and in its pristine state was pure, but the light has been mingled with darkness; it has become corrupted and hindered by the passions, which Basilides calls "appendages," evil spirits which cling about the soul and delude it, degrading its desires to the level of those of lower natures, so that man becomes lustful and callous. Basilides is convinced of the universality of suffering. "Pain and fear," he says, "are as inherent in human affairs as rust is in iron," and he assumes that all suffering is the result of sin, whether actually committed in this life or in an earlier life, or an inherited tendency to sin. The only sins which can be forgiven, he believes, are those committed unconsciously or through ignorance; every deliberate sin will bear its fruit in a future life. He found this view necessary in order to vindicate the Divine righteousness and to save himself from the admission that God could have been responsible for an evil world. Even the martyrs and the righteous suffer for their sins, though they may not be aware of them and may have committed none in their present life. This law of transmigration governs all things: every act bears its fruit, and the consequence of every act in any life must be endured in the following rebirth. For the sins of a previous life the soul must endure retribution in its present life and be purified by suffering: the elect suffer for sins committed before this present incarnation, and are purified through martyrdom, but they will hereafter reap the reward of their righteousness in their present life. Man's will, Basilides teaches, is free but the consequences of action are inevitable and man's destiny is predetermined.

It is the freedom of man's will which holds out the possibility of salvation, and salvation means separation from the evil which has attached itself to the good, *i. e.*, to the Rational Soul. It is for man, Basilides holds, to rise superior to the passions which beset him, by virtue of his rationality, and so to

triumph over his baser nature. If a man strives continually to obtain good, he will obtain it. Yet, on the other hand, Basilides appears to think that only the elect are saved; the rest of mankind will be for ever bound to the everlasting cycle of causation and rebirth. This view was perhaps the result of his desire to reconcile the fact of the universality of suffering with the righteousness of God displayed towards man. But he is not altogether consistent here, for he also asserts that everything ascends and nothing descends, that all things are moving from below upwards, from the worse to the better. He also looks forward to a time of redemption, when God will bring restitution on all things, a time when the soul of the true Gnostic, purified at last from all defilements and all that fettered it, will ascend to the Eternal Silence, the realm of the Divine Light of lights.

The ethical teaching of Basilides is summed up in the law of Love, to God and to one's neighbour. Men should be like God, he says, in their love for one another and in their freedom from hatred and desire. Kindness and compassion towards others are characteristic of his teaching. It is to be noted that the spiritually pure, instead of hastening towards their own salvation, are content to linger upon earth for the sake of teaching and training those who are still unpurified. The teaching of Basilides attracted many followers; Basilidean Gnostics were to be found in Syria, in Egypt and in Europe as late as the fourteenth century.

Another sect of Gnostics who appear to have accepted the doctrine of reincarnation were the Manichæans, the followers of Mānī, said to have lived in the third century, whose teachings include elements drawn from Zoroastrian, Muslim and Western and Oriental Christian sources, which resulted in what has been called a Christianised Zoroastrianism. Mānī taught that corruption was the result of darkness and that the admixture of light and darkness was the cause of the material world, which offered to the soul a means of returning to the Light. Manichæans were divided into the inner circle of the Elect, and the common folk or Hearers. They worshipped God as Light, Wisdom and Power. They taught that purification included the renunciation of evil thoughts, words and deeds, as well as abstention from the eating of flesh. The Elect, who were purified, would pass after death straight into the Presence of God, but the Hearers would need to pass through many rebirths in order to attain to purification and so to become of the number of the Elect. A final conflagration, they believed, consuming all evil, would mean the Redemption of the Light and its triumph over darkness.

These Gnostic systems, therefore, found the doctrine of reincarnation a necessary part of their doctrine of God and the human soul and the relation between the two.

MARGARET SMITH

*Bibliography*: *The Hermetic Books*, edited by W. SCOTT; *The System of Basilides*. By J. KENNEDY. *Jour. R. A. S.*, 1902; *Literary History of Persia*, I, pp. 154 ff. By E. G. BROWNE.

# WANTED—A NEW GITA

[**Mr. S. K. George** formulates here a difficulty which he shares with many a modern but which requires for its solution not "a new *Gita*" but a new approach to the old one. Surely, if we find a spiritual teacher advocating violence and, in the next breath, like all his Predecessors and the great Teachers who have followed him, extolling Ahimsa and freedom from enmity, proclaiming the One Self presiding in the hearts of all, the primary meaning is plain that the conflict to which he urges his disciple is symbolical, that the violence to be offered is less to outside enemies than to the lower tendencies within, which every Arjuna finds ranged against him when he undertakes the Holy War for the regaining of his kingdom. His allies are his higher faculties and powers. In the interpretation of the *Gita* as of every scripture, "the letter killeth, but the spirit giveth life." And yet, no spiritual teacher has ever advocated cowardice or supine acquiescence in evil. No one could justify the wanton bombing of defenceless civilians as in the present war, and yet, sometimes the money-changers do have to be driven out of the temple. What is the very Nishkama Karma which Mr. George appreciates in the *Gita* but action performed as duty without concern for its fruits ?—ED.]

I venture to write on a problem that has perplexed me regarding the *Bhagavad Gita*, seeking enlightenment from those who have made a deeper study of the sacred book. I write as a non-Hindu who has tried reverently to understand scriptures other than his own, but who has sought to bring the same critical attitude to bear on those scriptures that he has on those of his own religion. Apart from the particular issue raised with regard to the *Gita*, I would like this article to be regarded as a plea for historical realism in the understanding of all scriptures.

We go to ancient scriptures to find answers for our modern problems. But when we go to them we ought not to seek somehow to wrest answers from them to suit our needs. The *Gita* itself condemns those who seek to find texts to suit their occasions.

> ...Like as when a tank pours water forth
> To suit all needs, so do these Brahmans draw
> Text for all wants from tank of Holy Writ.[1]

We ought rather to understand the problems these ancient texts were faced with and the answers they gave to them in the light of their historical setting. For, however inspired those texts are, they were written at specific times and dealt with specific issues that were vital in those days. It is true that to the extent that they looked at these problems in the light of eternal principles they still have messages for us. I find that eternal wisdom

[1] EDWIN ARNOLD : *The Song Celestial.*

of the *Gita* in its doctrine of Nishkama Karma, its ideal of detachment.

But in spite of all my appreciation of the *Gita*, I do not feel that the *Gita* was concerned with the problem that is crucial for us today—the problem of the rightness or otherwise of the use of violence at all in the arbitrament of individual and national disputes. The *Gita*, as I understand it, takes the legitimacy of war for granted. Both Arjuna and Shri Krishna proceed on the assumption that war is a normal process, that it is the duty of the Kshatriya to fight. Only Arjuna is overcome by considerations of pity for the kith and kin whom duty compels him to slay. If at all there is aversion to, and a questioning of the method of, war it is of civil war—not of war as such.

And Shri Krishna fully shares that attitude to war—in fact bases his answer on that sense of duty that Arjuna feels. Of course, in the conflict between sentiment and duty, duty should certainly prevail. But incidentally I would remark that the appeal to loss of reputation is not on a particularly high plane. A good name is the last thing a man of conviction cares for, even when the conviction is based on nothing more than sentiment.

The main appeal is definitely to the sense of duty, the principle of Swadharma, accepted without question by Arjuna himself, the consciousness that it is his duty as a Kshatriya to fight for the preservation of order and good government. But is not that very conception questioned and perhaps abandoned by modern thought? And that on two grounds. First, that the rigid classification of men into different classes or castes, whether on the principle of heredity or on that of dominant qualities, is no longer held to be unalterably valid. Not that such distinctions and tendencies do not exist; but that they are not irremediable. Both religion and education based on modern psychology seek to correct and to reform such tendencies and to make people conform to certain accepted ideals. The Buddha, for example, addressed his teaching of love not only to the sattvic but to all men, in the belief that sattvic elements are present in all men. So too with Jesus. And Gandhiji today refuses to despair even of Hitler, confident of finding some element of good lurking even in him. And the instances in which these saviours of mankind have redeemed and remade people who would ordinarily be condemned as tamasaic and beyond redemption go to show that any rigid classification is wide of the mark. Modern education, based on sound psychology, also aims at the correction of inherited qualities towards the attainment of a higher level.

Further, even Hindu thought, in spite of its apparent acquiescence in the varied levels of man's spiritual evolution, holds out certain things as desirable for all and would fain impose certain things on all. Vege-

tarianism, for example, it would hold as right not only for the sattvic, but as desirable for all; and would like to put a ban on cow-slaughter. How much more should it feel it a duty to impose a ban on the far more heinous crime of manslaughter, practised in modern warfare!

The second argument I would press for rethinking the whole of the *Gita* teaching on the subject is this. War may have been a good thing, a necessary thing, in certain stages of man's evolutionary career. But war is definitely no longer such under modern conditions. It has long since ceased to be a conflict between trained combatants on either side, between Kshatriyas or Knights-errant, but involves today total destruction of whole populations. It is seen to be what it is, a mad folly, a preventable calamity. Can any one imagine a religious teacher today, much less an incarnate God, telling a bomber poised up in the clouds, about to rain destruction on the helpless people below, to do his duty as a trained bomber, regardless of consequences, because those helpless victims are not really slain, and that he is only an instrument to send them hurrying into the open jaws of God himself? No, we have gone beyond the sense of duty, the morality, implied in the *Gita* teaching on this subject; and religious insight today must speak in the light of that larger conception, that greater sense of human responsibility that we have arrived at. We need a new *Gita* today.

S. K. GEORGE

## THE GREAT CIVIL WAR

Thomas Mann brings out in "How to Win the Peace," translated in *The Atlantic Monthly* for February, how the developments of our day have brought home, as perhaps never before, the inter-meshing of all spheres of life, have made it apparent that to draw a sharp line of demarcation between spirit and life, between philosophy and art on the one hand and political reality on the other was a fatal mistake. "You cannot today—if it was ever possible," the exiled German thinker declares, "properly separate the sphere of art, culture and spirit from the sphere of politics." No more can you do so, in fact, than principles can ever be separated from living without resulting hypocrisy in attitude and futility in action.

> We are really living in a totalitarian world today, from a spiritual point of view,—in which everything is interconnected, the smallest and the greatest....The specific experience of our time is the unity of the world, the totality of all things human.

The unity, of course, has always existed, but men are perhaps readier now to agree with Herr Mann that the present war is a civil war. Narrow nationalism is out of date.

> Even the term Europe is already a provincialism today. The concept of the kingdom of the earth, the city of man, has been born and will not rest until it has assumed reality.

# PANDITARAYA—A POET-CUM-CRITIC OF SOUTH INDIA

[As a research scholar, **Prof. U. Venkatakrishna Rao** of Madras Christian College at Tambaram is concerned with history rather than with tradition and so he fails to mention that the subject of his article, the South Indian poet Panditaraya, is alleged to have won not only a title from the Mogul Ruler Shah Jehan but also a royal bride. The tradition, if true, throws an interesting light on Hindu-Muslim relations in seventeenth-century India.—ED.]

South India acclaims with pride her unique contribution to the Vedantic schools of philosophy; not less unique is her proud record among the connoisseurs of other branches of learning, notably in the field of poetics. Dandin, Bhoja, Vidyanatha and Jagannatha Panditaraya are as much honoured in the Alamkarika circles as the Kashmirian Anandavardhana, Mammata and others.

Alone among the countries of the world, India enjoys the peculiar privilege of combining in one and the same person the two distinct types of genius, the creative and the critical. Valmiki was also the father of the science and the art of æsthetics. His pathos garbed itself in poetry, a sweetest song chronicling saddest thought. Kalidasa, Bana and Magha have also indirectly hinted at some critical theories in their kavyas. Conversely, almost every critic of note cites usually his own example in verse. Anandavardhana, the greatest critic, wrote some fine lyrics. Bhoja wrote the *Champuramayana*. Panditaraya, the crown of all Alamkara writers, composed some fine emotional lyrics. Matthew Arnold is perhaps the only possible approach in English literature to such a unique combination, but, as a creative artist, he does not rank very high.

Panditaraya was a versatile genius and had mastered all the Sastras. Besides his lyrics and his critical work the *Rasagangadhara*, he wrote the *Proudhamanorama Kucha Mardana*, a demolishing critique on the *Proudha Manorama*, a highly learned commentary on his own *Siddhanta Kaumudi* by Bhattoji Diksita. He had therefore mastered grammar. The first verse of his *Bhamini Vilasa* suggests that all dialecticians fled away in terror before him, suggesting that he had mastered the *Nyaya Sastra* also. He was at home in the Vedanta too. Tradition also records that he even studied the Muslim scriptures and defeated the Kazis on their own ground. It was no wonder, then, that even the Dilleeshvara, Shah Jehan (1628-1658 A. D.) honoured him with the title Panditaraya.

Another striking feature that must attract our attention is the essen-

tially moral atmosphere that pervades his lyrics. Many Alamkarika works teem with immoral verses, but with this poet morality is the declared objective. His *Sringara Vilasa* might be compared with Bhartrihari's *Sringara Shataka* or with Hala's *Saptashati* to prove this. Verse 101, recording a conversation between a married woman and a pining traveller, would illustrate this point. "O slender lady, why are you so lean?" The woman's answer is curt, "Why meddle with other's affairs?" Even though repulsed, the traveller persists, "Pray tell, if only to satisfy my curiosity." But the advice is summarily given, "Go and ask your wife" (who must also be pining similarly). Hala, the author of the *Saptashati* might have easily created an opportunity for the heroine to misbehave. Jagannatha's verses have not lost in any way their lyrical fervour thereby.

Tradition may say that he lived with a Muslim woman in Delhi. But it also does justice to him by declaring that he married her. His unpopularity among his contemporaries might have been the result of such heterodox conduct. The Pandits might excommunicate him even to the point of forbidding him to touch the Ganga waters, but they could not prevent him from being washed by Ganga herself on her hearing his devotional *Gangalahari*.

Kalidasa as a critic has supplied us with the definition of a lyric in his *Meghaduta*. It must be *utkanthaavirachitapada* or the words in it should be composed by the poet's *utkantha* or emotion. *Utkantha* or emotion must take the pen and write out his poetry.

Matthew Arnold also passed a similar judgment on Wordsworth's lyrics when he said, "Nature took the pen out of Wordsworth's hands and wrote out his poetry for him." Nature, or *Utkantha*, it is immaterial; proper attunement with Nature produces the *utkantha* steeped in which poetry spontaneously gushes forth. Are not Panditaraya's lyrics steeped in *utkantha*? Is not his *Karuna Vilasa* the heart-felt lament of the fond husband from whom his wife and son have been snatched away? Will not anybody be moved on reading the fifth verse?

She could not, on the marriage day, ascend even a small piece of stone called *Gaureepratishtha* (believed to bless the couple with undying love of Gauree). How could she ascend to heaven without anybody's help?

This *Karuna Vilasa* positively declares that it was her love which inspired him to write poetry. Could we not say that it was designed as an artistic Taj Mahal to commemorate her? His protest against worldly inequities, again, in *Santa Vilasa* proceeds from the depths of his heart.

Prosperity reigns in the houses of the mean, while loud cries emanate from the houses of the learned. Alas! destruction awaits the good, whereas those treading wicked paths flourish for

a full century. I may fume and fret, but am powerless, whilst thou, O Lord, art all-powerful.

Is he not, again, expressing a profound truth when he advises the good man not to cultivate many good virtues in Verse 98 of his *Prastavika Vilasa*—those amiable virtues serve as daily food to Kali and we may become the victims of her cruelty soon? His profound observation is illustrated in his *Santa Vilasa.*

Many are the beautiful birds in this world; among them my strong attachment is to the chataka bird for its appearance makes me think of the cloud which reminds me in its turn of Lord Sri Krishna's colour.

The cloud inspires him to some of his best poetry. That his sympathies were ever with the needy and the destitute emerges from his remark in the *Prastavika Vilasa*—"Better to be born as a small pond by the wayside rather than aspire to be the useless expanse, the sea!"

Why he should have named his books as he has done deserves to be speculated upon. Being steeped in the Alamkarika tradition, he could not but give names involving some figure of speech. The *laharis* or waves are euphemistically so many moving streams leading us to the ocean of mercy, the Lord. They continue the tradition of Sri Shankara's *Soundaryalahari.* As regards the name *Bhamini Vilasa* which has been misunderstood as the immoral amorous sports of women, the name involves a metaphor. Kavya herself is the *Bhamini* and he seems to suggest the proper method of drawing out all these vilasas. The title *Rasagangadhara* is difficult to explain: it has two elements; Rasa seems to refer to the Upanishadic identification of Rasa with God. Ganga represents His female counterpart. Thus the Ardhanareeshvara concept so highly extolled by Kalidasa as the crowning culmination of his æsthetic and moral ideals, is visualised by Jagannatha. There is the suggestion that every Kavya should be a fountain of Rasa.

Some of his especial contributions to literary criticism deserve to be noted. His section on the relative importance of *Pratibha* or poetic genius and *Vyutpatti* or literary attainments is a masterly survey of all the important theories held so far and his view is practically the same as that of Dandin. His definition of Kavya as *ramaneeyaarthapratipaadaka shabda* is the simplest in the realm of poetics.

His elevation of the *Guneebhuta Vyangya* classed as madhyama Kavya to its rightful place as the uttama Kavya is a just but rather belated recognition of its importance. Orthodox critics had underrated the appeal of charming verses like

The twilight is ruddy (also, in love); the day is just in front (reciprocating); but alas! mysterious is the working of destiny—union is denied to them.

Their simple ground for assigning this lower class was that the last clause made the suggested sense too plain. But the appeal was irresistible

and by the side of the orthodox example, the injustice was too patent. Rendered into English, the other verse would be :—

Three types of men reap the golden-flowered harvest of the earth, the brave, the learned and those that know how to serve loyally.

The suggested sense may be properly veiled here, but poetic justice recognises the superiority of the exquisite charm in the first verse and it was reserved for Jagannatha alone to stand up boldly and protest against this gross injustice.

Anandavardhana, Abhinavagupta and Mammata constitute a trio almost as revered in Alamkarika circles as the Munitraya in the field of grammar. It is indeed a matter for gratification for every South Indian that Jagannatha, one of them, had the rare good fortune to outwit these sage authorities in their own field and to receive the highest meed of recognition, the title Panditaraya, at the hands of the greatest political monarch of the time, despite the fact that the latter hailed from a different faith and culture.

U. VENKATAKRISHNA RAO

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"I believe in the primacy of Man above the individual and of the universal above the particular.

"I believe that the cult of the universal exalts and heightens our particular riches, and founds the sole veritable order, which is the order of life. A tree is an object of order, despite the diversity of its roots and branches.

"I believe that the cult of the particular is the cult of death, for it founds its order upon likeness. It mistakes identity of parts for unity of Being. It destroys the cathedral in order to line up the stones. Therefore I shall fight against all those who strive to impose a particular way of life upon other ways of life, a particular people upon other peoples, a particular race upon other races, a particular system of thought upon other systems of thought.

"I believe that the primacy of Man founds the only equality and the only liberty that possess significance. I believe in the equality of the rights of Man inherent in every man. I believe that liberty signifies the ascension of Man. Equality is not identity. Liberty is not the exaltation of the individual against Man. I shall fight against all those who seek to subject the liberty of Man either to an individual or to the mass of individuals.

"I believe that what my civilization calls charity is the sacrifice granted Man for the purpose of his own fulfilment. Charity is the gift made to Man present in the insignificance of the individual. It creates Man. I shall fight against all those who, maintaining that my charity pays homage to mediocrity, would destroy Man and thus imprison the individual in an irredeemable mediocrity.

"I shall fight for Man. Against Man's enemies—but against myself as well." —"Credo" from *Wind, Sand and Stars* by ANTOINE DE SAINT-EXUPERY quoted in *The New York Times Book Review.*

# JESUS CHRIST

## GLIMPSES OF HIS LIFE AND MISSION

[This is the seventh of the series by **Ernest V. Hayes** which presents the Prophet of Nazareth as an Adept of the Good Law.—ED.]

### VII.—HIS MARTYRDOM

"Built by the hands of many Masters of Compassion, raised by their tortures, by their blood cemented..." Those grave, beautiful words rise to the mind as one approaches the final scenes of the earthly life of Jesus in Palestine. During the last years of his public life, he had been forced into open hostility to the priestcraft and the materialism of his day. (The two generally run side by side, seeking to divide the world between them.) This antagonism was not of his seeking. He had declared that he had no wish to destroy the Law and the Prophets. He had worshipped in the synagogues and had visited the Temple at Jerusalem, though, owing to his clear Essene sympathies, he had taken no part in the blood-smeared sacrifices. He had sent a man whom he had healed to show himself to the priest and to carry out the ritual for the cleansing of a leper. He had declared his intention to keep to his own people, proposing to make a re-spiritualised Hebrew Race the inner heart of the West, as India is of Asia. He observed the Passover and in a broad way kept the Sabbath Day as holy. All that was useless, stifling and superstitious in these things would pass away as men entered the radiance of the Kingdom of God. He offered quiet and reasoned excuses for his deviations from strict customs hallowed by time into divine ordinances. There was no need to hurry simple hearts or to anger rigidly pious minds.

But his enemies would not allow matters to drift on in a way that to them must have seemed unsatisfactory and full of danger. His enemies were chiefly priests—as they are now. They were more concerned about discomfiting and silencing a rival than about searching for Truth, for Truth is a fierce sun and the fog of priestcraft does not long endure before it. They sought to humiliate him, to entangle him in his ideas and to tempt him into some indiscretion. They failed. There was only one other way open to them. They must silence him by death; scatter the band of enthusiasts he had gathered together; destroy their faith in him by the obliterating finger of a cruel martyrdom.

Jerusalem was to the Jew as Benares is to the Hindu. Its inhabitants were daily moved by religious fervours and ceremonies of

sacrifice both dark and magnificent. There would be a small stationary number of inhabitants, living on religion as a profitable business, much as one finds today at Lourdes; there would be a far greater number coming and going, pilgrims seeking for God, travelling long distances under conditions of peril and severity to find what they could easily have found on their own door-step. The crowd would never be the same, month by month. And the words used symbolically of the soul's unrest in material bondage—"Here we have no continuing city"—may have been suggested to the writer as he watched the daily scenes in the holy city; holy then to one faith, reverenced now by three.

The story of Jesus escorted into the city by a crowd strewing branches and garments across his path, and the story of the fierce mob that clamoured for his blood a few days later, have been used as an illustration of the fickleness of crowds. There is no reason to suppose that the men and women who led him in triumph through Jerusalem, alarming the priests, composed the mob that howled against him within the same week. And we may rid ourselves of that accusation against the Jewish people that, as a race, they brought about the death of Jesus. Crowds rarely have represented a nation; they have represented factions and sects. It was a band of religious gangsters that hurried Jesus to his death, urged on by the priests, while the respectable and the gentle hid away, fearful for themselves if they interfered and possibly deeply sorry for the unfortunate Teacher.

The Initiate "saves others; himself he cannot save." It has been supposed that when the priests said this of Jesus, they were mocking. It is more likely that they knew enough of Initiation to know that they were taking advantage of a law which no Initiate of the White Road may disobey. Recognising their victim as an Initiate, they sincerely believed he had broken the rules and obligations of the Occult Brotherhood.

It is here that we come upon one of the most difficult parts of the Gospel narratives as related by four distinct writers. Earlier in the Gospel of John there is some talk of a stoning, and there are traditions that affirm that Jesus met his end by that method of Jewish punishment for the blasphemer. And the story of the alleged trial, torture and final crucifixion of Jesus, though told unanimously by the four Evangelists, is not easy to accept as related. We can summarise the account given in the Fourth Gospel. Jesus was taken before one of the high priests, Annas. It is clear from this that the proposed charges against Jesus were of religious delinquency—blasphemy and perhaps false use of magic. The high priest questioned him "as to his doctrine." He was then sent to another high priest, Caiaphas, son-in-law to Annas. This one little touch of the relationship

between the two priests indicates that up to this point, at least, we are dealing with "history." There is no charge made of a political character; he is a heretic and a blasphemer. This is the view-point presented by Jewish stories about Jesus. In the Toldoth Jeschu stories, he is a deceiver, a blasphemer, a false magician.

Now we leave history altogether. Jesus is taken before the Roman Procurator, whose name is given as Pontius Pilate. Pilate says: "Take him and judge him according to your law." The accusations must have been of a religious character for a Roman Governor to say that. No Roman official would have dared hand back a man charged with an offence against the Imperial authority. The Jews are reported as saying: "It is not lawful for us to put any man to death." But that they claimed and used the power to put men to death for religious offences is clear from "The Acts of the Apostles," where it is related that Stephen and others were stoned to death for the faith of Jesus. "I find no fault in him at all," says Pilate. Then he causes him to be scourged. Again he declares he finds no fault in him. He repeats this a third time, and then hands him over to be crucified. And this wholly incredible narrative tells of Pilate washing his hands, repudiating any consent in the man's death and of how the Jews replied: "His blood be upon us and our children." That men, fanatically believing Jesus had blasphemed against their sacred laws and taboos, would make this remark is just one unbelievable thing among many in the Crucifixion story. We are no longer in the realm of history, even of history perverted. We are not, as some have thought, in the realm of sheer drama, allegorically telling a tale. We have stumbled across some shreds of initiation stories that have crept out of the Mysteries and been muddled up with physical plane happenings; themselves on another plane altogether.

There is little doubt that Jesus died a martyr's death. The Jewish legends about him admit this. It was an unpleasant way the ancient peoples had and that the European peoples have intensively imitated: "Ye build the sepulchres of the Prophets and your fathers killed them." Perhaps those words were uttered as Jesus faced the horrors of his death. There is an account given in the tenth chapter of John's Gospel: "Then the Jews took up stones to stone him." Jesus said unto them: "Many good works have I shewed you from my Father; for which of those works do ye stone me?"

The Jews answered: "For a good work, we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God."

Jesus said unto them: "Is it not written in your law...Ye are Gods?"

The story is made to say that Jesus escaped out of the hands of

the stoners, possibly to fit in with the later narrative of a Crucifixion. He would be bound to a tree, most probably. And the terrible punishment for the blasphemer, ordered by their God, as they believed, would so be carried out. It was not then that Jesus cried out: "Eloi, Eloi, lama sabachthani!" to which the erroneous translation has been attached: "My God, my God, why hast Thou forsaken me?" He had declared that he and the Father were one; how could he be forsaken by That which was the very essence of his being? It was in Initiation that he used the words, meaning: "My God, how hast thou fulfilled thy work in me—how hast thou glorified me!" So linking naturally to that cry of his in John's Gospel: "I have finished the work Thou gavest me to do, and now, O Father, glorify me with Thine own Self." The key-note of the life of Jesus, as of every Adept, for all its difficulties, was a joyful exclamation, not a despairing note of query.

ERNEST V. HAYES

## REVELATION AND INTUITION

The problem of universals is not merely of academic importance, as Mr. Robert Leet Patterson shows in his article on "Universals and the Philosophy of Religion" (*The Review of Religion*, November 1941), because our attitude to it "must affect profoundly our views both of the nature of knowledge and of the character of that which is known." And he finds his inquiry further justified by "the wide-spread and ever-growing conviction that the present peril to our civilisation is due primarily to a breakdown of the spiritual life." He brings out the fundamental antithesis between the belief in a once-for-all divine revelation linked to a particular historical event, which characterises most theological orthodoxies, and the universal, philosophical, mystical type of religion which claims no uniqueness and whose principles hold good universally, irrespective of place, time or teacher. Religions like Jainism and primitive Buddhism substitute intuition for revelation, rejecting the notion of divine agency, basing themselves on the "supernormal, but not superhuman, insight of the advanced contemplative ....a direct awareness falling under the native powers of the intellect."

Mr. Patterson maintains an admirable detachment in presenting conflicting views but he makes out the most plausible case for the realist. If universals are cognisable it can only be by non-perceptual intuition. For the possibilities of induction are definitely limited. Only a part of the universe being empirically known and the proportion which it represents of the whole being quite unknown, conclusions of the whole based on experience of the part are valueless. "Some universals, such as moral qualities, never characterise sensible objects." We are in touch not only with "a sensible but also with an intelligible world." There is, he writes, no mystery about the origin of *a priori* knowledge "except in so far as all knowing is mysterious."

# NEW BOOKS AND OLD

## WE HAVE SO MUCH TO GIVE EACH OTHER *

A peculiar interest attaches to a good book written by a man (or woman) whose job is other than writing. Ian Black, author of *A Friend of France*, is a business man; this is his first published work. No one sensitive could fail to be impressed and charmed by it. The standard of values in it is that of an idealist, a realist, a deeply-civilised human being. I should imagine it rare for a person of Mr. Black's mercantile and financial *entourage* to have kept himself so little affected by it. How has this been achieved? In part, clearly, by something he was born with: character. In part by something that happened to him: France.

At just the right age, that magnetic, faulty, peerless country captured him. It is possible, of course, to be captured by France without going there physically. But if you do go there physically, and if you are of the right age (in years or in development), and of a certain cast of mind, then you are captured for always; cannot throw off the spell, cease to hunger, to plot your return, cease, when shut out, to dream.

Certainly Ian Black has remained captured. From the first, his emotion was a remarkably complete one: it included understanding of aspects of French national life usually ignored; was not æsthetic merely; not a holiday emotion; was clear-eyed, while tender. Indeed, this friend-lover would have been happy to knot up his existence permanently with France; this not being possible, he worked on in London, using all opportunities—and his own business afforded him many—to fly there like a bird.

His book is autobiography, but not of the usual type. Private events bulk small in it. You could call it a commentary on current affairs; a long discursive essay; a sort of diary without dates—the period covered being the inter-war years and the first year of World War II. It is concerned with public figures, their good or baleful influence on Europe, with political groupings, economic remedies, the theatre, art movements; above all, with the entity France. That is the jumping-off ground for the author's reflections; that is where he returns after *détours;* that is the *raison d'être* of his strictures on official England. In his view, official England was inimical to his love France. That official France was also inimical to France, during the inter-war years, he allows. But to a less degree, because less powerful. *And not all the time,* at certain dates only. And in any case (it is implied), decency demands that we deal first with the beam in our own eye.

Therefore, soberly but with clarity and vigour, this British business man—who was just too young to be involved in World War I—proceeds to put certain considerations before other British business men: before the

* *A Friend of France.* By IAN E. BLACK. (Jonathan Cape, Ltd., London. 10*s.* 6*d.*)

entrenched and complacent old of all professions. He reminds them that "the aim of government in France was to provide a civilised and cultivated life, but in England to increase our trade." That "the post-war period of financial chaos and fluctuating exchange hit more hardly on the French...."

England refused to co-operate with France, was unwilling to guarantee her frontiers when America had stepped back. Her pursuit of a Balance of Power policy rightly made her distrusted and disliked. Considering that our economics and foreign trades were mutually advantageous, it seemed imbecile to go on losing vast opportunities of collaboration with our late ally.

Mr. Black says truly of the English Tories that they unfailingly backed the least wise, least humane elements in France—that country which on the whole was the one remaining bulwark of progression. He emphasises the rôle of "the gentlemen of the City," the big bankers who work in the dark. But although it is on them and their system that he lays the original responsibility for the world's chaos, he lets off none of the more visible ruling groups: theirs is the responsibility at only one remove. They were in a position to denounce and alter the system; but chose to abide by it.

"We had no men of ability and imagination in the Government at the time of our greatest peril, because we had been unfaithful to our democratic faith."

Alas, yes. And with such a Government, Munich was inevitable. Such a Government naturally preferred to appease the enemy than to disturb the lives of the rich and privileged whom it represented.

Certainly the author blames the French Government, too, for Munich; it couldn't be otherwise, But, again, less harshly than ours; even over this situation; even although, because of their alliance with the Czechs, the French Government, from the letter-of-the-law point of view, outstripped ours in baseness. There was, he contends, just this much excuse: always, in case of war, always it is France who has to bear the barbarian onslaught first. Anglo-Saxondom rallies after a while, sees the thing through, but the immediate shock is on France. Her nerves, her very earth, groaned at the prospect of a third devastation within living memory.

It came, the third devastation—not then, but not much later. And it came, the ultimate betrayal of France. And what does he say of it, our author? Nothing that is not gentle, understanding, compassionate. Nothing that may not serve as warning to *ourselves*.

It is not a case of France's having let England down; or, for that matter, of England's having let France down. Both were let down by the fossilised incompetents, the near-traitors (and full traitors) who held the reins of power —and neglected even the elementary duty of arming us. He pleads the union of our two countries later; reminds us of what we have in common and of our fruitful differences. Urges that together we plan with sanity for the future. We have so much to give each other.

The book is far from being all politics. Throughout are passages—about pictures, buildings, the Ouspensky experiment at Fontainebleau, the *Compagnie des Quinze*, Burgundian villages, Pro-

vençal sunshine, streets in Paris, studio parties in Chelsea—which convey the author's delight in sheer living, and in the varied world.

All Frenchmen over here who are able to read English should get hold of this book. It will warm their hearts, confirm them, if this be needed, in their faith and patriotism. Perhaps also they may be brought by it to realise a little, in the midst of their own exile and desolate anxieties, what thousands of English "friends of France" are feeling in the way of deprivation, because their second country, their other home, is no longer there.

IRENE RATHBONE

## THE NATURE OF MAN *

[ We published in our April issue an American review of this important book. We print here the reaction to it of the well-known English novelist and thinker, **Mr. J. D. Beresford.**—ED. ]

The science for which Madame Blavatsky so freely expressed her contempt was predominantly that of biology, physics in her day not having emerged into its present phase. The biologist and the physiologist are, it would seem, handicapped from a philosophical point of view by the nature of their study. In their examination of the intricate and elaborate mechanisms that maintain the appearance of life in the physical body, they are confined to the observation of a strict series of proximate causations and interrelations, the former being regarded almost exclusively as sense reflexes. This was the science that begot the philosophy of Behaviourism, since up to a point it seemed to offer sufficient explanation of a very wide range of conduct, although at the last analysis it becomes evident that by their own showing the Behaviourists' arguments and conclusions are themselves only reflexes and can have, therefore, no more validity than those of any other philosophy.

Sir Charles Sherrington, O. M., in the Gifford Lectures for 1937-8, has given us a very full exposition of the biological method. He goes further than the biologists of the last century in his tendency to attribute something that may be called "life" to the inorganic world and, paying deference to modern physics, his major term is referred to as energy rather than matter. These shifts from an earlier mode, however, in no way affect the main deduction that "Nature," empirical in its methods, unforeseeing and non-moral, is alone responsible for the phenomena of evolution. This assumed sponsor of biological movement ("progress" is too tendential a word in this connection ) is presented very clearly to us through her activities, such as, to take a single instance, the life history of the parasite responsible for malaria, a simple organism that motivated by its "zest for life" is responsible in India alone for the deaths of more than a million human beings every year. In fact we see "Nature" throughout as

* *Man on his Nature*, By SIR CHARLES SHERRINGTON, O. M. The Gifford Lectures, Edinburgh, 1937-8. ( Macmillan and Co., New York, and Cambridge University Press. 21s.)

careless of any differentiation between lower and higher organisms, her single test of virtue being survival value.

So much for what we have called Sir Charles's major term, energy coupled with the "zest-to-live." His second term is Mind, a disturbing phenomenon that, as he admits, refuses to be classed as energy and for whose liaison with it, he is frankly unable to account, beyond the suggestion that it derives from the activities of the cortex, pictured in this relation as a "trigger organ," which "as bringing about the release or checking of a motor act, brings about a reaction of the mind." Mind, then, germinated "in the primitive animal as an appurtenance to motricity," and we may say of it:—

> Evolution brought it; natural selection sanctioned it; it had survival value. What was it like? Doubtless we have no word which can fit it. Language never had acquaintance with it. Nor has our experience now. Yet from it, we may think, sprang as from one common germ the several types of mental experience which we have; conation, affect, perception and the subconscious which escapes all words because it is subconscious.

One other peculiarly significant comment in this relation must be noted before we make a final comment on Sir Charles's exposition. It is this: "Physiology can even tell us that consciousness wholly lapses when stripped of sense." We wonder on what grounds? We know that the stripping of the two most important senses, sight and hearing, in no way affects consciousness, as witness the mental activity of a Helen Keller. We cannot assume that the loss of two more, taste and smell, would make any difference. There remains then only the sense of touch, feeling, resident in the nerve ends. But we cannot believe that this is the single seat of consciousness, since the almost completely paralysed can still demonstrate that their consciousness is unimpaired. And what does "physiology" have to say about the adept who can leave the physical body completely inert without perceptible breath or heart-beat, or even of those who in deep sleep can carry consciousness into the world beyond the realm of common dreams? The truth is that physiology prefers to ignore these contradictions of its mechanistic assumptions. For physiology consciousness is only evidenced by the ability to display a physical reflex, a demonstrably inefficient test.

In short, what a hopelessly insufficient explanation of all the most important terms, life, consciousness, mind, is Sir Charles able to give us! He speaks of nature and evolution as the activating causes of all the developments of the physical world, but can tell us nothing about the nature of these abstract forces. If they are inherent in all energy, is their liaison with it any more easy to explain than the liaison of mind with the same medium? Here, too, we find no least reference to those apparent exceptions to the causality of natural laws, which we speak of, however incorrectly, as "miracles." There is, indeed, no place for exceptions of this kind in the observations of the biologist, who, as a man of science, is concerned only with proximate and not with prime causes, and when some reference to the latter is necessitated takes refuge in such incomprehensible abstractions as evolution, an unconscious, unforeseeing and non-moral force that has produced man from the amœba with no discernible purpose.

Sir Charles has devoted his two first chapters to a study of the sixteenth century philosopher-physician Jean Fernel, one of whose works had a very considerable vogue. And throughout all the lectures, Fernel's opinions (he conformed to the religious beliefs of his period) are used as a touchstone by which we may measure the increase of scientific knowledge and the decrease of spiritual beliefs that separate his age from our own. Nevertheless Fernel had an explanation of the world and Sir Charles, in effect, has none; and it may well be that a writer in some future age may quote *Man on his Nature* as an instance of the strange blindness of a man of science in the fourth decade of the twentieth century.

J. D. BERESFORD

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*Thomas Hardy*. By H. W. NEVINSON. (P. E. N. Books, George Allen and Unwin, Ltd., London. 2*s*.)

It would probably have been too much to expect that even as skilled a writer as H. W. Nevinson should have been able satisfactorily to deal with as large a subject as Hardy and his work in a booklet of sixty-odd pages. Inevitably, as Nevinson himself acknowledged, this little study is inadequate; in some ways it is even perfunctory. For Hardy is not only a large subject but also a profound one. He needs explanation and examination before he can be appreciated by this generation. It is necessary to understand why, and on what grounds, Hardy, who wrote one or two of the finest stories in the English language and but few poems which can compare with the best, deprecated his novel-writing and regarded his poems rather more highly than they deserve; and one requires to know what, if "pessimism" is too superficial a word to describe his philosophic outlook, is the true description of the attitude to life reflected in Hardy's works. Such questions Nevinson answers at least in part, though of necessity in a cursory way, in this booklet whose greatest value lies perhaps in its personal record of Hardy as a man.

That Hardy was a tragedian rather than a "pessimist" there can be little doubt; but he appears to have been unable on the whole to see beyond the bounds of a tragic story. He saw (none more clearly) the dark side of tragic destiny, but he failed to reach the point at which this dark side is given meaning by being turned inside-out to reveal joy. He knew that weeping may endure for a night, but not that joy cometh in the morning; he understood Calvary, but could not compass the Resurrection. It is this double nature of tragedy which is the central experience of the poetic vision and it may be that Hardy's preoccupation with only half the truth excluded him from the ranks of true poets. Nor was the lyric poet's ability to see eternity in a grain of sand very consistently his, consistent though his attempt to be a lyric poet remained. That he was aware of the need for the "moment of vision" cannot be doubted and perhaps his desire to be regarded as a poet sprang rather from his striving to attain it than from an inward knowledge of its attainment. Thus Hardy himself becomes a tragic figure, since tragedy is always the result of an illusory knowledge of the self.

It is true, as Nevinson implied, that

Hardy is little read in these days, but it is perhaps not surprising. His real gift, that of understanding the dark aspect of tragedy, which showed at its best in such novels as *The Return of the Native* and again in *The Dynasts*, does not speak very directly to these days; its true function was to warn the fatness of his own pursy times. We live in the moment of tragedy itself and do not need to be told so; we live in the day in which the illusion of complacent security from the wrath of the Gods is broken, at the point which Othello reached when his belief in Desdemona's faithfulness (a justified belief, but that only adds irony to tragedy) was shattered and her life and his own were shattered with it. What this generation is reaching after is that part of tragedy to which Hardy could not come, the rebirth, through the spiritual death of bitter experience, out of an illusory attitude to life and into a realistic one. There Hardy cannot help us, and thus it is historically right and understandable that we should not turn to him; for in any historical period questioning minds turn by some strange instinct to those writers of the past who can tell them more about themselves than they already know. What Hardy had to say is already reality to us and we must go to men of deeper vision for knowledge of the next step in our souls' evolution.

R. H. WARD

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*John Millington Synge.* By L. A. G. STRONG. (P. E. N. Books, George Allen and Unwin, Ltd., London. 2s.) A new two-shilling P.E.N. volume—which suits Synge very well since he does not lend himself to a lengthy study in spite of the fact that at times he can sit with Shakespeare or even Herman Melville. Mr. Strong handles the job with the kind of modest mastery so typical of him. One quotation:—

"The language of Synge's plays is *not* the language of the peasants insomuch as no peasant talks consistently as Synge's characters talk: it *is* the language of the peasants in that it contains no word or phrase a peasant did not actually use."

Surely the proper word to have emphasised here is *consistently*. And it is going a great deal too far to suggest that Synge never invented, did not frequently invent, phrases which no peasant ever did use or was likely to use.

JOHN STEWART COLLIS

*Masters of Reality*. By UNA ELLIS-FERMOR. (Methuen and Co. Ltd., London. 6*s*.)

Faced with the extreme number and complexity of modern problems, the average man is paralysed. He knows that he ought to do something himself, for it is clear that every man is responsible for the sins of the whole world. But how make a *start*? The answer to that question is provided by the author. For there is an answer. Only one answer, of course, there can never be two right answers, only one—and the author gives it in a book of really great merit. Start with yourself, she says. Agreed, replies the seeker, but having realised that I must make a start with myself I am again baulked by not knowing the point of departure. And it is here that the author gives the perfectly clear answer, showing the only way now open to mankind.

Her theme is as follows. Pre-industrial man, though not perfect, was a reasonable human being, employing his faculties of wonder, awe, reverence, worship—she gives an example from a Wordsworthian peasant. Present-day man—and the author rightly takes an extreme example—has had most of his human and animal faculties so blunted by his mechanised environment that he has deteriorated to so appalling a degree that he is now best employed in exterminating himself. What can he do to be saved? He must call forth his slumbering faculty of imagination and thereby *transform* his world. She gives an example of a modern man doing so—for many modern men do so. Let all men practise this method and they will find themselves changing, and their change will be reflected in an environment again mastered by men.

She emphasises the difficulty of doing this but, what is more important, she makes it quite clear that it is not so terribly difficult, since we all do possess the initial poetic faculty to carry it out. There is no flaw in her argument. It is the old one, but she is far more helpful on the practical side than, say, Keyserling, whose tremendously pregnant phrase "*significance creates the facts*" is her theme throughout. She takes a lead from T. S. Eliot's *Family Reunion* and Wordsworth's Imagination as "Reason in her most exalted mood." And having established this method of advance, she exposes the fallacy of supposing that there is any difference in kind between æsthetic and religious experience.

The author does not cry in the wilderness. She is not alone. This is the path we *shall* pursue if—There is an if, there is a snag. The masses are like animals and adapt themselves completely to the circumstances. Hence there is no hope *unless* this becomes one of the main tasks of Education as it should be the main task of the Church.

Finally, one error. The author is inclined to speak of getting back to the quiet vision of the Wordsworthian peasant. This is a confusion. The faculty we must now use was previously never consciously used as a policy. Today we must do a new thing, be a new thing, and a superior thing I think—deliberate and audacious transformers and magicians. I have no space to praise this book; but it is more important than hundreds of pretentious philosophical volumes put together.

JOHN STEWART COLLIS

*The Historic Misson of Jesus: A Constructive Re-examination of the Eschatological Teaching of the Synoptic Gospels.* By C. J. CADOUX, M.A., D.Litt., D.D. (Lutterworth Press, London. 21s.)

The publication of Dr. Cadoux's book two and a half years after the outbreak of a total war is fresh assurance that no catastrophe, however destructive, can crush the creative spirit in man. The book is a fine achievement. Though at first sight remote from contemporary issues, wholly irrelevant to the death-grapple of nations, closer examination reveals its theme as startlingly relevant. Jesus found in the gospel of forgiveness the only means of averting the coming war with Rome which did in fact eventually shatter his country. So we, says Dr. Cadoux,

> in the midst of a war on behalf of the decencies of international conduct, can break the vicious circle of ceaseless enmity only by introducing a new spirit and policy which shall more truly reflect the ethic of the Kingdom of God.

Thus the teaching of Jesus is still fundamentally significant; but the peoples have yet to learn how to be worthy of the Kingdom ere it can come. That is Dr. Cadoux's conclusion. His book, refreshingly free of metaphysical presuppositions, is an honest and scholarly examination of the thought of the historic Jesus.

No brief review such as this can do justice to the fulness of his treatment of the vexing problem indicated in the sub-title. Dr. Cadoux, who is Vice-Principal of Mansfield College, Oxford, has elsewhere described himself as a liberal evangelical, but, like most of us, he sees the inadequacy of the kind of liberalism which arose out of the first application of modern critical methods to the Gospel sources. All one had to do was to strip away the accretions to see Jesus as he was, a sublime prophet and teacher. The method, a good one as far as it went, erred through oversimplification: as Dr. Cadoux points out, it identified the morally acceptable with the historically true. To determine the historically true is the chief purpose of this book; it means facing some awkward facts—for example, that Jesus' knowledge was conditioned by his education and race, and, more serious, that he uttered predictions concerning the future of the Jewish people and his own rôle as Messiah which were not fulfilled, and, as we think, were incapable of fulfilment.

While rejecting the extreme eschatological theory associated with the name of Albert Schweitzer, Dr. Cadoux accepts the view that Jesus believed himself to be the promised Messiah who should redeem Israel. It is probable that, at the beginning of his ministry, Jesus

> seriously expected to secure the acceptance and loyal obedience of the nation at large and that his ultimate rejection at its hands signified not only the frustration of his efforts but the disappointment of his expectations.

Jesus' final submission to his death, in sorrow and agony, was a voluntary but not a despairing act; he believed he would return to inaugurate the Kingdom of God when all flesh would rise from the dead and each be judged according to his deeds.

It is possible, of course, to adopt a "spiritual" interpretation of Jesus' eschatological utterances and to say they need not be accepted literally; and undoubtedly we are right in allowing for metaphor and imagery; but we are not right, the author insists, in explaining realistic sayings figuratively

in order to defend Jesus' infallibility or in assigning to his words a meaning they would not have conveyed to his hearers.

Yet, whatever Jesus may have believed about future world-events, his ethical teaching stands the test of time, for it derives from a profound spiritual insight and a love for God and Man. It was Jesus' mission to seek and to save the lost for the sake of the coming Kingdom. Losing all, he gained the reverence of mankind.

LESLIE BELTON

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*What Is Hinduism?* By D. S. SARMA, M. A. (Madras Law Journal Press, Mylapore, Madras. Re. 1/8)

The author has attempted to outline, broadly, liberal and non-sectarian Hinduism. After discussing the origin of religion and the divine and human elements in it he devotes two chapters to an examination of the sources of Hinduism—the Sruti and the Smriti—and the Hindu rituals and their function. The metaphysical basis of Hindu ethics, the theory of the Varnasrama Dharma, the Law of Karma and the Law of Grace form the subject of another chapter which is followed by a critical account of the Hindu Sadhanas, Yogic, Tantric and Vedantic.

Hindu philosophy receives detailed attention. The Adwaita system of Shankara, the Saguna and Nirguna conceptions of Brahman, an outline of Vaishnava Theism, together with a comparative study of Shankara's Adwaita with Ramanuja's Visistadwaita, Saiva-siddhanta and finally the Dwaita system of Madhwa with its doctrine of dependent and independent realities, are all placed before the reader in a clear and unbiased exposition.

The concluding chapter summarises the fundamentals of Hinduism. A liberal Hinduism has always insisted that its ultimate authority lies in the spiritual experience of a host of seers, that corresponding to the physical law of causation there is the law of Karma in the moral world, that Karma can be transcended through yoga, that Deity is one though men give it many names and forms and that the life of the individual, the growth of society and the evolution of life in general are only aspects of a greater spiritual purpose running through all manifestation. The author observes that Hinduism " is a synthesis of all types of religious experience. It is a whole and complete view of life."

The book is written in an extremely lucid style and the arrangement as well as the discussion of various topics is as systematic as it is thorough. The scope of the book certainly extends beyond the class room, for which the author says it is intended, and any one interested in Hinduism will find in it a discussion stimulating and unbiased of all that constitutes the Hindu view of life and of all that has made Hinduism one of the great religions of the world.

V. M. INAMDAR

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*The Gesture Language of the Hindu Dance.* By LA MERI. (Columbia University Press, New York. $10.00)

Dancing was a living art in ancient India. Its rank and dignity in Indian civilization is fully reflected in the *Nātyaśāstra* of Bharata, which has continued to exert its influence on Indian life and literature for the last two thousand years. Every art requires contact with life for its growth and expansion. The history of the art of dancing in India reveals the fact that Hindu dancing, though it sprang from the holy Four Vedas, fell into disrepute and its votaries were not always looked upon with favour by the respectable section of the public in later periods of history. In spite of aristocratic patronage the art of dancing ceased to be dynamic in later times.

In recent years much interest has been roused in the history of Indian culture in all its aspects and Hindu dancing has now assumed its former rank and dignity consequent upon the care bestowed upon it by Indian æsthetes and their Western confrères. The Indian artistic renaissance has contributed not a little to the better appreciation of the classic theories upon which Hindu dancing is based. Madame La Meri, the writer of the work before us, is a student of the dance in the fullest sense of the word. She possesses not only theoretical knowledge of dancing but unique ability to perform it in many of its regional and Vedic forms. In the presentation of this work she has opened the door to a new beauty by setting forth the gesture language of the Indian Nāṭya to make its usage comprehensible to the Western layman.

The volume contains a brief Foreword by Dr. A. K. Coomaraswamy, who is the Bharata of our Indian artistic renaissance and whose never-ending inspiration and idealism have revivified the dead bones of the classic theories of Indian art. The brilliant Introduction by Prof. Henry Zimmer, which follows the Foreword, gives us in bold lines a correct and balanced historical perspective of the art of Hindu dancing.

In her account of the Hindu Nāṭya Madame La Meri deals with its religious background, its legendary history, its characteristic schools and its technique. The description and interpretation in pictures as well as in words of all the single-hand poses is quite complete and their selection as made by the writer and illustrated in the volume is sufficient to acquaint any layman with the gesture language of the Hindu dance. The relation of the Indian dance to Hindu culture has been explained in terms of religion and philosophy with a view to showing the extent to which the dance form has been woven into the life of the people. The volume thus possesses not only academic value but practical utility and deserves a prominent place on the shelves of all lovers of Indian art and culture

P. K. GODE

# CORRESPONDENCE

## FREUD'S THEORY OF SUBLIMATION

[ **Dr. C. Narayana Menon** of the Benares Hindu University assails in the following communication the position taken by Dr. K. C. Varadachari in his note on "Sublimation and Substitution," which appeared in our February issue. Dr. Menon disclaims a controversial spirit but he believes with us that the clarification of this issue is important.—ED. ]

Whenever Freud came across any remarkable case in his clinic, he threw out speculations, but he formulated no system of thought, nor did he point out how the meanings of terms underwent changes from time to time. The employment of psychoanalytical terminology is therefore liable to cause confusion unless we clarify the underlying assumptions.

The assumption underlying the theory of sublimation is that the libido or sexual energy is diverted to moral and spiritual channels. The peculiar mark of Freudian thought is the sharp distinction between the energy belonging to the sexual instinct and the energy which is at the base of other instincts. The energy earmarked for sex is supposed to differ qualitatively from the energy available for general purposes. Freud is positive on this point. His main quarrel with Jung is that the latter equates libido with psychical energy. If all activities can have access to the same energy, the Freudian theory, that it is only by passing as a substitute for sex that a spiritual activity can draw upon the libido, becomes gratuitous.

Is the libido earmarked for sex? Freud says that, in the child, ego and sex are undifferentiated: so that it makes no difference whether you call his energy, ego libido or sex libido. It is only when the libido becomes capable of being directed to objects, that it becomes sexual in the ordinary sense of the term. Even at this stage, sexuality is a comprehensive function. All the affections are included in it. Even the desire for self-preservation is sexual. The concept of bisexuality makes the term still more indefinite. A third complicating factor is that the same symbol can stand for different impulses. Since the coveted girl goes to the successful man, erotic dreams are also visions of glory. Life's unsatisfied longings speak the language of sex; the woman that analysis finds at the bottom of everything is not always a woman, she is the master dream, into the texture of which have been woven all our most cherished magical dreams.

Sex as conceived by Freud thus tends to extend its boundaries and to become co-extensive with life. Freud appears to have been aware of this. In his early writings he talked of the struggle between the ego and sex, but in his latest books the struggle is said to be between the life-wish and the death-wish, and the term used to indicate the former is Eros or Love.

Viewed in the light of this revision, the Freudian theory of sublimation loses all its revolutionary implications.

Biological evidence shows that " the

differentiation of conation into instinctive impulses does not constitute a metamorphosis of energy, an individualisation of energy into a number of kinds." Every activity is an activity of the entire organism.

But the analyst singles out one instinct and traces its vicissitudes, as if we could explain the bends and twists of one single thread of a net by examining that thread alone. The fact that Freud could trace the growth of the sex instinct does not mean that it grew in isolation, and that a defect in adult behaviour can be traced to a disturbance in the development of sex in childhood.

This raises the general question of Freudian determinism. If, during analysis, a man says that, when he was a child, his nurse once threatened to castrate him, can the analyst conclude that the threat was the cause of his present illness? Normal people pass through such experiences. Why are they unaffected? Freud puts the question, "Why are not all neuroses episodes of development which are concluded with the attainment of the next phase?" The answer is noteworthy. "After decades of analytical investigation, this problem looms before us as unsolved as in the beginning."

That a man recalls an infantile incident does not mean that it happened. The memories that come up during analysis are often mere phantasies. They throw light not on the past but on the present. Analysis delves into the past, but the root that it digs up is not the same as the seed out of which the plant grew. The shape of the root did not determine the shape of the tree; on the other hand, the tree has, to some extent, determined the shape and the direction of the roots.

So the present is as significant as the past. On the eve of an examination a boy may get neuralgia, or dream of being pursued by snakes, or develop hostility to his teacher. Analysis will trace each symptom to some past situation real or imaginary, but it is the fear of the present that makes the symptoms appear. Life energy, meeting an obstacle, flows back and fills up the by-streams once relinquished.

But granting that portions of the libido are left on the path of the development of sex, how can the non-availability of that energy prevent the adult's adjustment to a non-sexual situation, seeing that the energy left on the path is sexual and consequently incapable of being used for general purposes?

The theory that sex has a separate fund of energy and a separate development is belied by the fact that its disturbance indicates the disturbance of the entire personality.

Sublimation, whether of the ordinary or the reaction-formation type, is rendered possible by the obstruction to instinct. The libido cannot build a dam against itself, or raise itself to a higher plane by using itself as a lever. Freud recognizes the biological value of the repressing factor, but he looks upon it as foreign to the organism. Sublimation, though desirable, is unnatural, being no better than an artificial grafting.

On what evidence does Freud base his opinion that the repressing factor is a parasitical intruder? What is there to prove that all the factors participating in the evolution of personality are not latent in human

nature?

Freud is, as usual, modest. He confesses that the inner determinants of repression and sublimation are totally unknown to analysts. The history of psychoanalysis is a record of an attempt to locate and to understand the repressing factor. Freud at first thought in terms of a conflict between the individual and society, but soon he understood that the conflict was within the individual. So he formulated the Ego-Sex conflict theory. When he discovered that neither the ego nor sex could explain social activity, he postulated a super-ego, or conscience. This was at first visualized as floating on the surface and repressing immoral impulses into the unconscious; but, when the theory of the conflict between the conscious and the unconscious broke down, conscience was acknowledged to be functioning at all levels whether conscious or unconscious. Some followers of Freud, like Dr. Bose, pushed this idea of repression through the interaction of dynamic factors further, and hinted that conscience was a function of the organism, but, to the end of his life, Freud protested against this trend of thought. "Conscience is no doubt something from within, but it was not there from the beginning."

Whether conscience is innate or not is the crucial question. According to Freud, when the Œdipus conflict subsides, the child identifies itself with its father and forms the father-imago or conscience. In 1931, I threw out a suggestion that the anxiety evinced by children before the Œdipus conflict begins is not different in kind from the anxiety shown afterwards. Many psychologists agree with this. Freud himself has made a significant admission. Previously, Freud held that repression caused anxiety and anxiety produced neurosis, but in his *New Introductory Lectures* he said, "The anxiety was there first and creates the repression."

If the anxiety that produces repression existed before the Œdipus complex was formed, does it not follow that the rôle of the father in the formation of conscience has lost the significance that Freud originally attached to it? How can we hold that conscience is produced out of sexual jealousy when it is shown that some children belonging to matriarchal families identify themselves with the uncle, who under no circumstances is ever seen in the company of a woman? Children who have never seen their fathers create the image of an ideal father. Identification with father, uncle, teacher, healer, ruler and God seems to be in obedience to the innate command, "Be ye therefore perfect even as your Father in Heaven is perfect."

Freud confesses that he has not fully understood the process of identification; but, explaining it in terms of the root rather than of the fruit, he calls God a father-substitute. We can reverse the verdict and call the father a God-substitute.

The stock example of sublimation given by the analysts is Jack who, being unable to win his Jill, composes love poetry or worships the Virgin. The substitution of ideal ends turns energy to socially approved harmless channels; but no analyst holds that it is the legitimate fulfilment of the instinct.

As a corrective, we may take the example of Tulsidas. He and his wife

loved each other intensely. The intensity led to his realization that such powerful attraction could not have been physical. The thirst eternal cannot be quenched, and could not have been caused, by the ephemeral body. Tulsidas understood that he had all along been impelled by a desire for the soul of things, Rama, and that his wife had served till then as a substitute. When he renounced sex and began composing his epic, he gave up a substitute in favour of the original. The instinct was restored to its legitimate object.

The drawback to the analytical technique is that it can grasp neither the reality nor the validity of spirit. To the orthodox analyst Sankaracharya and Shakespeare were fellows who expressed the Œdipus complex in the shape of literature and philosophy; and Joan of Arc was a hysterical girl whom marriage might have cured. The flower is nothing but leaves twisted out of shape. Freud's thought is ego-centric: he cannot look upon individuals and stages as the varied manifestations of a larger life. Freud is a spokesman of dying individualism.

C. NARAYANA MENON

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# TOWARDS NATURAL ERADICATION OF THE EVILS OF CASTE

The great institution of caste, like many an old institution, has long been deteriorating; it is seldom that the course is checked by a thorough reform until a strong incarnation, with special intent and purpose, appears in the field. It is gratifying, therefore, to find an occasional study by a keen student, embodying his research and observations calculated to arrest the attention of the reformer. Shri M. N. Srinivas deserves the thanks of Indian society for having introduced the topic, "A New Threat from Caste" in THE ARYAN PATH for last July. Not only Hindu society, but humanity at large, is suffering from the effects of caste, the original purpose of which has long been lost.

When Shri Srinivas mentioned five major divisions of Aryans in India, he must have added the "Pañchama," the fifth caste, to the traditional four varnas, Brāhmaṇa, Kshatriya, Vaiśya and Śūdra. The divisions were not always rigid.

It may be mentioned in passing that the blanketing of whole groups into the higher caste, as in the cases to which Shri Srinivas referred, is not without precedent in Indian history. The all-embracing proselytising attitude of the *early* Aryans in India absorbed the Śakas and Huns (both of whom had come as conquerors) by giving them the distinguished positions of Brāhmaṇas and Kshatriyas respectively. The late Mahāmahopādhyāya Ācharya Satiśachandra Vidyābhūshaṇa, Principal of the Calcutta Sanskrit College, was a descendant of the Śaka line, known still as Śaka [dvīpīya] Brāhmaṇa. The Huns were treated as a particular class of Kshatriyas. The Mewars of Udaipur are known to be originally coming from

Media, settling in Medapatha (Mewar in Rajputana—*vide Epigraphia Indica*, Vol. 2, p. 409). In *later* days, however, the Aryans, under the influence of the Brāhmaṇas, became rather suspicious of neighbours or newcomers. And the Muslims were for all time kept aloof, and were not recognised as a particular caste, following a Kshatriya incarnation. Efforts of the mediæval saints, Kabir, Nanak, Chaitanya and others, however fruitful in other ways, proved rather futile in popularising the idea that Mohammad, the hero of Arabia, was an *Avatāra*.

Shri Srinivas stressed the sense of inferiority in the *later* castes. (I prefer the terms "earlier" and "later" to "higher" and "lower" as the latter are likely to convey a false notion.) But not only is there a complex of inferiority in some, but equally, if not more, a complex of superiority in others, affecting the entire society. Just as the so-called inferior castes cultivate an inferiority complex, the so-called superior ones cultivate its opposite, which is in no way less harmful to society. It is not enough to get rid of the inferiority complex; it is equally necessary to remove the superiority complex from others who are less conscious of the existence of any complex in them, and as such should really be objects of greater pity.

An attempt to move one end of the rod to the position of the other will never nullify the existence of the rod. If the complex is allowed to remain, the very people *now* suffering from an inferiority complex are sure to suffer *afterwards* from a superiority complex. Hence the comprehensive measure suggested by Shri Srinivas, of destroying the "caste mentality" is welcome. But in adopting the suggestion, the political leaders, to whom his appeal is particularly made, should take care not to destroy the old order without attempting to construct a new one. The task is rather sociological or, say, cultural, than merely political.

The necessity for castes in the sense of professional groups (or even guilds) cannot be denied. If there were no castes of hereditary weavers to work on hand-looms—the *Jolahs* of the Muslims and the *Tāntis* (Tantuvāyas) of the Hindus, I mean—the success of the politico-cultural leader Mahatma Gandhi in creating a "hand-spun mentality" would have been insignificant or only partial.

The establishment of the dignity of labour and a high moral standard in the workers of the nation is likely to undermine the "caste-mentality" we often complain of. In the eyes of the people (who are, we believe, inherently moral, although living today in, and influenced by, rather an immoral society) only the selfless individual commands respect and adoration, not the mere offspring of a caste-Brāhmaṇa or even of a king. The infallibility of the latter is always in question: the more so in the present age of democratic ideas. If we go deep into the real condition of society we shall find that the caste-Brāhmaṇa is not held in respect today by virtue of his being born of Brāhmaṇa parents. His position may be grudged (like that of the rich man living upon the labours of the poor) for the social position which he still enjoys to some extent without deserving it. The people's real respect is for the good in heart, the lofty in head and the clever in hand, no matter whether such people are rich or poor,

"high-born" or not, Brāhmaṇa or non-Brahmaṇa. The common people or moral men have ceased to copy the so-called Brāhmaṇa of the Kali (modern) age, although they will still follow a true śreshtha, as the *Gita* puts it in the 21st sloka of the third canto :—

> Whatsoever a great man does, that others also do ;
> the people go by the standard he sets up.

The so-called high castes themselves are now losing faith in their old-time customs and traditions. The Śikhā (tuft) and the Sūtra (yajña-sūtra, upavīta) are no longer necessary as badges of noble origin : some Brāhmaṇas have given them both up, and many others have made a beginning by discarding one. As to widow-marriage and marriage after puberty there is a distinctly favourable tendency everywhere. The Brāhmaṇas have few restrictions now about strict vegetarian food. Cremation or burying is but a minor matter, the more hygienic or scientific way predominating in the long run. Why then do we find community after community adopting their practices ? Only to gain prestige.

Shri Srinivas mentioned instances of new castes claiming to be called *Vālmīka*-Brāhmaṇa (after the legendary origin of the author of the *Rāmāyaṇa* from a class of hunters), *Viśwakarmā*-Brahmaṇa (after Viśwakarmā, god of craftsmen) and the Kannāda *Sajjana* potters, etc. Let me supplement these by mentioning the *Bhūmihāra* (cultivator) Brāhmaṇa, the *Vaidya* (physician) Brāhmaṇa, the *Yogi* (weaver) Brāhmaṇa, the *Rishi* (cobbler) Brāhmaṇa, and *Narasundara* (barber) Brāhmaṇa. There are Brāhmaṇas also among Namah-Śudras (the huge class in Bengal, outside the four original castes) who perform their religious rites.

The tendency for a whole caste or a group of people to seek a so-called higher status by claiming "Brāhmaṇa-ship" rather than remaining in the three main castes of the non-Brāhmaṇa category, seems to be rather a natural way to destroy the "caste-mentality" in the long run. The rapid change of non-Brāhmaṇa castes to newly-formed sects of the so-called highest group (the Brāhmaṇa) will one day form only one caste—*viz.*, that of Brāhmaṇas only, with numerous sects within the Brāhmaṇa category. It is not easy to predict what will come next. But it is not unlikely that those sects will last for a time, and that the term Brāhmaṇa will come to be synonymous with Aryan or even "man." If such a stage is ever reached, will it not be natural to expect a reversion to caste according to vṛtti (vocation) rather than according to mere birth ? Socio-political sanyasis will also then be in a position to help in the process.

The reformed Hindus (drawn from all classes) such as the Brāhma-Samājists, the Prārthanā-, Deva- and Ārya-Samājists, are commanding in all quarters respect like that accorded Brāhmaṇas. The Brāhmas of Bengal are now no less than Brāhmaṇas in the public estimation, the non-Brāhmaṇas coming within the fold of Brāhmaism being considered as elevated to a position they fully deserve. In like manner conversion in high life to another faith (when there is no ulterior motive of marriage or the like) is held in respect. Is it too much to expect that in time all will be Brāhmanised

or treated with respect ?

The brotherhood of all religions, as popularised particularly by Theosophy, is a great force that has long been at work, and no true student of Theosophy would treat a fellow-student as a non-Brāhmaṇa—the Theosophist holds the entire world in the respect due to a Brāhmaṇa.

It is only in the case of Harijanas, awaiting uplift at the hands of others, that the idea of an inferior position persists in the minds of the common people. But as soon as Harijanas themselves gather together to help themselves they will feel elevated and will command respect. Supposing that we call such elevated people Harijana-Brāhmaṇas, then we shall fully Brāhmanise society, eliminating all idea of non-Brāhmaṇas.

The time may not be far distant when all idea of inferiority will vanish, and the terms Brāhma, Brāhmaṇa and the like will denote a man of culture. If such a time ever comes the evils of caste will no doubt be eliminated and a readjustment on the basis of vṛtti or vocation will be possible under the guidance of one or more selfless men, specially destined to take up such work, which is done only once in a yuga. Let us await such a time.

S. C GUHA

*Gandhigram, Benares.*

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# UNEMPLOYMENT

One of the significant challenges of the recently issued *General Report of the American Youth Commission of the American Council on Education* is the obligation on society to provide employment for the rising generation through concerted planning.

For most young people, true freedom will never exist until we establish conditions which will maintain an abundance of available employment opportunity in a world at peace.

The psychological effect of coming out of school and finding no opportunity to apply the knowledge and the skills acquired is undeniably bad, as many a country has found. There can be no equitable and enduring social order without the meeting of this challenge, not for youth alone but for every human being with head and hands and the will to work. Dr. Tagore wrote truly :—

Rhythm gives reality to that which is desultory, which is insignificant in itself.... To solve the unemployment problem of the homeless heterogeneous into an interrelated balance of fulfilment, is creation itself.

No Government has the right to claim unemployment an irremediable evil under any conditions whatever. The human intelligence that has solved so many baffling problems of science, that has wrought the marvels of economic planning which some of the gigantic business combines represent, *can* lay the spectre of joblessness even in times of peace, if only given the incentive of a quickened social conscience.

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# ENDS AND SAYINGS

*"_____ends of verse*
*And sayings of philosophers."*
HUDIBRAS.

The annual report of the Harijan Sevak Sangh for 1940-41, which is now before us, gives an eloquent idea of the selfless and valuable work that is being done by the Sangh towards the removal of untouchability. In spite of earnest efforts of the Sangh, class distinctions do persist and the essential conservatism of the orthodox Hindus stands much in the way of progressive moves like the throwing open of the temples to Harijans for worship. The report gives an idea of the wide field of activity which the Sangh has undertaken. From providing water to these depressed classes by either digging new wells or getting existing ones thrown open to them, up to providing educational and residential facilities and affording scholarships and other necessaries, the Harijan Sevak Sangh embraces a vast field of activity and does work which is constructive and exemplary. Progressive education of both the sexes among the depressed classes, as is attempted to be secured by the establishment, at various centres, of hostels for boys and girls, boarding-houses and schools like the Harijan Kanya Vidyalaya, Sabarmati, will not only bring to them an awareness of their own condition, and of the need for physical and mental cleanliness, but also will dispel from their minds all sense of an ingrained inferiority which is nothing else but the result of long ages of suppression. Particularly regarding temple-entry the report makes interesting reading. In Malabar and in Bombay City, though the temples have been thrown open by legislative provision, the depressed classes are reluctant to avail themselves of the right, either through superstition or fear of social harassment. It must be a part of the education imparted to the depressed classes to convince them that in the matter of civic rights and responsibilities they should not regard themselves as inferior in any way.

The scope of the work is vast and the funds, the Secretary reports, are meagre. A mere perusal of the present report is more than enough to convince the most sceptical that the national value of such work is incalculable. It is time that those who could help the Sangh to tide over its precarious finances, should understand the social cruelty of suppressing and maintaining in perpetual ignorance our own brethren. Whatever may be said for the caste system as originally instituted, and it is much, there is no defence for the artificial division of society which leaves millions outside the fold. It is time that we put forth our full effort in removing this blot from the fair name of Hinduism. Working with a missionary zeal, towards an ideal that is as much religious in the true sense as social, the workers of the Harijan Sevak Sangh deserve not only our warm appreciation but the sincere and solid support of all men of good-will.

The achievements of China are on everybody's lips. She was unorganized when Japan, militarized after the pattern of her masters, the great European nations, attacked her. How many decades ago was that, if time is to be counted by China's transformation? That change must be considered the greatest foe of Japan for it has a moral basis and is bound to emerge triumphant. Unaided by the "great powers," not only militarily but also morally, China has become a Power to be reckoned with and respected all over the world. In a very interesting article in *Asia* for March, Professor P. K. Mok gives some reasons why "We Chinese Defend Our Faith"; "Faith" that has enabled China to be victorious even though so much of her terrain is in Japanese hands. Prof. Mok writes:—

I remember a favorite slogan among the students during the decade after the first World War: "We want the *civilization* of the West, not its *militarization*." Childish as it may seem, the distinction is fundamental. It affirms that there is a great deal to be learned by China from the West. It indicates what it is that China wishes to learn. It does not identify the greatness of the West with its military power. Far from expressing the superiority complex of the weak, it reaffirms the faith that the common good can be attained only through sympathy and mutual admiration of proved excellencies. It declares that this slave-turned-master, this misapplication of human inventions, deserves no adulation; and that China's modernization has been and will be a free experiment: the people choose.

In the process of China's learning from the West the people have always been, in their wisdom, holding the infallible scale of life and human values to guide their judgment. Does this or that new thing make life richer and happier? Try it and experience will tell. There is no ruler to limit the sphere of learning and to apply control. The government may encourage or discourage and the people may follow its advice or laugh at it. Unlike Japan's westernization, which is partial, limited, dictated, prescribed and controlled, China's learning is a free, democratic, all-sided experiment.

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And what is the lesson that all the world has to learn from China?

Whenever rebarbarization is going on about us, it is already a moral victory for us if we reaffirm our faith in them [these ideals]. To believe that man has the will and capacity to achieve, by rational and humane means, the good life for himself and, collectively, for the greatest number; that he has a dignity and worth which make him an end in himself; that he owes no allegiance to any one except by conscience; that all Sabbaths are made for the opportunity and freedom of growth and increasing satisfaction of all—these ideals have always been with us here in China, lived, perhaps, more than sung.

There is a valuable message for the leaders of the U. S. A. and Great Britain who now claim China as an Ally. Victory on the moral plane is much more important than on land or on sea or in air. The latter, devoid of moral force, will not make the world safe for any lasting peace. The greatest Moral Force in the world today is embodied in Gandhiji— "the little man of Sevagram," as he is sometimes called; his small, lean frame is a symbol of the steadily burning spiritual fire which consumes flesh and therefore shines all the more in its native hue. If a truly new world is to arise, full of peace and prosperity, it can only be by the U. S. A. and Britain respecting the Moral Force which has been bringing victory to China; and all, including China herself, should affirm that Gandhiji's way of Ahimsa is the creator of true Peace and his Weapon of Satyagraha the builder of true Prosperity.

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Professor Mok concludes :—

> There is not the slightest doubt that the twentieth century—possibly also the twenty-first—will be an American century....Having the will, America, alone of all nations, has the means to be leader of free nations.

In itself this is a good sign. We ourselves pointed this out in our Editorial for last September on "India and the Americas in the Future." We then said :—

> The world will look not to Europe, but to the Americas—the centre of civilization will not be in Paris, London, and Berlin, but in Washington, New York, Los Angeles and Chicago.

And we also pointed to the part India can and should play in the reconstruction of a world now shattering.

Friends of humanity everywhere will need great tolerance to perceive each other's points of view. And appositely we may quote here words of Gandhiji himself in *Harijan* of 31st May :—

> Evolution of democracy is not possible if we are not prepared to hear the other side. We shut the doors of reason when we refuse to listen to our opponents or having listened make fun of them. If intolerance becomes a habit, we run the risk of missing the truth. Whilst with the limits that nature has put upon our understanding, we must act fearlessly according to the light vouchsafed to us, we must always keep an open mind and be ever ready to find that what we believed to be truth was, after all, untruth. This openness of mind strengthens the truth in us and removes the dross from it, if there is any.

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While the Orient has lessons to learn from the Occident, as mentioned by Professor Mok, for which calm and dispassionate tolerance is necessary, the immediate and pressing requirement of the "White" peoples is to learn to understand the point of view of the coloured races. In its issue of 13th February last, *The Manchester Guardian Weekly* writes some words in this connection which are worth recording :

> After the war Asia, stirred by all its emotions and passions, will demand much more than has yet been conceded. At the Peace Conference Japan proposed that racial equality should be found a place in the principles of the League of Nations; the demand was rejected. The demand will be more insistent after this war. The most hopeful feature of the present situation is the military co-operation of China and the Western Powers. The prowess of the Chinese has destroyed, we may hope, the spirit of patronising superiority that has marked the British behaviour so often in the past; our debt to Chinese heroism in a struggle on which our life depends will compel our Governments to take serious account of the Chinese point of view. Our alliance with Japan was an alliance of convenience; this is an alliance of principle. This relationship is bound to touch the British imagination and to give a wider reach to British sympathy and understanding. If, again, we can overcome our difficulties and give effect to what is undoubtedly the genuine desire of the British people to see India free and united we shall have given a great impetus to the spirit of conciliation between East and West. What is needed is a moral revolution that will break down the resentment of Asia and the arrogance of Europe. The war may well produce it.

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In an article in *The Social Welfare* for 21st May on "Sport: A Powerful Weapon for National Unity," Mr. A. F. S. Talyarkhan maintains that especially on the play-ground is it possible for us to resolve our communal differences and to make of sport a powerful tool for forging national unity. He points with enthusiasm to the agreement of the P. J. Hindu Gymkhana at Bombay "to accept a certain number of the members of the Islam and Parsee Gymkhanas, either for the duration of the war or during such time as these two gymkhanas are without their usual

facilities." We agree that it is a generous gesture, though we are not swept off our feet by "the Greatest Sporting Event of all time in India."

No one denies the possible advantages of such repudiation of the communal spirit. But when it actually comes to sinking differences and forgetting creedal labels in a co-operative endeavour one realises the difference between altruism in theory and in practice. The gesture made by the P. J. Hindu Gymkhana, really generous, will be fruitless if it does not inspire the members of the other gymkhanas to the realisation that now an opportunity has arisen to set an example by a constructive effort at liquidating our artificial but harmful misunderstandings. Thus emphasis on sectional differences can be precluded and a willing acceptance and expansion of the idea may soon materialise into clubs and gymkhanas without communal labels. Such a development would be in line with the fervent appeal which Shri Manu Subedar made in THE ARYAN PATH for January 1940, for the establishment of an Anti-Communal League. It is not impossible that our gymkhanas, should they in times like the present thus shed their differences, may lead the way to communal harmony not so much by precept as by more potent example.

The important part which even school sports can play in breaking down communal barriers was brought out not long ago at a large meeting of the teachers of Kashmir on which *Sadhana* comments constructively. The Inspector of Schools, Kashmir circle, who presided, brought out the part which sporting activities in the schools could play in promoting broad-mindedness and intercommunal friendships. Too often, alas, the schools, with their communal hostels and linguistic societies, widen the existing gaps, fomenting disunity instead of fostering harmony. It is high time that those in charge recognised their responsibilities for promoting brotherhood among the younger generation. "As the twig is bent, the tree is inclined."

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At once more important and more difficult to obtain than a certificate of technical preparedness for village service is the less tangible certificate of ability to serve acceptably for which the village worker has to look to those whom he hopes to help. This was brought out by Shri Vinoba Bhave in his convocation address to the students of the Gram Sevak Vidyalaya at Wardha which is reported in *Gram Udyog Patrika* for May.

He emphasised the need for willing personal effort in enlarging the scope of the crafts within the rural areas and the necessity of winning, in actual practical work in the villages, the love and recognition of the rural folk for whose service the training was primarily designed. That, said Shri Bhave, was no easy thing. The villagers' standard of service was high. No one could meet it who would treat the villagers with supercilious aloofness:—

> They must not be looked down on by us, their servants, as illiterate or ignorant in comparison with ourselves. They have their own methods of work in agriculture as in all matters pertaining to their requirements. The villagers are hard working as a rule. No worker, therefore, with half-baked knowledge or one who is lazy will make good in a village. There can be no entrance for a worker into the hearts of the people unless he learns to be attracted by their qualities and disregard their shortcomings.

The first requisite, therefore, for one who goes to the villages with a view to improving them is that he must bring himself to an appreciation of what is good and worth emulating in the villages, so that by a process of persuasive co-operation there may be created opportunities for an all-round rural development. "If we are unable to see the good in others, there is something gravely lacking in us."

Gandhiji has held up the ideal for village workers of becoming a "pattern of virtue and work." And now, more than ever, when large sections of the urban population are migrating into the villages, no small field of activity is open to those who cherish in their hearts a genuine desire to ameliorate village conditions. But it deserves to be repeated that it is useless to go to the villages with an air of superiority. What both Gandhiji and Bhave insist upon is humanity of spirit, the achieving of a truly village mentality that can bring one nearer to the hearts of the rural folk and a patient acceptance of all the inconveniences of rural life, not with an eye to reward but purely in a spirit of selfless and disinterested service.

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St. John Ervine strikes a warning note in *Homes and Gardens* for February, apropos of an effect of war that is often lost sight of.

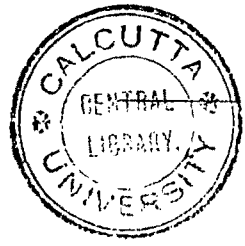
> War breeds both good and evil. The good looks after itself...how are we to cope with the moral sepsis which is growing insidiously ?

Doubtless the British Isles could not claim a monopoly on the "wave of dishonesty" that he reports flowing over them and his reminder is worth pondering that

> victory will be useless to us if it finds us with a demoralised people, and we must, if victory is to benefit the world, resist evil in ourselves no less than we resist it in others....Standards are more easily lowered than raised. The moral sepsis we acquire in a week or a month may take years to cure.

He marshals a number of proofs of the lowering of moral tone. We need not take very seriously the coincidence of the increase in dishonesty and the drastic decline in Sunday-School attendance in the last thirty years. Developments may be concurrent without being causally related. But he makes a valuable point in the infectious nature of vice, though he properly refuses to admit the plea that "Everybody does it" in extenuation of moral debility.

> Wrong is still wrong, whether it be done only by one person or by a million persons, and the fact that my neighbour steals from me does not justify me in stealing from him! Our victory, when it is won will not be worth while if the war makes thieves of us all.



# THE ARYAN PATH

**Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.**

*—The Voice of the Silence*

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## TRUTH VERSUS THE WILL TO BELIEVE

Complete intellectual honesty is among the rarest of human qualities. With most men, truth which conflicts with preconceptions or challenges prejudice has scant chance of a hearing. How often the opportunity to prove or to disprove a belief is deliberately evaded! An instinct, half-protective, half-defensive, prompts the millions of devotees of a Personal God to avoid putting Him too sharply to the test. There is not a Personal God of any religion who does not fail to live up to the promises made on His behalf by priests who claim the right to speak for Him. A man who fails to fulfil the terms of his contract, if he is not the victim of circumstances beyond his present control, is recognised as guilty of a breach of faith and other men are hesitant to deal with him in future. Not so when God fails those who serve Him most punctiliously. The faithful may fulfil to the letter all the conditions they are told their God demands, but when the due response is not forthcoming, instead of taxing Him with bad faith or with impotence, they evade the issue with pious excuses. "His ways are past finding out." "He doeth all things well." "These things are mysteries into which it is not lawful to enquire."

One man who ultimately recovered from such mental paralysis confessed that as a deeply religious youth he had given up praying with the half-realised motive, which he certainly would not have admitted at the time, of saving God's face. God did not answer prayers even for things it would have seemed very easy for Him to arrange and even apparently to His interest as well. Obviously He couldn't manage it. It seemed to the lad unkind to keep putting God in positions where His impotence was made so plainly obvious. He felt sorry for the Deity. For years he kept to himself his discovery that God was ineffectual. For a long time he went to church more assiduously than before, but he left off prayers for specific things as unfair to God, not sporting, as it were,

What are such expedients but a defence mechanism for beliefs intuitively recognised as not sufficiently robust to withstand frank challenge? The blind believer shrinks from facing facts as owls avoid the sun. He prefers resting undisturbed in what he wants to think. To the orthodox of any creed a universe of law, just and unerring, seems chill, inhospitable. Cause and effect offer a dreary substitute for the glamourous possibilities of miracle. So in all ages men have let their fancy range in wish-fulfilment dreams and scouted facts that negatived their cherished beliefs.

The infantile mind has always resented opposition and refused to recognise any law transcending its desires. Many people grow up incredulous that men and circumstances will not ultimately bend before their will. Our civilisation is full of adults whose attitude to life is still that of spoiled and petted children. When they meet opposition from their fellows or from their environment, such men and women instinctively turn for backing to a higher power, as in their infancy they demanded and received enforcement of their thwarted wishes through the intervention of parent or of nurse. The *deus ex machina* is invoked, as in ancient drama, to descend to disentangle the confusion of events and bring his devotee to victory.

But that most convenient device of the ancient dramatist to further the action of the play has no counterpart in real life. Causes once set in motion will sweep inevitably to their due effect as the breaking wave spreads itself out on the sandy shore. No intensity of hope or fervency of prayer can turn the wave back till its force is spent. No power on earth or in heaven can make the fusion of two parts of hydrogen and one part of oxygen anything but water; as the gun is pointed when the trigger is pulled, so the bullet will fly; the apple-tree will bear apples, the mango-tree mangoes; so it always has been and so it ever will be. The law works throughout the physical universe—no effect without its due cause, no cause set up that does not produce its effect. Logic and universal experience point to the identity of this law of action and reaction with the moral law and to the impossibility of any legerdemain, human or divine, averting the destiny which each has sown and must in due course reap.

Belief in a Personal God and in the efficacy of intercessory prayer flouts the Law, as it belittles Deity, the divine principle of omnipresent Life. Such belief substitutes a caricature for the majestic concept of the Boundless and Unknowable. It pictures God as a celestial sleight-of-hand performer who could, if he but would, at any time produce a rabbit out of a high hat or other gape-seed for the credulous. Faith in such a God may make life more interesting for the immature, but such a faith at best gives a factitious sense of freedom from the law, as drugs may make the prisoner forget his

bars. In fact, sincere belief that one can so transcend the laws of nature as to escape the consequences of his acts, whether by unaided effort or through appeal to a heavenly ally, is a form of megalomania no less pathetic because it is so common.

The most unfortunate effect of the Personal God complex, however, is not this delusion of greatness which it fosters. Megalomania *per se* is relatively harmless. But the logical deduction from the fallacy that legitimate results can be turned aside is that the motive and the course of action do not greatly matter. That is a fatal error. The world today is reaping in misery and confusion the results of centuries of action on this false notion and of failure to recognise that with power, always and everywhere, goes corresponding responsibility.

The lesson has not yet been learned. The average man still prefers comfortable mental inertia to intellectual effort. Comparatively few can echo sincerely the noble words of Emerson, "I covet truth." The power of passive resistance is never more clearly illustrated than when blind faith is challenged by an uncongenial fact. The will to believe is the most implacable foe of truth. Fact and logic are alike powerless against an intense will to believe in that which their testimony contradicts. Illogical and dangerous, therefore, as are belief in a Personal God and the resulting denial of the universality and impersonality of Law, they will persist as long as men desire to be deceived.

But the religious devotee is by no means the only blind believer. The average scientist, however open his mind in his own laboratory, offers an impregnable front to facts which negative his basic conceptions. The attitude of almost all the little men of science, and of many of the so-called great as well, towards well-attested psychic phenomena is strongly reminiscent of the reaction of the ignorant old man who on his first sight of a giraffe stoutly declared that there could be no such animal. Suggest to such a scientist that the Wise Men of the East, ancient or modern, may have possessed or may possess today truth far beyond the ken of Western science of the present time—and observe his reaction!

The technique of meeting truth which comes from an unpopular source and which conflicts with preconceived ideas is well developed: to deny as long as possible; to ignore what can no longer be denied; and, when neither denial nor ignoring quashes unwelcome truth, to attack the *bona fides* of whoever stated it. Few men indeed among the ranks of either scientists or churchmen of whatever creed observe the wise ancient injunction: "Never utter these words: 'I do not know this —therefore it is false.' One must study to know, know to understand, understand to judge."

# THE INDIAN POET'S POET

[We are glad to welcome among our contributors **Shri K. Chandrasekharan,** a well-known scholar and advocate of South India. He brings out here an important aspect of our common interdependence, the affinity that asserts itself, in terms of consubstantiality, between men of like mind regardless of the centuries that separate them in time. The spiritual *Guruparampara* Chain has its æsthetic analogue.—ED.]

When Matthew Arnold wrote his sonnet on Shakespeare beginning with the lines,

> Others abide our question; thou art free
> We ask and ask; thou standest still
> Out-topping knowledge,

his intense perception of the truth about Shakespeare's greatness impressed all the literary minds of the world. Scholars and professors of English making Shakespeare their favourite study marked every line of it as significant. We, the "compulsorily educated ones" in the foreign language, began to glow with pride that Shakespeare had made "the Heaven of Heavens his dwelling place." Some of us, while taking occasional peeps into the magic world of Sanskrit, also came under the spell of that master of English. Our partiality for our own Kalidasa sought to raise his status in the international world by comparing his comprehensive range of thought with that of the English dramatist. We could not feel happy until a profound observation of the one on life or a bewitching simile of the other drawn from nature, convinced the reader that the poets, both of England and India, never exclusively belonged to any particular place or clime.

No doubt the universality of a poet marks the peak of his glory. Otherwise his mission on earth misses its true objective. But to understand a poet fully, one needs must be more than a literary person. "He must be great to describe the greater" said Emerson, describing a good biographer. The same must hold good in the case of poets also. To understand a poet's heart one must have in him all the faculties which make for such abundance in the other. When Rabindranath Tagore makes out the crowning philosophy of Kalidasa's life in the meaning of his *Megha-Sandesa,* where we, ordinary men, sense only the passion of a Yaksha's yearning for his beloved, it makes all the difference between the prose and the poetry of thought hidden in it.

Tagore's reverence for Kalidasa is based upon the more ancient bond that knit Kalidasa so closely to Valmiki. The Ādikavi was to Kalidasa what he himself is to Tagore. In many a verse of his, Kalidasa reminds us of the pure springs of beauty and creativity in Valmiki which he has tasted and made others

also taste. Similarly, Tagore is never tired of resuscitating Kalidasa's perfect art of blending life and nature in an exquisite phrase or metaphor. In song and drama, he loves to recall his predecessor's unfailing rendering of the tunes and cadences of the human heart. If nature was to Kalidasa the one supreme helpmate to the eternal soul in its path of self-realization, to Rabindranath equally was it "the giver of immortal gifts" and the "giver of the power of renunciation." If Tagore's imagination conjured up for us "Urvasi" as the light of heaven fascinating the earth, it was Kalidasa's wizardry that led the way to Tagore's abstract ideas taking concrete forms and figures. If Eternal Good was to wed Power, then, Kalidasa felt, it should be after Power or Sakti got purified of its passion. Hence was Uma, the mountain-born, spurned in anger by the Lord of the Universe, because she had not known yet her own integrity by penance and severe austerities. But as soon as her inner light radiated with the power born of restraint and love, she was espoused by the God himself in boonful companionship.

To read into every one of Kalidasa's writings a hidden meaning and a motif, may not always appeal to the dilettante whose satisfaction is complete with the dulcet sounds of the sonorous Sanskrit and the imageries of Oriental imagination. But the earnest soul that lives upon the true and the ultimate reality behind all forms, may not stop till its goal is reached. We can account for Tagore's fresh interpretations of Kalidasa to his own soul steeped in *Rasa-Dhvani* (thought-suggestion), which is the soul of all art. Without any fond display of originality, Tagore pours out a "tiny stream, weaving in its murmur the memory of our parting moment" from all that was once our priceless possession.

The *Megha-Duta* of Kalidasa strikes every intelligent reader of Sanskrit poetry as a poem of remarkable workmanship. Beyond the wail of a lover separated from his sweetheart, it leaves on the ordinary reader little more than a rich intoxication of metre and music. To Rabindranath the Yaksha is no mere lover cursed by his master to live in exile away from his love, but the incarnation of the human soul in misery, when bereft of the spiritual life with which it longs to join. It is the dream and the object of the hungering heart to fill itself with plenty. Tagore surmises that Kalidasa himself bewails the poverty of spirituality that comes upon mankind with their exodus to the city. The forest life that was Kalidasa's dream was nowhere near him at the Court of Ujjain. Across the lines of a love-song flit the sad reveries of a hungering soul pining for things which were once its own. The following verse of the poet of Shanti-Niketan condenses his thought about the origin and the theme of the *Megha-Sandesa*. Per-

haps, nowhere in the whole gamut of literary criticism written so far on Kalidasa could there be found such newness of interpretation :—

At youth's coronation, Kalidasa,
You took your seat, your beloved by your side,
In Love's primal paradise.
Earth spread its emerald green carpet beneath your feet,
the sky held over your heads
its canopy gold-embroidered;
the seasons danced round you
carrying their winecups of varied allurements,
the whole universe yielded itself to your loneliness of delight,
leaving no trace of human sorrows and sufferings
in the immense solitude of your bridal chamber.
Suddenly God's curse descended from on high
hurling its thunderbolt of separation
upon the boundless detachment of youth's egotism.
The seasons' ministry in a moment was ended
When the veil was wrenched from love's isolation
and on the tear-misted sky appeared the pageantry of the rainy world of June
across which journeyed the sad notes of your bereaved heart
towards a distant dream. [1]

"The distant dream" can be no less than the spiritual balm for the soul immersed in materialism. Because, what life gives we spurn; what nature offers we miss; what beauty teaches we heed not.

For it is a desperate age of hurry and hustle
and the lyric muse has to take her journey to her tryst of hearts
on trams and buses.

The cry of Kalidasa was for the distant dream of a hopeful age. But the age of Kalidasa, curiously enough, was to Tagore the Golden Age. "I am hopelessly born in the age of the busy printing-press—a belated Kalidasa, and you, my love, are utterly modern." So what was more ancient is the sole dream of the modern poet. Nevertheless thought which is ever fresh is never ancient. Tagore knew that Kalidasa's spiritual urge was actuating him in every line and song that he composed. And we understand Tagore's heart feeling the same sadness and want in the midst of seeming plenty. Felicitous expression was not enough for him to remain unaffected in his pride of a poet's life. He kissed the dust where the footprints of his own God were left. He paid with his sorrows the price of this initiation into a greater life.

K. CHANDRASEKHARAN

[1] *Poems.* By RABINDRANATH TAGORE. (Visva-Bharati Book-shop, Calcutta)

# UNITY

[We agree with **Miss Elizabeth Cross** that unity among men, irrespective of race, creed, sex and condition, in short, of all the false or artificial distinctions made in the world, is the great desideratum. We go so far as to accept as the criterion of every proposed reform whether it will tend to promote that true universal brotherhood. But any effort to achieve unity must fail unless those who make it have succeeded in some measure in killing out in themselves the " great dire heresy of separateness " from which all evil springs.—ED. ]

Never has the world more needed unity of purpose towards good-will, but so far the greatest unity has been shown by those of evil purpose. We know the truth of the old proverb " Unity is strength," while we have had new and bitter emphasis on the cynical advice to " divide and rule."

The pre-war years found the democratic countries being more and more parcelled out into little sets and cliques, exclusive classes and intolerant groups. While preparation was going on for their gradual destruction, the woolly-minded in England and America were perfectly comfortable attending lectures concerning their own pet interests, entertaining the kind of people that reflected their own upbringing, carefully ignoring any need for social service or for taking a vital part in the reform of education, labour conditions or the general economic chaos.

The Fascist countries may have achieved a false and possibly a merely temporary unity, but for the moment it is sufficient for us to recognise its efficiency. We should not delude ourselves into the happy belief that this unity is entirely false, merely because we disapprove of the methods by which it was achieved. It may be a unity based on undesirable ideals and beliefs, but the fact that is important for us is that the people have been led to admire these beliefs and to wish to live up to these ideals. The undesirable beliefs and ideals are not exclusive to any small set or class; they are wide-spread and create a comforting atmosphere of union.

As an ideal, " unity " must mean unity in the attitude towards those values that have a universal approval. There can be argument and discussions concerning what these values may be, but we have sufficient guidance from the great teachers of all times and nations to set us on the right path. In fact, it is mere quibbling on our part to pretend that we do not know something of these worth-while values. There is no excuse for the parent who fails to set a right example or to live in an inspiring manner. We cannot plead ignorance merely because we are not able to accept every dogma of our national religion; we know very well what are the basic truths that

underlie any coating of superstition or legend.

It may be helpful to examine some causes of our lamentable "disunity" in order to find out how our failings may be remedied in the future. What have we done or left undone to bring us to the state of distrust that prevailed when first one and then another nation failed to unite with the rest in time to save themselves from a common enemy? What have we done to deserve citizens who are so untrustworthy that the State considers it necessary to deprive them of their freedom? It may well be that many of those so deprived are undeserving of their fate, yet the suspicious atmosphere is abroad that makes it all possible. Again, we have evidence of grave disunity among the workers of our democratic countries, strikes, compulsion, differences between labour and management, differences between management and government departments. In England many of these differences have now disappeared under threat of danger, but it is to be feared that without considerable changes this disunity would reappear if danger departed.

The lack of a common religion is a serious contributory factor to this disunity, and it is quite useless to hope for a revival of ancient forms and ceremonies that have lost their meaning for the majority. There have been occasional rushes to special services, but they partake more of the nature of superstition and "totemism" than of any true religious feeling. The general atmosphere is entirely non-religious, with a semi-savage consciousness that "there may be something in it," and so, in addition to astrology, fortune-telling and so on, there is an occasional attempt at prayer and at church attendance.

In general, organised religion also contributes to disunity by reason of its many sects and special creeds. Many modern religious teachers have made great efforts to emphasise the common factors of, for instance, the Christian religion, but the majority are content to go on in their own particular rut. The comparative few who take part in any active religious exercises are often content with their own small section and show no interest or sympathy with those outside the particular flock. They seem completely unaware that there exist those "other sheep" of whom Jesus Christ spoke. In return, the "other sheep" find the church-goers narrow and intolerant and decide to stay outside the fold to enjoy themselves in their own way and to risk any wolves that may come along!

Modern conditions in general, particularly ease of travel, the convenience of the telephone, etc., all make it possible for people to ignore their near neighbours and to come in contact only with those who are particularly congenial to them. They have little or no knowledge of the life of those who have different work, different tastes or different

accents from their own. They tend to judge by appearances; the well-to-do fear the shabby, while the shabby often envy and despise the well-to-do. The old life of village and neighbourhood, when all met at church and at work, with the interdependence of craftsmen and housewives, has gone, and we have found nothing worth-while to put in its place.

In England, now, there seems some hope of a breaking down of barriers by reason of the national effort, conscription and general war work. Transport is growing restricted and a local social life, based on mutual service, is beginning to appear. Naturally this is not being achieved without great difficulty and friction, but here and there real friendships begun at work and continued in the home, are springing up between very dissimilar types of people. Class is becoming less important and more worth-while values are the standard of judgement. Again, with restricted buying power, material wealth is less important also, while creative gifts are coming into their own again.

What can we do to encourage these germs of unity, what must we try to resist in the way of useless traditions? First and most important, surely, is to make every effort to help achieve a truly "public" school system. The founders of our ancient Public schools meant them for the people, for boys who deserved the kind of education they provided. They were certainly not intended for a privileged class in the sense of a wealthy class. To-day we believe that a certain standard of education is proper to every child, regardless of his parents' capacity to pay for it. Let us now go further and refuse to waste any money, space or teachers' time on special education for children merely because a parent is ready to pay large sums for this. Education should be suited to the child, not to the parents' whims. Every child, regardless of wealth, should attend the right type of school for his age and abilities, and should also receive the appropriate type of academic or technical training to follow this schooling. We must stop segregating our children into completely artificial divisions merely because some are wealthier than others.

In the actual schools the teachers have the greatest chance of all in promoting general unity by emphasising the common needs and aims of mankind instead of dwelling on superficial differences. Men may differ as to the colour of their skins and the kind of buildings they may live in, but they have all the same digestive systems and the same desire for happiness, excitement and power. We may go even further and emphasise the amazing similarities to be traced throughout the whole of creation, our kinship with the lowliest organisms, both vegetable and animal. More time given to Nature Study and Biology and less to detailed military history would have a profound effect on

young and plastic minds.

In addition to throwing our children into contact with each other during their school-days it does seem worth-while to consider some scheme by which each one should render special service to the community. This need not be by any regimented scheme, but should be so arranged that parents will be glad to encourage a voluntary system of work that would operate in each neighbourhood. There is no reason why we should need a world war to show us the necessity for social service and real effort for the community, but it has worked out that way. Now boys and girls are to be encouraged to join various organisations that will help their country. In peace they need similar encouragement to help their neighbours. These neighbours must gradually become part of a larger circle, so that eventually we shall be as ready to work hard to aid a famine area in China or in India as we are to help ourselves today.

There can be no true sympathy and unity without actual experience of others' conditions; therefore the young citizen does need to spend some time (possibly during holidays from his technical or college course) in actual work with those who undertake our hardest and least rewarded tasks. Why shouldn't every physically fit boy work for a while in a coal-mine, as a farm labourer, on a fishing vessel and so on? There could be choice as to which arduous occupation he should try, but it would be a salutary experience for all. Girls would benefit in the same way by working in a factory, a hospital, a laundry or some other place that called for physical labour.

If we are to make something worth-while of the world we need to achieve unity of fundamental interests. This cannot be done by passing resolutions or by joining societies where we meet only those of our own intellectual and social class. We must, each on his own, try to make contact with all fellow human beings, to make a friendly appeal to the basic human nature that underlies all veneer of education or of nationality. We must sink our own treasured prejudices and see whether we haven't something in common with everyone we meet. At the same time we must try to pass on the idea of unity, by refraining from gossip and by helping on general neighbourliness. We can do most of all by helping the children and young people to join in activities outside their immediate circle and by introducing them to the larger world of common humanity.

ELIZABETH CROSS

# WHITHER MAN?

[ Neither **Shri Nolini Kanta Gupta,** the well-known Bengali essayist, nor **Dr. J. N. Chubb** is a stranger to ARYAN PATH readers. We bring together here their articles, on themes more closely related than might appear on cursory examination, because in juxtaposition they bring out interestingly the contrast between the typically Indian metaphysical approach and the Western philosophical one.

Evolution is too often regarded as a closed chapter. That water can rise no higher than its source is an elementary physical proposition. The orthodox evolutionist, by tacitly denying the application of the principle to his field, flouts the clue of analogy which alone can guide him through the labyrinth of Nature. Without prior involution in matter, how could the potencies of Spirit or of Life unfold in the physical world? And if all is, as the Ancients claimed, an emanation from the Highest, the impersonal Deity, surely the present stage can and must be vastly transcended before we rise to the level of our Source. It is of the higher levels of human evolution that both these articles treat.—ED. ]

## I.—AN ASPECT OF EMERGENT EVOLUTION

The theory of Emergent Evolution should be considered no longer as a theory, but as a statement of fact. The fact, at its barest, stripped of all assumptions and even generalisations, is the fact observed and implicit in all evolution, which can be denied only by the perverse and the purblind. It is this, that at each crucial step Nature undergoes a sudden and total change, brings forth a new element which was not there before and which could not be foreseen or foretold by any process of deduction from the actual factors in play.

At the very outset of the evolutionary march, when Material Nature meant only a mass or masses of incandescent gaseous elements, the first miracle that happened was the formation, the advent, of water. There was Hydrogen and there was Oxygen existing and moving side by side, for millions of years perhaps; but only at a given moment did an electric current happen to pass through a certain mixture of the two elements somewhere, and behold, a liquid drop was the product, an absolutely new, unforeseen, unpredictable and wonderful object! Examples can be multiplied.

The fact is admitted, on the whole, unless one is a Fundamentalist and prefers still to live in the consciousness of a bygone century. Difference comes in when the question of explanations and of view-points regarding them is raised. A materialist like Professor Broad would consider Mind and Life as fundamentally formations of Matter, however different they might seem from each

other and from the latter. Water, the so-called miracle-product of Oxygen and Hydrogen, according to him, is as material as these two; even so, Life and Mind, however miraculously produced, being born of Matter, are nothing but the same single reality, only in different forms. Others, who are more or less idealists, Alexander and Lloyd Morgan, for example (some of them call themselves neo-realists, however), would not view the phenomenon in the same way. Alexander says that Matter and Life and Mind are very different from each other; they are truly emergents, that is to say, novelties; but how the thing has been possible, one need not inquire; one should accept the fact with "natural piety."

Morgan proffers an explanation. He says that whatever there is, exists in God who is the all-continent. In fact, everything that is or was or shall be is in Him. And the evolutionary gradation expresses or puts in front, one by one, all the principles or types of existence that God holds in Himself. The explanation hardly explains. It simply posits the existence of Matter and Life and Mind and whatever is to come hereafter in the infinity of God, but the passage from one to another, the connecting link between two succeeding terms, and the necessity of the link, are left as obscure as before. Life is tagged onto Matter and Mind is tagged onto Life in the name of the Lord God.

Bertrand Russell made a move in the right direction with a happy suggestion which unhappily he had not the courage to follow up. Mind (and Life), he says, are certainly emergents out of Matter; that is because the reality is neither, it is a neutral stuff out of which all emergents issue. The conclusion is logical and sensible. But as he was initially bound to his position of scientific scepticism he could not further question or probe the "neutral" and stopped on the fence.

The problem in reality, however, is simple enough, if we allow the facts to speak for themselves and do not hesitate to accept the conclusions to which they inevitably lead. After Matter came Life; that is to say that out of Matter came Life, and that can only be because Life was involved in Matter. And if such a conclusion makes of Matter a potentially living thing, we shall have to accept the position. In the same way, Mind that followed Life came out of Life, because Mind was involved in Life; and if that means endowing Life with a secret mentality, well, there is no help for it. And if, as a natural consequence of the two premisses we have to admit the existence of some kind of mind or consciousness secreted in Matter—a mininal psychic life, according to McDougall—that would be but what the *Upanishads* always declared: Creation is a vibration of consciousness, and all things and all kinds of existence are only forms and modalities of consciousness.

However, we thus arrive at Mind

in following the evolutionary process. Now after Mind there emerges another principle which has been termed Deity. By Deity the emergent evolutionists mean the embodiment of the religious feeling—piety, charity, worship, love of God or of God's creatures. Indeed, saints and prophets are visible deities, embodiments of the Deity in the making. These represent another element in the evolutionary process—a new evolute.

Does this point to the emergence of a new type of superhuman beings forming a class or a species by themselves ? The possibility has been envisaged by some of the protagonists of emergent evolution, but has not been sufficiently examined or considered. Philosophers seem to walk in this region with caution and incertitude, as if on quicksand and quagmire. But in this connection we are faced with a problem which Morgan had the happy intuition to seize and to bring forward. It is our purpose to draw attention to this matter.

Professor Alexander spoke of the emergence of deities who would embody emergent properties other than those manifest in the Mind of man. Morgan asks whether there is not also a Deity—or *the* Deity—in the making. He establishes the logical necessity of such a consummation in this way: The evolutionary urge ( or *nisus*, as it has been called ) in its upward drive creates and throws up on all sides, at each stage, forms of the new property or principle of existence that has come into evidence. These multiple forms may appear anywhere and everywhere; they are strewn about on the entire surface of Nature. These are, however, the branchings of the evolutionary nisus which has a central line of advance running through the entire gradation of emergents : it is, as it were, the central pillar round which is erected a many-storeyed edifice. The interesting point is this, that at the present stage of emergence, what the central line touches and arrives at is the Deity. Or, again, the thing can be viewed in another way. At the bottom the evolutionary movement is broad-based on Matter but as it proceeds upward its extent is gradually narrowed down; Life is less extensive than Matter and Mind is still less extensive than Life. Thus the scheme of the movement can be figured as a pyramid—the base of the pyramid represents Matter, but the apex where the narrowing sides converge is what is called the Deity.

What is the implication of such a conclusion ? It comes perilously near the Indian conception of Avatarhood! The central line of evolutionary nisus is the line of Avatarhood. At each point of the line, on the level of the newly emerged principle, there is a divine embodiment of that principle. The esoteric significance of the graded scale of Avatarhood, as illustrated in Vishnu's ten Forms, has long ago been pointed out, by Vivekananda, I think, in this light.

The principle of Avatarhood stands justified in this scheme as a necessary and inevitable element in the terrestrial evolutionary movement. An Avatar embodies a new emergent property: he incarnates a new principle of being and consciousness, he manifests—unfolds from below or brings down from above upon earth—a higher and deeper principle of organisation. He is the nucleus round which the new organisation crystallises. A Rama comes and human society attains a new status: against a mainly vitalistic and egoistic organisation whose defender and protagonist is Ravana, is set up an ideal of sattwic humanity. A Krishna appears and human consciousness is lifted, potentially at least, to a still higher level of spiritual possibility. The Avatar following, rather tracing, in his upward movement the central line of the evolutionary nisus, cuts a path, as it were, in the virgin forest of a realm of consciousness still unknown and foreign to human steps. As the Avatar presses and passes on, the way is cleared for other, ordinary human beings to come up and naturalise themselves in a new country promising a higher destiny which He discovers and conquers—for them.

Now at this point we reach the crux of the problem, the supreme secret—*Rahasyam uttamam*—as the *Gita* would say. For the apex of the pyramid, the crown of evolution, the consummation of the central line of emergence would then be nothing less than the manifestation, the terrestrial incarnation of the Supreme Divine. The Deity thus fully emerged would embody the truth and play of creation in its widest scope and highest elevation; it would mean the utter fulfilment of human destiny and terrestrial Purpose.

In Indian terminology, it would be the advent of the Purna Bhagawan in the human body—*manushim tanumasritam*. All previous Avatars are only a preparation for the coming of this Supreme Divine. It is said also that the present epoch marks a crucial turn and transition. We await the Kalki Avatara who will wipe off the past, the Iron Age, and bring in the Golden Age, Satya Yuga.

A question inevitably arises here —what next? Once the evolutionary movement has reached the apex, does it stop there? After the apex, the Void? It need not be so. The completion of the pyramid would mean simply the end of a particular order of creation, the creation in ignorance. This is, indeed, what Sri Aurobindo envisages in his conception of the creation in supramental Gnosis. The evolutionary nisus, on its arrival at the apex, according to him crosses a borderland, leaps into another order of world, the world of infinite Truth-Consciousness. Thereafter another new creation starts, the building perhaps of another pyramid (if we want to continue the metaphor). The progression of the evolutionary course is naturally expected to be an

unending series. The pyramids rise tier upon tier *ad infinitum*. Only it is to be noted that in the basic pyramid the evolution starts from inconscience and moves from more ignorance to less ignorance through a gradually lessening density of darkness until the apex is reached where all shade of darkness is eliminated for ever. Beyond there is no mixture, however thin and diluted : it is a movement from light to light, from one expression of it to another, perhaps richer, but of the same quality.

This, however, is an aspect of the problem with which we are not immediately concerned. There is one question with which we have omitted to deal but which is nearer to us and touches present actualities. We spoke of the emergence of the Deity—and of the Supreme Deity—*after* Mind. The question is, how long after ? I do not refer to the duration of time needed, but to the steps or the stages that have to be passed. For between Mind and Deity, certainly between Mind and the Supreme Deity (Purushottama, as we would say), there may presumably still lie a course of graded emergence. In fact Sri Aurobindo speaks of the Overmind and the Supermind, as farther steps of the evolutionary progress coming after Mind. He says that Mind closes the inferior hemisphere of man's nature and consciousness ; with Overmind man enters into the higher sphere of the Spirit. In this view, the religious feeling or perception or conduct would be but an intermediary stage between Mind and Overmind. They are not really emergent properties, but reflections, faint echoes and promises of what is to come, mixed up with attributes of the present mentality. The Overmind brings in a true emergence.

Still Overmind—whose characteristic is a cosmic consciousness and a transcendence of all ego-sense—is not the firm basis on which a new terrestrial organisation can stand and endure. It is still a basis of unstable equilibrium. For it is not the supernal light and, although it transcends all ignorance, yet does not possess that absolute synthetic unity, that transcendent power of consciousness which is at once the cosmic and the individual. That is the domain of the Supermind.

The whole urge of evolutionary Nature today is to bring out first the Overmental principle and then through it the Supramental which will establish and fix upon earth the principle of Deity and the Supreme Divine.

NOLINI KANTA GUPTA

## II.—THE PHILOSOPHIC MIND

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." (I Cor. XIII. 1)

It has become almost a commonplace that the mind of man today is overpowered by a sense of confusion and futility in all things. And now on every side we hear ominous prophecies about "the crash of civilization" and "the extinction of the human race" whose effect is to a certain extent counteracted by such hope-kindling phrases as "A New World Order," "Federal Union," "Social Justice" and "The Rights of Man." While fortunately the popular prejudice against philosophy is not carried to the extent of calling the philosophers to account for the sorry state of things in which we find ourselves, it is largely agreed that they are not the persons to whom we should turn for guidance in our efforts to save Civilization from being swept off the face of this earth. If such a prejudice against philosophy exists I shall leave it to spend itself, merely remarking that it rests on the mistaken belief that to be a philosopher is to cut oneself off from what are termed "the practical issues" of life. But the most "practical-minded" among us cannot dispense with theories, even though he may call such theories "practical thinking." We cannot set about changing the world without interpreting it. And if it is believed that philosophy is the business of the solitary dweller in the "ivory tower" it will not be denied that thinking systematically and effectively is, or should be, every man's business.

Now philosophy to a large extent is thinking about thinking, or thinking becoming aware of itself. If sound thinking is necessary for reaching sane conclusions about practical affairs, an activity that examines the nature and the presuppositions of thinking, that tries to find out what it is that we do when we think, cannot conceivably be dismissed as something alien and unrelated to practical life. A great part of our thinking is done in collaboration with other minds through written and oral discussions. We must therefore know what collaborative thinking is and what it implies. Hence it is not too much to say that it is the business of everyone who thinks to understand what thinking is and it is the business of everyone who discusses to learn to distinguish a healthy and profitable discussion from a futile duel of words. The philosophic mind is thus, in one of its aspects, the self-conscious mind of thought or reasoning.

This process of becoming conscious of our minds in thinking is not introspection, a mere passive awareness of something that goes on in our minds. All understanding is

creative or, if you like, recreative. It is both a finding and a making. It transforms that which it understands. Thinking as so transformed or recreated through self-consciousness I shall call philosophic thinking, the epithet "philosophic" being applied to thinking when it functions in a certain way and not merely when it is directed to a certain kind of object. Philosophic thinking is really thinking liberated from its accidental limitations, working freely and naturally according to the laws of its own being.

Let us consider the process of thinking as it occurs in the ordinary affairs of life and more systematically in the various sciences. To think, we are told, is to judge, judgment being regarded as the unit of thought. But this does not give us an adequate idea of the nature of thinking, for it suggests that thinking consists in adding judgment to judgment, each judgment being regarded as a unit complete in itself. Thinking, however, is not a discrete but a continuous process and hence there can be no such thing as a *unit* of thought. A judgment taken in isolation from other judgments contains no thought whatever. It becomes a significant activity only if we take into account the occasion which called it forth, in other words, the context or background which it necessarily presupposes and from which it takes its rise. To cut it loose from its background, which is a system of judgments, in order to understand its significance in itself, is like trying to study the function of an amputated limb. Every statement that we make is really an answer to a question and hence its significance is determined by discovering the question to which it is meant to be an answer. The thought expressed in a judgment is never confined to the four corners of the judgment itself, but there is always more in or behind the judgment than meets the ear.

It is hence unfortunate that in our discussions we ignore the truth that in every statement that we make we present merely the surface of our minds, that we never mean only what we say and conversely that we never succeed in saying wholly what we mean. If this truth were generally recognized much misunderstanding and many futile controversies could be avoided. Communication between minds would become easier if we trained ourselves never to allow the face value of a statement to prejudice us against it and always probed into its underlying significance. Thinking therefore consists in drawing upon (in our own case) and probing into (in the case of another) what is to us a vast unconscious mind which is neither your mind nor mine, but ours; with it each of our minds is continuous and therefore our minds are continuous with each other.

We shall have a better insight into the philosophic mind in scientific thinking by contrasting it with the unphilosophic mode of thought. Unphilosophical thinking is not a

different species of thinking, but is thinking limited and circumscribed and in the long run made impotent. It is not a way of thinking but rather a way of refusing to think. Thought, to be free and fully self-possessed, should be fluidic, both penetrating and disarming, and non-partisan in spirit. Human thinking as we actually find it is too often inflexible, constantly on the defensive and corrupted by a spirit of partisanship. Partisan thinking is antithetical, antagonistic, in terms of conflicting opposites. It is thinking not in collaboration with but in opposition to other minds, thinking in terms of rigid "absolutes" for which opposition and discord are in the very life-blood of reasoning, and agreement and harmony merely its incidental and occasional results.

So long as the mind does not understand itself, does not think philosophically, it allows its ideas to harden into "pronounced" opinions, rounded and rigid "Schools" of thought and absolute "points of view." We are asked to "make a stand" on a definite issue, to come down on one or the other side of the fence, to swear by personalities and creeds, to "defend" our "position" against the attacks of others who are called our "opponents" and to "attack" their position in turn. Such thinking delights in the language of warfare, which in reality describes the working of the unphilosophic mind more literally than one would think. When a discussion becomes a dispute or a debate and the grace of conversation is lost in the heat of controversy there takes place a "battle of wits" and a duel of words, whose object is dialectical triumph rather than the discovery of truth. All disputation, it is said, betrays an enthusiasm for half-truths.

The great charm of the philosophic mind is that it is at once disarmed and disarming. The law of its being requires it to abjure violence and to be completely vulnerable in the process of thinking. It thinks to understand and to be understood. It has no position to "defend" against outside attacks, which means that it does not use the instrument of reason for setting up for itself and for defending a bubble reputation as a debater or a dialectician. The partisan mind is always armed and on the defensive. And since attack is the best form of defence, it is aggressive in thinking. It builds a defensive wall round itself by the use of *clichés*, expressions which suggest set reactions of thought, by obscure or technical language which serves to conceal rather than to reveal the thought within.

The method of probing into the mental background of our partner (not "opponent") in thinking may be accurately described as the historical way of dealing with problems. Just as a single thought has a mental background in which alone it gains significance, so a social phenomenon has its past history as its background into which we have to probe diligently to understand

and to appreciate the significance of the contemporary phenomenon. So to develop and to deepen the historical insight, which is also to deepen the sympathetically imaginative insight into human institutions, both alien and our own, is most requisite for those who have to deal with human situations and for those who assume the rôle of political leadership. History thus becomes a school of political and social wisdom.

But in order to use the historical insight for sane and profitable ends there must be a process of philosophic thinking which consists in the discovery and hence the recreation of ultimate values. This species of thinking provides the moral or spiritual foundation of all scientific thought. It is to this deeper and more comprehensive aspect of the philosophic mind that I shall lead my discussion as to a culminating point.

Spiritual thinking, which is a further deepening of self-consciousness, is the realization not merely of the mind in reasoning, but of the mind as a whole. It is an understanding that manifests itself not fragmentarily in mere theory but completely in action. It is the whole mind at work and therefore its action is as much living as thinking. To think comprehensively is to live fully and to love greatly.

The spiritual insight cannot be positively described except as an awareness of and therefore a freedom from the layer upon layer of defensive reactions with which we shut ourselves off from life. The moral law may be formulated thus:—Become completely vulnerable to life. We have to lose ourselves to find ourselves. Specific virtues are the form which our moral life exhibits, but we cannot take the insensate form of morality and create a spirit to dwell in it. The form itself is the expression of a spontaneous creation of the spirit. The action of the spiritual mind, which is the mind working as a whole, is pure action, action without passion, that is, action which is complete in itself and yet is completely unattached to its object, which is the same thing as freedom (*moksha*). And since the mind is completely disarmed it can harbour no desire for economic, moral or intellectual exploitation of its environment. It lives harmoniously and purposively, but with full recognition that there is no purpose in life beyond living. In the immortal words of Kant, it " treats humanity whether in its own person or in that of another always as an end and never as a means. "

I suppose the world today needs, as it has always needed, men of action and men of ideals, but more than these it needs men who are profound thinkers and lovers of humanity. Men of vision in whom, all passion spent, there is a sane understanding of the goods of life, political, social and economic, as necessarily subordinated to the ultimate good which they discover and live through in their own moral experience. Thus the true philos-

opher is not only a spectator of all time and existence, but also a citizen of the world in which he tries to embody his scheme of values in terms of rights and obligations in a just order of society, through example, through persuasion, through a system of education which liberates the mind from settled habits of thought; and all inspired by a feeling of profound love and respect for humanity. There is a wholeness about his vision, rational, historical and spiritual, in which all divisions of life and dualisms of thought enter and disappear. If he has no panacea to offer he does not escape from this world to live in a Utopia of his own. He himself sets up no claim to be a ruler of men or a shaper of their destinies. But those of us who are not complete philosophers, including myself, may well make that claim on behalf of those who are. I shall quote, with a slight modification, the well-known words from the Fifth Book of the *Republic* :—

"Until historians become philosophers and philosophers are made kings, or the kings and princes of this world have the spirit and power of philosophy and political greatness and wisdom meet in one, cities will never have rest from their evils—no, nor the human race—and then only will this our State have a possibility of life and behold the light of day."

J. N. CHUBB

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# WHAT ABOUT OLD CHARTS?

That the word *Weltanschauung* so often on Nazi tongues contains a challenge to Western civilization is pointed out in *The Times Literary Supplement* of 14th March in the review of a book, *The Path to Reconstruction*, on Albert Schweitzer's philosophy. The pertinent question is put :—

> What view of the world have those who hate the Hitlerian myth to set against it? The barrenness of the land is revealed as by lightning. Until Western civilization is able to provide a convincing alternative, its defenders will be fighting in the dark.

Is it the alternative that is lacking or the will to apply it? The clamour for bread is raised around full granaries. The accumulated wisdom of the ages is there to draw upon. To use a different simile, it is not the strategists or the diplomats or the bankers that can lead the peoples out of this desert of the spirit in which they are floundering, but men of clear vision, to find the charts buried under the sands of dogma and superstition, and of humility to follow the way out which those old charts show.

# THE COMPANY OF MYSTICS

[Shri **J. Vijaya-Tunga's** article brings out plainly the confusion which exists in the public mind on the subject of Mysticism. Many follies have been committed in its name to its discrediting with those who take the imitation for the real. The *genuine* Mystic is the rare flower of humanity; he is one who *knows*; all other men opine.—ED.]

Ideas can be manufactured as much as things. One goes into a shop and buys a thing without knowing the history of its invention. But at least a thing has a particular use, and one at least knows how to use it. Not so with ideas. They pass from mouth to mouth, become *clichés* and phrases and space-fillers on the tongue of some orator, and for all their use and purpose, they are as useless as Egyptian mummies.

Regard the term Mystic. How easy its use! And how current! But how few of those people who use it in their speech or writing know what they mean by it! Have they stopped to examine what Mysticism is exactly? Neither apparel nor demeanour bespeaks the mystic. If the only claim of Ramdas (1608-1681) to mysticism had been that he made himself scarce on his wedding-day it would be a poor claim, nay, a false claim. But by his subsequent career of spiritual striving and intellectual effort he earned the appellation of Mystic. For while there was nothing strikingly original about it, did he not arrive, by his own untutored thinking, at this definition of Cosmogony:—

When the earth is dry from the heat of the sun, God sends rain upon it to cool it off and the winter season results. When all animals become distressed because of the cold and the trees become withered, the summer season ensues. Living beings exist in orderly arrangement of time, which is divided into morning, noon and evening.

That last sentence is almost an echo from St. Thomas Aquinas:—

Nothing moves for the sake of moving, but only that it may reach some goal: all these movements must come to an end.

Neither the renunciation of carnal pleasures nor the continuous chanting of psalms makes for mysticism. These may or may not characterize a mystic. But above these characteristics (which become tricks in the hands of the cheat) there must be character, and a sublimation of the intellect, before one is entitled to that rare designation of Mystic.

As I understand it, there cannot be such a distinction as between minor and major Mysticism. Any state that falls short of Mysticism must be provided for under some other heading such as Sainthood, Enthusiasm, or Ecstasy. True, some of the European mystics were canonized.

Every age, every civilisation, has had its mystics, and no country or

period has had a monopoly of them. If we are familiar with certain names only it is because the record goes no further back or it has been lost. We might cast our eyes back to Jerusalem when Herod ruled and examine the teachings of Rabbi Hillel to see whether he was only a wise man who, by virtue of his wisdom, was elected Head of the Sanhedrim, or whether he was at the same time a mystic.

Hillel, householder and church executive though he was, was a mystic, the kind we should be recognizing more in our twentieth century if we had a clearer conception of what constitutes Mysticism. One can be dressed in a lounge suit and be clean-shaven, and yet be a mystic. A man like Eugene Debs, former unsuccessful candidate for the U. S. Presidency, deserves to be called a mystic. This is what he said at his trial on December 2nd, 1918 :—

Years ago I recognized my kinship with all living beings, and I made up my mind that I was not one bit better than the meanest of earth. I said then, and I say now, that while there is a criminal element I am of it, and while there is a soul in prison I am not free.

How very reminiscent of Chaitanya (1485-1533) who said :—

One should be humbler than a straw, more meek and patient than a tree, and without seeking honour for one's own self freely give it to others, and in humble spirit sing the praises of Krishna.

Being eloquent in a court of law, or being martyred, is not a sufficient qualification for mysticism. The rest of a man's life must fit into the pattern before his fellow-men could call him a mystic.

Mention of Shri Chaitanya brings to mind Mme. Guyon (1648-1717) one of the famous Quietists. Chaitanya's inspiration was Krishna, while Mme. Guyon's was Christ. By upbringing and tradition the two were worlds apart. And yet what striking similarity there is in the two passages which follow !

On seeing the Jagannath Temple at Puri Chaitanya was so overcome by emotion that he kept on crying "*Jag, Jag, Jag,*" until he fell down in a faint. On regaining consciousness he burst into song :—

I remember the day when we loved each other on the banks of the Reva. Today the sweet breeze blows. The Malati blooms around and the Kadamba flower, drenched with dew, sends its fragrance, and you, my beloved, are present before me here, and so am I before you, the same that I ever was. But yet does my heart long for a union with you in the shades of the cane bowers on the banks of the Reva.

And Mme. Guyon, convent-closeted, following her own visions, uttered these words :—

After Thou hast wounded me so deeply, Thou didst begin, Oh my God, to withdraw Thyself from me: and the pain of Thy absence was the more bitter to me because Thy presence was so sweet to me.

The leader of the Quietists was Molinos about whom Bishop Burnett,

writing from Italy in 1685, reported as follows :—

The new method of Molinos doth so much prevail at Naples, that it is believed he hath above twenty thousand followers in the city. He hath writ a book which is entitled *Il Guida Spirituale* which is a short abstract of the mystical divinity; the substance of the whole is reduced to this, that in our prayers and other devotions the best methods are to retire the mind from all gross images, and so to form an act of faith and thereby to present ourselves before God, and then to sink into a silence, and cessation of new acts, and to let God act and to follow His conduct.

Quietists, Allombrados, Illuminati ( in Andalusia ), Illuminés ( in Picardy )—there were many such inspired bands of devotees in France and in Spain in the fifteenth and the sixteenth centuries, and Papal Rome had good reason for fearing them. For *the Mystic, believing in universal truths, cannot be bigoted, and caste, colour, race, religion—none of these stand between him and a single one of God's creatures.*

A Church Father who was influenced by the French mystics was Fénelon ( 1651-1715 ). Here is what Fénelon has to say " On Abandon or Self-Abnegation " :—

Holy indifference, which is nought else than the disinterestedness of love, becometh under the severest trials that which the holy mystics have called *abandon,* meaning that the disinterested soul doth wholly and without reserve abandon itself to God for all which concerneth its own interest; yet never doth it renounce either love or any other thing which toucheth the glory and good pleasure of its Beloved. This *abandon* is but the self-abnegation or self-renunciation which in the Gospel Jesus Christ requireth of us after that we have left all for His sake.

And here we have Aurobindo Ghose in our own time explaining the yoga of the *Bhagavat Gita* :—

The Will must not be made to work through *Prana,* through *Chitta,* through *Manas,* as if you were physically wrestling with the thing you want to control... trying to dominate the subject by thought, by thinking, " Let this be. Let this happen. "

And he adds :—

Your surrender must be self-made and free, it must be the surrender of a living being, not of an inert automaton or mechanical tool.

All too well do we know what a tyrant the body is and how unending its demands on our time, so that a mystic like Edward Carpenter was right in emphasising that the dog must follow the master and not the master the dog. That is to say, the Mind must give the orders and the Body obey them. But this is advice that can be distorted at the hands of penance-loving *sadhus* and *fakirs* ( though mention of these must not confuse the subject under discussion, which is Mysticism ), so that it is as well to bear in mind what the Spanish Teresa de Jesus ( 1515-1582 ) has to say. She summed up her life well when she said that she had spent it engaged " in that strife and contention which arose out of my

attempts to reconcile God and the world." Her advice was: "Take care of the body for the love of God." That is to say, look after it well so that it functions efficiently, so that it is a pleasant spectacle to your fellow-men, and not a gross, fat-laden, disease-ridden thing. It does not mean, pander to its ape-wants, or concentrate upon it so much that myself-all-the-time and devil-take-the-other-fellow becomes one's dominating rule of life. Teresa de Jesus adds:—

Even if you are in the kitchen our Lord moves amidst the pots and the pans, helping us both within and without.

A forerunner of Teresa de Jesus was Catarina Adorno of Genoa (1447-1510). Teresa and Catarina are examples of Communicative Mysticism, while Mme. Guyon, Chaitanya, Blake and Walt Whitman typify Inspired Mysticism. Many of the Persian mystics were "inspired," though I would place Hafiz and Jami, and the more recent Baha, as exponents of Communicative Mysticism. Ramakrishna, the Bengali, was a Contemplative Mystic, notwithstanding his frequent ecstasies, and he reminds one of the Psalmist's words: "*Quoniam non cognovi litteraturam, introibo in potentias Domini.*" (Because I have not known learning I will enter into the powers of the Lord.)

Leibnitz, like Fénelon, belonged to that order who are on the fringe of Mysticism, who have great understanding of the mystic's nature, and who become commentators and torch-bearers.

It is not everyone who can aspire to the seldom-attainable peaks of Mysticism; for most of us they must serve as examples, if not for emulation, at least for admiration.

The Company of Mystics is a large one; but not so large as to be too formidable for our understanding of their simple lives and of their equally simple teachings. I could do no better than to quote this simple explanation of mysticism as Lafcadio Hearn has given it:—

When you make religion love, without ceasing to be religious, and make love religion, without ceasing to be human and sensuous, in the good sense of the word, then you have made a form of mysticism.

J. VIJAYA-TUNGA

# JESUS CHRIST

## GLIMPSES OF HIS LIFE AND MISSION

[This is the eighth and last of the series by **Ernest V. Hayes** which presents the Prophet of Nazareth as an Adept of the Good Law.—ED.]

### VIII.—IMMORTALITY

In considering the stories told of Jesus after his physical death, we shall not be able to claim any part of these narratives as "historic" until science and thought widen out to include the unseen as well as the seen. That day will come, slowly, but with more strength because of its cautious approach. The occult student may leap forward, urged and guided, not only by his own quickened inner perceptions, but by accredited occult teaching given by reliable teachers. The ordinary man will move with hesitancy, expecting a lead from religion or from science. The Religion of the future and the Science of the future will give that lead, with a sense of great responsibility and a score of qualifying clauses to every admission made in favour of the hidden side of life. On that laboriously firm foundation the ordinary man of the future—not quite so ordinary as the man of today—will accept new interpretations of psychology, history, faith, purpose and his own destiny.

In dealing with the series of incidents grouped by orthodoxy around the Resurrection, we ought first to consider what was the view of immortality held by the people to whom Jesus mainly addressed his message. According to the New Testament, the Pharisees—most influential of the sects among the Jewish people—accepted the idea of "Resurrection," while the Sadducees—another influential party—denied it. The Jewish historian, Josephus, himself a strict Pharisee, tells us that the Pharisees believed in a rather peculiar form of Reincarnation. They considered that the wicked were annihilated after death. Possibly this meant that in the life of the evil man there was nothing that had even a relative permanence about it. For Good alone is of the eternal: Evil is a self-destroying agency, an "everlasting fire" of wasting. Those who had lived good lives, without reaching perfection, came back in other bodies, until perfection was gained. Judging by the world as we know it, one might be tempted to think the exact opposite to be the case; the wicked come back too often and the good find their expression in a happier sphere. But if the Pharisees had an esoteric side to their teaching—as is probable—by annihilation they may have meant that so much of the individuality of the wicked man was

wasted by evil that though there might be a continuity of life between a man who had lived in the days of Moses—let us say—and a man living in the time of Jesus, yet there was no true sense of individualised immortality linking the two lives together. In the case of the good man, the richness of his individuality would pass from life to life, so forming a true Ego incarnating in body after body. It will, at least, be clear that the "Resurrection" accepted by the Pharisees and rejected by the Sadducees, according to the New Testament, was a form of the Reincarnation theory, and not Resurrection as understood in the orthodox Christian creeds.

It would seem that Jesus held a similar view-point with regard to the idea of personal immortality. It is likely that he felt very deeply that until a man experiences what immortality is, within his own consciousness, it is only possible to speak of it in a vague and somewhat unsatisfactory way. One fancies that to any one who complained of the indefinite and uncertain manner with which the Prophets of the race had dealt with the Soul, Jesus would have replied: "How, beyond merely arousing a man's attention, can you hope, by discussion and controversy, to prove an immortality which does not in fact exist for the individual until he has won it, and knows within his own soul that the prize is his?" Up to that point he would be along the line of the Buddha, whose reticence about the soul has led some of his followers to deny the soul altogether. But Jesus was a Yogi of Action; a Yogi of Love, more than he was a Yogi of Wisdom. His love for man and his eagerness to prove, if at all possible, the certainty of immortality, that so his disciples might be fortified and led on to their own achievement, would be the motives for what is said to have happened after his physical death.

To his sorrowing disciples, his end must have seemed at first an overwhelming tragedy, a hopeless finality. They looked at his battered body, and it seemed to them that the loved voice could never speak again and that the eyes, lit by a radiance beyond all human reckoning, would never smile again. This was Death. He himself had spoken of death as an incident that did not matter very much. But they, seeing his death, must have felt that it mattered a great deal.

They buried him in a disciple's garden. A day passed. Nothing happened. The best they could hope was that they might be allowed to disperse quietly to their homes, without molestation.

In the dawn of the next day women went to the grave of Jesus. They found the grave empty. There was no body. Body! Flesh! Matter! How the human mind clings to it and can hardly believe in any reality apart from it! Even Mary Magdalene was caught in it and said: "They have taken away my Lord, and I know not where they have laid him."

But all that had been taken—or dissolved by occult power—was a dead body. Her "Lord" was quite unaffected. Had he not said: "The flesh profiteth nothing; the spirit giveth life?"

There was no body of Jesus in the grave. Of all questions asked in futility, the question of what became of it is the most futile. One may ask such a questioner: What has become of *your* body which you were wearing five to seven years ago? The alchemy of Nature has completely transformed your material envelope within that space of time. You agree? Very well. There is a swifter alchemy known to Occultists, of materialising and dematerialising, practised quite easily by Adepts.

There was no body and the women's precious spices seemed likely to be wasted. But there was a radiant Being—a Shining One. The Angel asked them: "Why seek ye the Living among the dead? He is not here, but is risen."

Mary Magdalene lingered. She wept, bewildered. Her Master was in God's other world; she felt sure of that. But she wanted him here, the old loved voice, the gentle hand, the winning personality. Something darkened her path. She looked up. In the half-light of the early morning she was able faintly to discern a man. His face was not very clear and his voice none too strong. He was the Adept materialising himself for her sake. The voice gathered its old strength and nuances: "Mary!" Then she recognised him.

That same day, at evening, the disciples were gathered, "*the doors being shut.*" The closed and solid doors could hold out a physical body but they could not offer resistance to the entry of a Master clad in a superphysical vehicle of consciousness. Jesus stood in their midst. His astral body, perfect replica of the physical now forever laid aside, seemed as real and tangible to them as though it were physical. Their power of response had been raised to a higher plane. Not a plane of life and form but seems totally real, firm and unchallengeable to the one raised to the level of that plane.

Historically, Jesus is dead. Occultly, "he holdeth life and death in his strong hand." "I am he that liveth, and was dead; and behold, I am alive forevermore." That was the greatest service he rendered to his disciples; he proved to them the utter fallacy of the supposed power of Death. In his teaching he had linked himself onto the little the Hebrew Scriptures had to say about Immortality..." though this my body be destroyed, yet without my flesh I shall see God." He had said to them: "Fear not them that can destroy the body." He had spoken of the unseen and the intangible with a strong sense of their reality in his own consciousness. But all that was philosophy, and the souls of the disciples swayed, half-believing, half-hoping, half-doubting. He utilised the death of his own body to prove to them beyond all

doubt that death meant very little, that " never the Spirit was born ; the Spirit can cease to be, never." He could only prove it to his chosen, for to prove Immortality to the man who is not ready for it is really a disservice to him. But his Initiates knew it, whatever else they had still to learn ; for they had seen him, so real that he seemed as flesh and blood to them, yet so infinitely greater than the finest flesh can ever be. " If Christ be not risen, then is our preaching vain, and your faith is also vain." It was not the martyrdom but the triumph over death that made the Faith.

What of today? Around us is the decay of Faith. The decay of faith in the orthodox sense is to be welcomed. The loss of Faith in the sense Jesus understood it is to be deplored. We stagger on, sceptical, exhausted, feverish, futile, frustrated. But what happened in the days of Shri Krishna, of Buddha and of Jesus can happen how. Only we are so clever; so heavily burdened; we have " great possessions. And Their Way demands complete nakedness.

ERNEST V. HAYES

## COMMUNALISM

State aid to communal institutions is an affront to common justice as well as to the tax-payer and the Editor of the *Indian Social Reformer* is right, in his issue of the 27th of June, in seeing efforts for the withdrawal of such aid, along with agitation against distinctions in eating-houses, as the starting-point for wiping out communalism. It goes without saying that no sectarian religious body should receive State support in a land of many religions. It is quite understandable that a Government contributing to the support of a church of one denomination might find it embarrassing to deny assistance to, say, educational institutions under the ægis of other creeds. But we would go so far as to maintain that every educational institution should open its doors to all or fend for itself without State subsidy. And that includes not only institutions under the auspices of Hindus, Muslims and Sikhs but also such Christian missionary institutions as make any distinctions whatsoever between Christian and non-Christian pupils or between Indian children on the one hand and European and Indo-Anglian children on the other. Such institutions are hotbeds of communal prejudice.

Shri S. Natarajan pleads for a movement to wipe out communalism in place of sporadic agitation such as that aroused in Bombay by Sardar Vallabhbhai Patel's opening of the Mafatlal swimming pool for Hindus only. Such a plea has been made more than once in our pages, beginning with Shri Manu Subedar's appeal for an Anti-Communal League in January 1940.

Shri Natarajan castigates the separate Hindu and Muslim tea stalls on Government-owned railways. Demand for such separation there may be but pandering to a weakness is no true kindness to the individual or to society. How great the need is for the recognition of the the simple fact that we are first and foremost human souls and only after that men or women, brown or white Hindu or Muslim, Jain or Jew, and all the rest of the superficial distinctions in the physical or mental garb we wear!

# NEW BOOKS AND OLD

## "BE NOT ANXIOUS...." *

Fear, it is generally admitted, if not the root of all evil, is one of the chief of evils. It strikes deeper than greed, deeper than the lust for power. It dictates the logic by which man rationalises his cruelty and it lurks unsatisfied and unappeased behind all those formidable defences he builds to assure himself he is secure. Man is always building Maginot Lines or negotiating Munich settlements or setting out to conquer the world because fear torments him. Or he is accumulating wealth by exploiting his neighbour or rejecting with violence a truth which might weaken his false assurance or clinging to the old clothes of habit because love would expose his nakedness.

There are a thousand insidious ways in which fear poisons the well of life within us, brutalising even our courage, transforming virtue into self-righteousness, passion into jealousy, or modesty into a shrinking recoil. So universal an impulse cannot be without warrant in the nature of things and, like all impulses which have become perverted, it must in its original purity have served the needs of life and may equally serve the needs of man, if it ceases to be a negation and becomes a positive. It can only become that when man understands his nature better and acts upon his understanding.

Typical of the lack of such understanding is the failure to distinguish, as the writer of a recent autobiography, Mr. William Bowyer, did in his *Brought Out in Evidence,* between fear as it manifests in the animal and the human worlds. Mr. Bowyer, who takes a dark view of life and is convinced that high heaven and earth ail from their prime foundation, cites the unceasing alertness of birds as proof of the internecine terror under which all creation groans.

Yet any one who has studied the habits of birds or of many animals knows that fear in them seldom affects their capacity for happiness, while at times even seeming to heighten it, if I am to judge by the blackbird which pursues with shrill abuse my cat as he slinks through the shrubbery. Fear helps an animal to preserve its life. It neither torments him into destroying more life than he needs for food nor lays on him a continual burden of anxiety. A bird fears neither life nor death but lives in both and accepts both from moment to moment. And if we may think that some animals, such as the bullock driven to the slaughterhouse, fear death before it falls on them, it is probably because of their association with man, whose conscious purpose at such moments they dimly sense. It would, of course, be foolish to suggest that wild creatures are not at times paralysed by fear. Victims of the stoat or the snake prove the contrary. In the struggle for life in the animal world fear plays an in-

* *The Nature and Destiny of Man.* By REINHOLD NIEBUHR. (Nisbet and Co. Ltd., London. 15s.)

cessant part and often a grim one. But it is never a disease, as in the human world. It has become a disease there because man is a self-conscious being capable of isolating himself in different degrees from the whole life-process of which he is a part. That is a truism and not in itself a very helpful one. Yet examined more closely it can open the way to a freedom commensurate with the burden which man alone has to carry.

Such an examination Dr. Reinhold Niebuhr has made in the first volume of his Gifford Lectures, entitled *The Nature and Destiny of Man*, and it is based on the truth that man is the only animal which can make itself its own object. He alone has a capacity for self-transcendence and from this springs all the trouble. For standing at the juncture of nature and spirit he is involved in both freedom and necessity. As part of nature he is finite. As spirit he is infinite. And this unresolved contradiction provokes in him a continual anxiety. To ease this anxiety he is driven in two directions. In one he seeks in his pride to hide his mortality, to overcome his insecurity by his own power and to establish his independence. This effort may take a mental or a material form. If the former, he assumes he can transcend the limits of finite thought until his mind becomes identical with universal mind. This is the ideological taint in all human knowledge and which is always an effort to hide ignorance by pretension. If the latter, he strives to protect himself against nature's contingencies by seeking an absolute security for himself at the expense of his fellowmen.

But he may move in the opposite direction. Instead of seeking to hide his finiteness by asserting the boundless independence of spirit, he may strive to hide his freedom, and relieve the strain of maintaining it, by losing himself in some aspect of the world's or nature's vitalities. In the one case his sin is pride, in the other sensuality. But both spring from the same root and Dr. Niebuhr rightly insists that sensuality

> is never the mere expression of natural impulse in man. It always betrays some aspect of his abortive effort to solve the problem of finiteness and freedom. Human passions are always characterised by unlimited and dæmonic potencies of which animal life is innocent.

This is what distinguishes the purely natural will-to-live from the human and spiritual will-to-power. And the boundless character of human ambitions or desires is the consequence of man's effort to hide his weakness, to deny his dependence and insignificance and thus to quiet his fears. Yet mortality and dependence are not of themselves evil but become the occasion of evil when man refuses to accept them as a condition of overcoming them. Similarly anxiety is the basis of all human creativity as well as the pre-condition of sin. Man, as Dr. Niebuhr writes,

> is anxious not only because his life is limited and dependent, but because he doesn't know the limits of his possibilities. He can do nothing and regard it perfectly done, because higher possibilities are revealed in each achievement. There is, therefore, no limit of achievement in any sphere of activity in which human history can rest with equanimity.

Anxiety about perfection and anxiety about insecurity are inexorably bound together in human actions, and man's ambition to be something

> is always partly prompted by the fear

of meaninglessness which threatens him by reason of the contingent character of his existence. His creativity is therefore always corrupted by some effort to overcome contingency by raising precisely what is contingent to absolute and unlimited dimensions.

" Oh, wretched man," one is inclined to say after reading many pages of Dr. Niebuhr's searching analysis, " how pitiable is thy dilemma ! Thou, whose heaven-born aspirations are the spur that goads thee to outrage thy humanity in the anguish of thy homelessness." Yet it is just this apparently insoluble dilemma which gives to man his tragic greatness. And the shallowness of the bourgeois culture and the commercial civilisation which are now dying of spiritual emptiness was due to an attempted evasion of it. The typical modern man tried to live either by reason or by nature. The rationalist depreciated the power and virtue of sub-rational vitalities; the romanticist glorified them. But neither understood that man is free enough to violate both the necessities of nature and the logical systems of reason and that the human spirit in its yearning towards the infinite cannot be held within the bounds of either natural necessity or rational prudence.

The very insatiability of human desire, has a positive significance: it means this, that we are attracted by an infinite good.

In that lies the source of both human creativity and human sin. And if under the perpetual smile of modernity there is or was " a grimace of disillusion and cynicism, " it was because man had ceased to measure himself in a dimension high or deep enough to do justice either to his stature or to his capacity for both good and evil. The tragic challenge of human existence had been reasoned away, its vital paradox cut at one end by mechanism, at the other by sensationalism. But it was there all the time. And today we are being forced to recognise it.

But, recognising it, what are we to do ? If the contradiction is part and parcel of human existence, how can it ever be resolved ? Can faith ever become stronger than fear in man so that it no longer torments him into pride and sensuality, but inspires him to create ? Never wholly, Dr. Niebuhr believes, because man is a fallen being and however near he may approach to divine perfection, he must always fall short of it. To claim that he can achieve absolute perfection is to betray the very sin of spiritual pride which for ever, in subtle no less than in crude forms, forbids perfection.

But because it is not man's finiteness, dependence and weakness, but his anxiety about them which tempts him to sin, he is ideally free to reduce this anxiety in himself and so redeem the conflict in which he is involved by accepting his dependence. But upon what ? If he merely accepts his status as a natural creature, he is denying his freedom as transcendent spirit. But if he asserts his freedom as spirit, he is continually tempted to flout his natural limitations. Unless there is some mystery at the heart of things and of himself in which nature and spirit are reconciled and in which he can find his home, he is at best doomed to oscillate for ever between fearful defiance and miserable abjectness.

The fact of self-transcendence in man leads inevitably, therefore, as Dr. Niebuhr argues, to the search for a God who transcends the world. Or, to quote Augustine's familiar words, " Thou madest us for thyself, and our

heart is unquiet till it rest in thee." Elsewhere, however, Augustine wrote, "I am of the opinion that the creature will never become equal with God, even when so perfect a holiness is accomplished within us as that it shall be quite incapable of receiving an addition." And Dr. Niebuhr believes that only in Christian doctrine are the relevance and distance between the human and the divine truly preserved. This is on a par with his repeated assertion that mysticism must lead to a loss of the particular, in an ultimate undifferentiated reality and that consequently all mystics view individuality as essentially evil. Such mysticism is in fact to be found in both Christians and non-Christians. But the true mysticism which combines liberation from the transitory in the eternal with fidelity to the eternal in the temporal is certainly not the monopoly of the Christian religion. At most Christianity, through its doctrine of the incarnation, has laid a special stress on the concrete historical expression of the divine, but often at the cost of temporal prejudice. The fault in some other religions has tended to be the other way.

On the whole, however, any prejudice which Dr. Niebuhr betrays in favour of his own Faith does little damage to his interpretation of human nature and its relation to the divine. We can agree with him that the God in whom man's unquiet heart can alone find rest both creates and transcends the world. He is, therefore, in but not of the finite world on which man must acknowledge his dependence, and He is the eternal source of man's infinite spirit. In Him the contradiction of man's dual being is resolved and the more closely man can find Him in the depths of his experience and finding love, and loving find, the more is fear swallowed up in faith, its tormenting tensions eased in the inward harmony of the Soul with itself, in a pure willing of that which is divinely willed. The nearer a man comes to that pure willing, the less has the divine Being in which he knows and breathes and acts any outward form, still less any arbitrary gender. The last taint of the partial assumptions of anthropomorphism fades away. And it is through the mystery of the formless eternal One that he values all the forms of nature and precious individualities which no longer bind him falsely because he loves them both in Time and beyond it. In the depth and serenity of that experience, if we could attain to it, we would fear no more but rejoice in our double birthright as spirit and flesh, and do violence to neither.

HUGH I'A. FAUSSET

# WOMEN IN AMERICA *

The author discusses the secular problem of the right and the rightful place of women in organised society. On her return to the United States from China, Pearl Buck found that her sisters were unhappy and discontented, and she asked herself:—

> Why, in a country such as ours, where woman is given every privilege and as much opportunity apparently as she wants, should she be so often dissatisfied in herself and so restless an influence in society? And why should man not like her better that he does?

She starts from this position:—

> The basic discovery about any people is the discovery of the relationship between its men and women.... Where there is harmony between men and women the culture of a country—that is, its whole life—is full, peaceful, and without nervous tensions, and progress is steady and rounded.

For "men cannot be free in a nation where women are forbidden freedom," and "always suffer where women are ignorant." Can this harmony and freedom be realised "in a patterned society such as old China had, and in another sense as modern Germany has today?" The answer is decidedly in the negative, though the author has a kind word to say of old China. Caged and thwarted women upset the balance of social economy and stand in the way of man's own advancement.

One would expect in the United States, where women are supposed to enjoy political and social equality with men, conditions to be such as to promote harmony and progress. The author devotes the greater part of the book to showing that the freedom of her sisters is an illusion. "The half-and-half sort of things we now have, patently gives satisfaction to neither men nor women." Women have no place "in the engine-rooms of our society," although numbers of them have "great good sense, quiet competence, and plain wisdom." The home no longer offers sufficient scope for their talents. "Industrial development has taken man out of the home," and "even the child has been taken from her by the change of time.... He leaves the home at the age of six or earlier, compulsorily, and from then on is returned to woman only for a few of his waking hours.... The home...is a lonely place." More; "she is no longer the spiritual and moral influence she was once to man and child in the home." Women have to accept the position that they are married to "perpetually tired men," and the husband was probably representative of a large group, who told the author, "I do not want a damned intelligent woman in the house when I come home at night. I want my mind to rest."

Are American women then to accept the situation and reconcile themselves to it? Not at all, for "no country is a true democracy whose women have not an equal share in life with men," and no country can afford to educate her women as the United States does, and then deny them equal opportunities with men for service and self-realisation. This frustration of the greater number of American women constitutes not only a national loss but a national danger. The author speaks of these millions of women, "who are not compelled to earn money to keep from starvation,...who have surplus time, energy, and ability, which they

* *Of Men and Women.* By PEARL S. BUCK. (The John Day Co., New York. $2.00)

do not know how to use... [who] have usually a fair or even an excellent education and brains good enough at least to be aware of 'discontent," as the "gunpowder women" of the country. "These gunpowder women... spoilt, petty, restless, idle, they are our nation's greatest unused resource."

What is the way out?

> There is no way of progress for women except the way men have gone—the way of work or starve, work or be disgraced....Work is the one supreme privilege which too many women in America, with all their extraordinary unearned privileges, never know. And yet it is the one privilege which will really make them free.

There is one field of human relations where woman can do much, if not everything, to help man out of the morass in which he has landed himself.

> If man, conditioned to war, cannot provide a society which sees war at its beginnings and stifles it, can woman not try at least to help him here? Is she for ever to go blindly giving birth to sons that men may go blindly killing them off?

The author points out that two of the main causes of war are economic discontent, and the rise to power of a certain type of mind, "atavistic, cruel, simple, or cunning." The rise to power of the atavistic individual must be prevented, and economic adjustments made in a nation and between nations. It lies with women to deal with these sources of international conflicts, as they, unlike men, "have no illusions, or should have none, about what war is." "It would be a great task, and would give women ample work to do.

Man may doubt woman's capacity, but why does woman herself hesitate to play her right part in the great human drama? "She has been afraid of losing her femininity," but the truth is that

> if a woman is a real woman and proud to be one, nothing can quench the essential femininity of her being....No kind of work can spoil the quality of a woman unless she has first spoiled it herself by wishing consciously or unconsciously that she were not a woman.

This in brief represents the message of the book, and no message could be more appropriate at a time when we are all talking of constructing a new world order of equality and peace, nor come with greater authority than from the accomplished woman of letters who, by her work, has raised the stature of women and lent distinction to the Nobel Prize.

N. S. SUBBA RAO

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## A NEW KIND OF MAN *

Whitman is an exceptionally difficult subject to get right. For he is not a straight case. So many questions arise—the democrat, the poet, the prophet, the seer, the philosopher—was he all of these things or any of them? I have been pondering these questions for a long time after reading Mr. Fausset's wonderfully full and acute analysis. I think he helps the reader to arrive at the following conclusions. Whitman was a new kind of man, the fulfilment of a New Idea evolved by mankind—a democrat. He was the first to embody that idea completely and he may have been the last, but

* *Walt Whitman.* By HUGH I'ANSON FAUSSET. (Jonathan Cape, Ltd., London. 12*s.* 6*d.*)

that is what he was. To have been that, to have shown what a democrat is, cannot be described as an achievement, he did not have to achieve it, but rather as a revelation never to be forgotten. He did not light a lamp. He did not pave a path. He merely was something which we contemplate with the reverence we reserve for the saviours and the gods. People ask what the snag is about democracy and whether we can detect it in the champion of democracy. Certainly not. The only snag is that all men are not on the Whitman level. That is the only reason why democracy, like everything else, fails.

Was Whitman a poet? Of course. Was he a good poet? No, he was second-rate. He found it extremely hard to express himself, and though occasionally his *Leaves* are really great, more often they only get across owing to the sheer *élan* behind them—yet so powerful is that *élan* that even when he gives us capitulation in place of description, he makes his point. But that's not poetry. He mistook art for artificiality, and was afraid that if he took real trouble he would be paralysed. Nevertheless if *Leaves of Grass* is seldom great literature it is a great book, one of the greatest. The force of Affirmation so pervades it that it has often been found sufficient to change a reader's view of life for ever. It can best be regarded as Scripture.

Was he a prophet? He professed to be, both as seer and as prophet of America. In the second he is now seen to have been a hopeless optimist without a notion of the effect which machines and money were to have upon his country. As regards his claim to be a seer with a message, it is true he had a message and a good one, but since he couldn't think clearly, since he was arrogantly ignorant of better minds than his own, since he just doesn't exist as a thinker or philosopher, he only made a muddle of his message.

Was he a true mystic? Here we come to the central problem concerning him. He claimed, in effect, to have reached the third stage of consciousness without having to pass through the valley of the shadow of the second. Mr. Fausset of course faces up to this aspect and writes as follows—

> Admittedly the acute conflict from which, in much of the religious experience of the past, unity has had to be resolved may not be a permanent condition of human growth. A race of men may emerge more spiritually advanced and able to unfold its powers organically. Whitman, it has been suggested, was a precursor of such men as these. And certainly there is much in him and in his teaching which throws light on the qualities which such men would possess. But there is much, also, to show that the integrity which he professed was partial and that it was the result rather of arrested than of an advanced development.

Mr. Fausset may be right, but he left this reader with a mind still quite uncertain about it. If Whitman had not written himself up into a System and confused us, we might possibly allow him that special newness. In the same way he was right but overemphatic (owing to the appalling Puritanism he set out to destroy) about the visible world and the flesh. It had been thought that there was something *low* about matter and something *high* about spirit—though, as Carpenter once said, "we haven't the least idea what matter *is*." Whitman tried to destroy that absurdity, and it is rather his means than his end that we sometimes question.

Mr. Fausset has added another volume to his already solid and splendidly unified achievement. This book is (we must use the word) definitive. Why another on Whitman after this? It is masterly. Mr. Fausset is a master in his power to enclose the whole of his

subject, the mental, the physical, and the life story—in these pages Whitman lives vividly in a fine chapter on his work in the hospitals. Mr. Fausset is conventional on matters outside his own field (One wonders what the R. A. F. would think of his remarks about modern fighting) but inside it he has it all his own way. He makes his point in bulk, never by a telling sentence, and often we have to put up with smug and dreadful phrasing such as "to achieve maturity man needs to outgrow his infantile dependence upon Nature, to affirm his own true centre of conscious being and rediscover Nature there as creator instead of creature. This, as we have shown, Whitman had succeeded very imperfectly in doing." But he makes one memorable remark. He says that the voice of the *Leaves* "was a voice that set out to silence all other voices." That's just it. It sums up Whitman's strength and weakness.

JOHN STEWART COLLIS

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*An Introduction to the Philosophy of Sri Aurobindo.* By S. K. MAITRA. (The Culture Publishers, 25A, Bakulbagan Row, Calcutta. Re. 1/8)

Thousands of years have passed since the spiritual seers of ancient India gave to the world the transcendent truths enshrined in the Indian scriptures, but the genius of the race is still seen at its metaphysical best and subtlest in ontological flights. The acknowledgment by Sri Aurobindo's interpreter of his indebtedness to the ancients, is, however, at once inadequate and too sweeping—inadequate in that originality is claimed for concepts which are certainly as old as thinking man, *e.g.*, "that it is possible for man in this terrestrial life, in this physical body, to attain complete Divinity," and that salvation does not demand withdrawal from the world and is not a purely individual achievement; too sweeping in claiming "complete accord" with the spirit of the *Vedas* and the *Upanishads*. His mind plays like a lambent flame over many of their teachings; it does not throw a steady light on all. Sometimes indeed a statement of his, such as that "we do not live in an ethical world" not only negatives their teachings but also undermines his own. For if, as he claims, "the attempt of human thought to force an ethical meaning into the whole of Nature" is an act of "wilful and obstinate self-confusion," if the law of harmony, of action and reaction, of Karma in other words, does not govern universally, on what does his triple evolution rest, on what, the gradual unfoldment through many lives on earth which he describes? For surely a certain, a dependable reaction is of the very essence of ethics.

Is it perhaps the inadequate grasp of the part of rhythm in the process—although he does refer to it—that makes death seem to him "not an inherent characteristic of life" but something to be transcended "when Life is freed from the operation of Mind, as it will be on the descent of the Supermind." *Life* is not subject to death even now, but surely the same form cannot forever serve even the Supermind!

The most valuable contributions of the book are its insistence on the necessity of finding the inner being as the first step for the aspirant, and its inspiring presentation of the ideal of "a transformation of the whole being through the light emanating from the soul," the loss of our heavy sense of separateness without the relinquishing of individual consciousness. Sri Aurobindo's description of the state of one who has attained, whom he calls the "supramental" or the "gnostic" being, illuminates a phrase so often quoted but so little understood—"acting for and as the Self of all creatures."

E. M. H.

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*Darkness and The Light.* By OLAF STAPLEDON. (Methuen and Co. Ltd., London. *7s. 6d.*)

A revealing indication of the climax in human affairs is given by the fact that the word, fantastic, has invaded everyday speech to such an extent that it no longer has impact. Anything and everything has become a possibility, consequently any theory—no matter how grotesque by former standards—cannot be dismissed with contempt.

Realisation of the probability that everything once grouped under the spacious heading of "normal" may have vanished for ever, has compelled people to scan dim horizons in the hope, or fear, of discerning the shadow of approaching destiny.

With the exception of those who believe that a miracle will restore something resembling the Victorian age, the majority are compelled to think that either the catastrophic triumph of gangster values is inevitable, and that to hope otherwise is to dream that you can "weep Fate from its determined purpose": or, as a result of ordeal by suffering, a new spirituality will be born in the catacombs of despair and mankind be regenerated.

The theme of Mr. Olaf Stapledon's book is apposite to these fears and hopes, for, in the first two parts of *Darkness and The Light,* he traces, stage by stage, the process of degeneration till, long after an epic but unsuccessful defence of The Light by the Tibetans, rats, plagues and pests exterminate mankind.

The opening of Part III returns to the defence of The Light by the Tibetans and assumes that it succeeded. "It was in Tibet that hope first triumphed, and it was Tibet's miraculous success that inspired the rest of the world." Big-scale war developed against the Tibetans but the victory of the latter was such that even their enemies were compelled to realise that this war "had opened a new and hopeful chapter in the history of man." New wars followed, however, but the spark survives till new processes transform the whole economy of the world. At last, at long last, the main centre of civilisation is the new island of Atlantis which produces a new human type, the "secondary," who are loyal to The Light, while the "primary" population dwindles to extinction.

Space considerations preclude an adequate account of the manner in which Mr. Stapledon orchestrates this theme. His reputation for "fantasy" will be enhanced by this book although, for one reader, "Odd John" is not dethroned. It is, perhaps, inevitable that any treatment of such a theme must suggest a "scenario" for a whole library of books. It is, perhaps, also inevitable that this attempt to reveal the "dual" possibilities of the future must have a somewhat arbitrary air. Also, events happen, not in a theoretic void, but to people. One reader kept wishing that Mr. Stapledon had written a novel depicting each stage in the descent to Darkness, and a novel depicting each stage in the ascent to The Light. And that, in itself, is a unique tribute to Mr. Stapledon's ambitious and courageous book.

CLAUDE HOUGHTON

*The World's Crisis and Faiths.* By BARON ERIK PALMSTIERNA. John Lane, The Bodley Head, London. 8*s.* 6*d.*)

*The Christian Paradox.* By CYRIL SCOTT. (Rider and Co. Ltd., London. 8*s.* 6*d.*)

*The Occult Causes of the Present War.* By LEWIS SPENCE. (Rider and Co. Ltd., London. 6*s.*)

The patient is not quite dead; but the marks of decay are upon the body! It is to be expected, therefore, that we shall have a spate of books from the diagnosticians as to the causes of the fatal malady that has overtaken Civilization, accompanied by essays from those who are anxious to ensure an immediate and brighter reincarnation of the deceased-to-be into a more propitious environment. These three volumes, in their differing ways, are attempts to discover the source of the evils that afflict us and to suggest remedies, in certain directions, for the avoidance of future ills. Baron Palmstierna believes that we must work in the spirit of the statement of H. H. the late Maharajah of Baroda:—

> Let us humbly and in a spirit of partnership combine against the common enemies, Ignorance, Selfishness, and Materialism. Religions may differ, but Religion is one.

His search is for the organic elements of religious experience, and, in his discussion of those essential features, he is not afraid of drawing the conclusions that "none of the religions has been altogether alien to the thought that man's spirit or soul may have pre-existed," and (in a chapter headed "Karma") that "no Saviour can relieve man from his own responsibility." But, while it may be possible to get the adherents of extant Faiths upon the same platform, where they may agree benevolently to differ, it is another matter to visualize paid priests and commercialized ecclesiastical institutions venturing to give up their vested interests in the ardent pursuit of Truth. We have seen what happened to a League of Nations that followed the dictates of a so-called "enlightened" self-interest. It is to be feared that much the same fate lies in wait for any League of Religions that is not prepared to make the ultimate sacrifice of sectarianism in all its devious forms.

Mr. Cyril Scott is under no doubt at all that we are where we are because we have worshipped at the altars of false gods. He, too, is concerned at the rejection by official Christianity of the ancient teachings of Reincarnation and Karma. Further, in a reference to the *Report of the Commission on Christian Doctrine (1938)*, he suggests that had the Church studied "Esoteric Science or Yoga," it would know that there is a subtler scheme of Evolution "operating concurrently with our material scheme." Having regard, however, to what the Church, as an institution, has made of the teaching of Jesus, it is rather terrifying to think of what it could have done, or might do, to either theoretical or practical Yoga in the true sense! None-the-less, Mr. Cyril Scott has some cogent criticisms to make of orthodox religion and science, and, in particular, his condemnation of vivisection is unsparing. It is a pity that more writers on psychic and occult subjects do not realize that vivisection is Sorcery, pure and simple, as H. P. Blavatsky long ago described it. Mr. Cyril Scott wants peace to be built upon the ethics of the "Prince of Peace." His book may help to this end by stirring the

stagnant waters of complacency.

Mr. Lewis Spence does not beat about the bush! For him, Germany is "the everlasting Faust among the world's peoples," presumably with Lucifer in person presiding over its rulers, the Satanic aim being "the destruction and extirpation of the Christian Faith." His analysis of Nazi policy, apart from his premise, has value because he has not forgotten the rôle of Dr. Arthur Rosenberg in formulating the thesis of racial superiority. He would appear to be somewhat confused in his own mind as to what is the Christian Faith; but he has sought, and thinks he has found, evidence establishing the existence of a "mysterious and well-concealed body of Satanist or Luciferian origin," which possesses "a deep-seated hatred of the Christian Faith." In his excursion into the realm of Demonology, he refers to the Rev. Montague Summers's translation of *Malleus Maleficarum*. We had thought that the work in question, so valuable in its source material, showed that medieval demonology was far more exemplified in the Roman Catholic Church than in the victims of the Church's persecutions. However that may be, we can agree with Mr. Spence that "For the future, a genuine spiritual re-awakening must herald the new day of man's rebirth." Perhaps, in all these testimonies by expert witnesses, the ultimate truth is to be found in the words of the *Bhagavad Gita*:—

These two, Light and Darkness, are the world's eternal ways.

B. P. HOWELL

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*Germans Beyond Germany: An Anthology*. Edited with Biographical Notes and an Introduction by VILEM HAAS. (The International Book House Ltd., Bombay. Rs. 4/-)

In this book Mr. Vilem Haas, a Czecho-Slovakian scholar now a refugee in India, has brought together English translations of extracts from the works of thirteen representative German men of letters of the nineteenth century. These authors are described as "Germans beyond Germany" in more senses than one. Some of them, Heine, Börne, Georg Büchner, Nietzsche and Feuerbach, for instance, lived as exiles outside Germany, either voluntarily or of necessity: they were hence, geographically speaking, Germans beyond the confines of Germany. Again, there were German thinkers, notably Goethe, Hoelderlin and Nietzsche, who, while drawing their inspiration from the deep springs of their racial identity, nevertheless had the vision and the courage to see clearly and to criticize boldly the many sore spots that disfigured Germany and jeopardised its future. Lastly, there were humanists like Kant, Büchner and Heine who were Europeans first and Germans only afterwards. The "Germans beyond Germany," whether they belonged to one or another or all of these groups, were able at once to interpret the Germans to other peoples and also to tell their own compatriots roundly what exactly was wrong with them.

In *Germans Beyond Germany* we are thus enabled to see the Germans as they appeared to some of their own choicest spirits. The book is, as it were, a self-portrait of the German mind, a portrait that is as challengingly real

as it is courageously honest. It is difficult to believe that all these extracts were written long before Hitler and his associates mobilised the resources of the German nation into a potent and ruthless engine of destruction on a world-wide scale. Goethe and Hoelderlin and Nietzsche and the rest seem rather to denounce the very qualities that have reached their stupefying apotheosis in the Germany of today.

Mr. Vilem Haas's long introduction is a serious attempt at analysing the central paradox of the German mind—its rigour and its power and also its ineradicable capacity for projecting Death and Dissolution in our midst. The paradox of the German mind is seemingly reflected also in the creative work of a Goethe, a Hoelderlin, a Schopenhauer, a Nietzsche. These were permeated by the German spirit and yet they hated the Germans with an almost fiendish, unqualified hatred. Germany was important, the State was everything, it was literally the God-State—but individual Germans were vermin, they hardly mattered.

Mr. Haas institutes a telling contrast between the Vedantic ideal of suppressing and merging the Ego in the one Supreme Reality and the German ideal of suppressing and merging the Ego in the daily life of the God-State. The average German, it would appear, is willing, is indeed most eager, to surrender his all at the behest of the God-State, or its Fuehrer; he is presumably moved by the ecstasy of dying and causing death and the suicidal event is a mystic flame that rushes him onward to his promised goal. This is the clue to the Germans' glorification of blood and iron, the fatal fascination for them of the *thandav*, dance of death.

Mr. Haas's diagnosis seems to be somewhat of an over-simplification. However, he has got up his case with considerable care and his conclusions and the illustrative extracts he has put together deserve to be examined with attention and sympathy. Hitler, after all, is no piece of foreign matter accidentally cast on modern Germany; he is rather the logical development of certain strands in the German mind that had been there for several generations past. Mr. Haas's book is a timely publication because it will prove as useful as *Mein Kampf* itself in revealing the sinuosities that constitute the monstrous tangle that is Hitler's mind.

The book under notice is well printed and bound in yellow khadi at the Sadhana Press, Baroda. It is satisfactory to note that within a year of its inception this press has made a creditable name for itself among printing firms in India.

K. R. SRINIVASA IYENGAR

# ENDS AND SAYINGS

"_____ *ends of verse*
*And sayings of philosophers.*"
HUDIBRAS

India's poverty at the present time imposes plain living willy-nilly, and to the point of penury, upon too many of our fellow-citizens, but to accept plain living with a good grace is something more than to make a virtue of necessity. The paramountcy of idea over form, of spirit and mind over matter, is widely accepted in India, where, time out of mind, plain living has been the recognized concomitant of high thinking. But between plain living and stark penury there is a gulf as wide as that between the former and luxury. We should not rest content until the necessities of life are within reach of every man, woman and child. Let us beware, however, of the fallacy that the farther we can go beyond that, the better. Increasing the number of wants is the first ingredient in the accepted Western formula for prosperity, which presupposes some measure of purchasing power to start with: Increased demand= increased production=wider employment, better hours, better wages=increased purchasing power. The question whether people are better off for wanting an increasing number of things is rarely faced as squarely as by Shri J. C. Kumarappa in *Gram Udyog Patrika* for June where, in considering "The Non-violent Standard of Life," he condemns the artificial stimulation of demand.

> We get an eternal struggle for more and more...leaving the people always discontented....Persons who are victims of this scheme of increasing the income by raised standards of living are on a par with the donkey before which its driver has dangled a much coveted carrot hanging from a stick fixed to its own harness. The more the animal runs to get at the carrot, the further is the cart drawn. The driver gets his work done and the carrot remains. Under this scheme the industrialists get the goods made and sold but the life of the people is not enriched.

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It may be necessary at the moment to cut our coat according to our cloth, but let us not deceive ourselves by fancying if the cloth is inadequate that the fit will be satisfactory. It is well to know that improvements can be effected in inadequate diets without very great increase in expenditure, as Dr. W. R. Aykroyd, Director of the Nutrition Research Laboratories, Coonoor, brings out in the third revised edition of Health Bulletin No. 23, *The Nutritive Value of Indian Foods and the Planning of Satisfactory Diets.*

He dwells especially on the necessarily inadequate diets provided in children's homes which attempt the impossible task of feeding their boarders properly for Rs. 3/- per head per month or less. Take the growing child's requirement of milk. Western nutrition workers demand over a seer of milk per child per day for optimum results. It is suggested by "An Indian Dietician" in *The Hindustan Review* for June that "It is desirable that children should consume upwards of 8 ozs. of milk a

day," that quantity, he admits, being below that recommended as "optimum" by nutrition workers elsewhere. If even that is not available—and in how many million cases it is not, our shockingly low disease-resistance as a nation and our disgraceful mortality figures testify—then butter-milk or skimmed milk from skimmed-milk powder are recommended. The latter, many children's homes in India are reported to be supplying with markedly good effects.

We are badly in need of more dietetic knowledge and this Government publication should prove useful. It contains a wealth of information on the superiority to milled rice of whole rice, whole wheat or ragi, the importance of green vegetables, fruits and fats, the value of ground-nuts, etc. But—and it is an emphatic "but"—let us not be satisfied with half-way houses, or flatter ourselves that because Indian children can be kept alive on skimmed milk in sub-optimum quantities therefore nothing further is needed. Life can be sustained on far less than is required for the health and vigour without which life may be a burden. Granting that milk both qualitatively and quantitatively inadequate is preferable to none, let us keep rigorously before us the ideal set by nutrition workers elsewhere and not rest satisfied with less. If a seer of milk a day for every growing child in India is economically unthinkable—as with the present economic structure it undeniably is—then the solution is not acquiescence in lower standards, except temporarily and under protest, but the reform of the economic system.

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It is not easy to divert an addict from drink unless he is provided with some counter-attraction. Recreation of some kind is necessary to give him the needed rest and stimulation. Shri V. G. Ramakrishna Aiyar of the Annamalai University, writing in *The Mysore Economic Journal* for June 1942 on "Prohibition at Work in Madras" shows how in making prohibition a success it was necessary to organise amusement in a large number of villages. Rural sports, street dramas and folk dances, games and parties where devotional songs or *Bhajans* were sung, proved the most popular of the recreations encouraged in Salem and in other districts with gratifying results. The value of such diversions, offering healthy activity of body and of mind, is not confined to weaning the addict from his cups and so improving physique and morale and relieving the strain on the commonly precarious domestic budget. Prohibition or none, the value of the right kind of recreation can hardly be overstressed. A normal and balanced life needs it. If provided with discrimination, recreation can not merely provide relaxation from workaday existence but can also serve educative and cultural ends. Study of nature, the reading of good books, listening to excellent music and witnessing or participating in elevating dramatic performances are types of recreation both enlightening and purposive. May not the steady encouragement of such types of recreation not only help to relieve the monotony of rural routine but also put the villager in course of time beyond the reach of contamination by cheap and debasing modes of relaxation?

One of the greatest handicaps to the rehabilitation of the Indian village, the desirability of which needs no argument, is the inertia into which so

many of our village folk have fallen. Stripped by a short-sighted government policy of their old autonomy, with the incentive which it offered to civic pride and individual effort, the villages have in too many cases lost their zest for life. There are two kinds of peace, too often confused—the dull inertia of the stone and the rhythmic balance of the starry heavens. Harmonious movement we may call the peace of Sattwa, but the peace of the clod is Tamas.

Not the least function of village recreation is to awaken dormant energy, to arouse faculties benumbed and torpid from disuse to active exercise.

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The thoughtful everywhere are looking beyond this war and the ghastly destruction and suffering it entails to the new order which must emerge. Competitive and exclusive nationalism must give way to co-operative and liberal internationalism. Science and culture know no country. The resources of Nature and of man have no nationality. "The world is coming closer and closer together. All important problems are tending to become international problems in our day and they will tend more in the same direction in the coming years." Thus writes the Editor of *The Indian Social Reformer* (June 6th) and he rightly makes application of this principle to our national life :—

> Western culture is an important strand without which Indian culture would be incomplete. Christian influence must also have a part in the future Indian ethos as much as the Hindu and Muslim influence. Western science and Western organization are the cement which can hold together the various elements in the Indian population.

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Mr. Harold J. Laski pleads in *The New Statesman and Nation* for 11th April against the short-sighted thinking which sees victory as the one objective, which once achieved, our problems will, if not actually solve themselves, at least lend themselves docilely to solution. His article on "Mr. Churchill's Conception of Victory" is of non-partisan interest for the clear light it throws on the necessity for recognising the present war as more than a conflict of military forces on an international scale.

There are many whose conception of victory is what Mr. Laski describes as "static," who fail to realise that the immense changes in economic and social structure which the war has enforced will make it impossible to take up our problems where we figuratively laid them down when the war began. It has been suggested that our economic theorists, in attempting to isolate interrelated problems, argue as though if there were ten birds on a tree, and one was shot, there would still be nine birds on the tree. This is a transition period in which traditions, customs, outlooks, economic, social and philosophical no less than political, are in the melting-pot. What will emerge we cannot now foresee but of one thing we can be sure: the post-war world will be a different world from that which we have known.

And it is when things are in flux that changes are easiest. Human institutions tend all too soon to set in rigid moulds that crib and cabin the expanding life. It sometimes takes a cataclysm like the present one to break the moulds. There has been too much of injustice and misery in the social and economic structure that we have had. The exploitation of the common man is by no means confined to enemy

territory. It is surely legitimate to look to those who have come forward as his champions, in the name of justice and democracy, to give an earnest of their genuine concern for his well-being now. Now, while in every country men are keyed to sacrifice in the name of the common weal, now, while the metal is molten, is the time to pour it into nobler, juster moulds. After the heat of conflict has died down the metal will become progressively less malleable.

People everywhere feel the deep conviction that the war is in fact a revolutionary epoch in our history; and they resent the effort of party machines and party leaders to evade its implications at a moment when the historical situation offers us the prospect of that psychological flexibility which permits a swift access to a new social equilibrium.

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Dorothy Thompson in her article, "This War and the Common Sense of Women" (*Ladies' Home Journal* for April 1942), remarks that "Even in war we are forced to realize that we are all members one of another." Hers is a fervent appeal to the women of her country:—

See to it—*you* see to it—that this war degenerates into neither sheer aimless destruction, nor burdensome and antiquated imperialism. *You* see to it that this war ends, as it began for us and for our allies, as a war of liberation.

To achieve this, she explains, it is necessary to build "a world that is all of a piece, *in its mind.*" The main issue is to determine whether our world is to be run co-operatively or not. Common sense and the simplest human experiences agree with the teachings of all great religious leaders in declaring that "It is better to give than to receive." She mentions Moses, Confucius and Jesus as having showed the way of mutual love and partnership, the way most women believe in and the only way worth fighting for.

This war is futile unless we fight it for a new world of co-operation. It is futile if by it we are trying to destroy the German and Japanese nations, or trying to enslave them. It must be fought for equality: equality of right—which does not mean, necessarily, identity of function.

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Gandhiji, in his interview late in June with Mr. Preston Grover, the representative of the Associated Press of America, castigated the failure of the U. S. A. to bring pressure to bear on her Ally in behalf of subject India. The reason is not far to seek and indeed was pointedly hinted at by Gandhiji himself when he referred to that country's having yet to abolish slavery at home. There is nothing that so cramps a would-be reformer's style as the consciousness of the same shortcomings in himself or in his direct sphere of responsibility as those against which he inveighs in others. To segregate Negroes as the Southern States do—in trains, in schools in churches—to deny them, in practice if not by statute, equality of opportunity at the polls, in the courts and in the economic field, and then to deplore untouchability in India, to denounce exploitation, to decry the holding of a reluctant people in subjection to an imperialistic power, would be to play the hypocrite with a vengeance.

*The Social Welfare* is to be congratulated on publishing a series of articles on "Uncle Tom's Children: The Negro in America." The encouraging note is the evidence for a quickened social conscience in white America which Shri Chandrashanker Shukla brings out in that series in quotations from American

periodicals. *The Nation* is traditionally the friend of justice and fair play. And *The New Republic* has been making very embarrassing thrusts at white complacency which we hope will be pressed home. As the situation stands, the U. S. A. is, as *The New Republic* suggested apropos of the law's indecisiveness on equal treatment for Negroes in Southern trains, "making a mockery of the theory that we are fighting for democracy." China and Russia could plead with a good grace for a free India; the United States at present cannot.

The cause of the democracies in this war has been weakened from the first by professions' outstripping practice or, rather, by practice's belying professions. Excess cargo that has not seriously embarrassed a ship in fair weather may have to be jettisoned when the ship is labouring in heavy seas. The time has come for the democracies to cry, "Overboard with racial discrimination and imperialism!" so that the United Nations' ship can ride the gale.

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The Negro problem is perhaps too near for most Americans to see in its proper perspective. Short-sighted individuals, however, sometimes see very well at a distance. The Editor of *The Saturday Evening Post*, in his leader of March 14th under the caption "Humpty Dumpty," sees very plainly indeed that white imperialism in Asia "has had a great fall, and all our men and all our planes cannot put Humpty Dumpty together again, even if we wished." And Asia, he of course concedes, includes the Philippines.

The Americans, he writes, have learned, in a way they will not soon forget, their dependence on the Orient for rubber, .tin, silk, tea and spices. They have, moreover, "learned abruptly that the Asiatic is not an inferior fighting man." Another lesson which he commends to the attention of his countrymen is that, regardless of the outcome of the war, the curtain has fallen with finality upon the two-century era during which "the white man, the pukka sahib, dominated much of Asia, dealing with the natives as inferior and subject peoples." And he adds:—

> If it is true, as we believe, that the white man's Asia is gone forever, outmoded in time, then the quicker Great Britain and the Netherlands realize and act upon this fact, the better for them and the better for us. It is easy to give away other people's empires, but what is the alternative?

It is a straight question which he puts to his countrymen, one to which justice and expediency alike demand a straight answer—whether, at the war's end, they intend to ask their Chinese allies to hand back to the white man the colonies and concessions which Japan has taken over temporarily, whether they stand committed to restoring "the white man's Asia in China, Indo-China, Malaya, the Netherlands East Indies, Burma, India." Upon the answer, he suggests, may depend in no small measure the co-operation of the Asiatic peoples and the duration and the outcome of the war.

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The greatest danger lies in allowing the heat of the battle to make us forgetful of the simple fundamental truths which can alone save us from the greatest possible loss—the loss of the Soul. Another citizen of the U.S.A., Milton Mayer, discussing "The Case Against the Jew" in *The Saturday Evening Post* (March 28th) warns

against this danger thus :—

The Jews of America are afraid that their number is up—if not today, then tomorrow or the next. They know that war breeds chauvinism and that chauvinism breeds bigotry. They know that every war since Napoleon has been followed by collapse, and they know that the postwar collapse will remind a bitter and bewildered nation that "the Jews got us into the war." The Jews of America are afraid.

In their fear of anti-Semitism which, alas, has existed in the U. S. A. as well as in Europe, the Jews have been for long years now trying to sink their identity through what Mr. Mayer, himself a born Israelite, calls a process of "adjustment." He describes their pitiful attempts at losing themselves by every possible dodge, "from changing their names to changing their faces," and all to no avail—they have been merely "tolerated" by the Gentiles and they themselves have not forgotten they are Jews. The solution Mr. Mayer offers the Jew is that of following the path of righteousness. Therein lies his salvation and that of the modern world in which he lives and to the weaknesses of which he has pandered up till now. What is our modern civilization? Writes Mr. Mayer :—

The modern world had as its ideals money, fame and power. The pursuit of money, fame and power as the ends of life was bound to be frustrating, because there is no such thing as enough money, fame and power.

With remarkably clear sight he analyses the evils of a materialistic way of life and makes a passionate plea for a return to the old way of the prophets, Jesus included. For Christendom has not been a Christian world, even though it has been a Gentile one. It has had "the freedom to worship God" but "no God to worship!" By "worship of God" is meant a life of righteousness. "The righteous man is the man whose bodily goods serve the goods of the spirit." And similarly "the unrighteous man is the man whose bodily goods begin by being ends in themselves and end by devouring the spirit." And such righteousness is consonant with freedom, although, judged by modern materialistic standards, it is both radical and impractical. But in the long run the modern way leads to destruction and death. To wit—the case of the Jews who "refused to be God's chosen people and now, in the end, they are Hitler's." Mr. Mayer sees in their failure a sign to all men, "a sign that men cannot survive by saving their skins." So the choice before the Jew is the choice before each one of us—righteousness or death. "The Jew who wants to be saved will have to save himself."

Running away hasn't saved him. Resettlement hasn't saved him. Changing his name, his face, his clothes and his faith hasn't saved him The Jew has not been saved. And the suddenly crowded temples won't save him. Denouncing Coughlin won't save him. The destruction of Hitler won't save him. All these fallacious faiths are based on the grand fallacy of adjustment. The Jew will be saved when he saves his own soul.

And that is true of every man.

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The query, "What can one man do?" so often offered in ineffectual extenuation of doing nothing, is answered, when at all, by practical demonstration, not in words. Such practical demonstration was given by David Hare, watch-maker, the centenary of whose death furnishes the occasion for Shri Nirmal Chandra Sinha's appreciation in *The Calcutta Municipal Gazette* of 13th June, "A Watch-maker in Calcutta : 1800-1842." Himself an ill-

educated artisan, Hare espoused the cause of Indian education with a zeal that put to shame the indifference of his educational and cultural superiors. Hare was conscious of his intellectual limitations but not borne down by them. It is a testimony to his solid worth that he was the friend and the coadjutor of Raja Rammohan Roy. But he did not play only a secondary rôle. He was the prime mover of the Hindu College, the success of which is credited with having paved the way for Indian education on Western lines, an achievement of significance on whichever side of the ledger the net results of such education must be entered. He agitated also for the extension and improvement of the indigenous schools and for the publication of books in the Indian languages. He worked for the education of girls and for the Medical College and the hospital in connection with it.

He did not spare himself for the moral and social uplift of the country of his adoption. His purse was not very long and yet it was always open for the distressed, particularly those among the students. In the midst of his heavy work for education, he could make time and spirit to join the movements for the freedom of the press and for checking the emigration of ignorant labourers to Mauritius....

Shy and retiring, Hare kept himself in the background and sought no laurels, but five thousand Hindus are said to have followed the hearse of this unassuming friend of India.

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Much of the first part of Prof. Leonard J. Russell's discussion of "Ideals and Practice" in *Philosophy*, April 1942, is given to the demonstration of the extreme dubiety of any ready-made guide to conduct. Even the Golden Rule is called into question in the dead-letter sense. Others, he suggests, may not in the least desire to be treated by us as we should like to be by them.

Professor Russell gives the example of the rule of truthfulness, which he concedes "might conceivably have absolute validity." But there is no isolated instance of telling the truth as an unrelated act. "It may be in addition an instance of doing justice, of breaking someone's heart, of revenge, of breaking a promise—it can be all these at once." And he insists on the need of right knowledge as well as of right motive if behaviour is to lead to satisfactory consequences.

Even those who start with principles claiming absolute validity are compelled to supplement these principles by reference to the spirit of a Way of Life, which cannot be given the precision and definiteness which is necessary for absolute validity.

The test which he suggests for an acceptable Way of Life is not very different from the rule of conduct laid down by Kant: "Act only on that maxim whereby thou canst at the same time will that it should become a universal Law." For Professor Russell

the best Way of Life for man seems to involve at least the prediction that if all of us (or a sufficiently large number of us) were to live in the actual world in accordance with its principles, seeking to bring about the types of situation asserted by it to be good, then, to the extent to which we succeeded, our life would be judged by us to be better in all important respects than our present life: importance here being determined not only in the light of the Way, but in the light of what we ourselves should become, if we followed the Way.

Such a test could be met by the Way of Life preached and followed by all the great Teachers; hardly by any

other. The ideal, whether as isolated principle or Way of Life, may be beyond present attainment for the rest of us, but there can be no deliberate compromise. The best as one sees it is imperative—and by our unavoidable mistakes we learn.

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That freedom of the pen is more than liberty from restraint from bureaucrats and censors was well brought out by Prof. Irwin Edman of Columbia University in an address before the American Institute of Graphic Arts which is printed in *The New York Times Book Review* for 8th March 1942.

> The printed word is a condition but not a guarantee of liberty....Deeper than the political conditions of freedom is the climate of opinion in which spontaneity flourishes.

The climate of opinion has probably never been favourable to reform movements in their inception. Professor Edman cites the often bitterly contested efforts of minorities, with the printed word as their chief implement, to bring about many reforms now generally accepted as beneficent—"the abolition of slavery, the reform of barbarous criminal and legal procedure, the extension of rights and privileges to women, to workers and to religious minorities," and he pleads for "the right of dissident opinion, even in wartime." His, we fear, is a voice crying in the wilderness. Intolerance is spreading like a dark cloud between us and the sun. Political orthodoxy has become more menacing than religious, where, indeed, the two tyrants have not joined forces, with "Agree or keep silent" as the modern variant of "Conform or perish!"

Professor Edman cites Spinoza's noble brief for civil and religious liberties, the *Tractatus Theologico-Politicus* in which he brings out at the end that these liberties are after all "simply the permissive conditions for the free life of the spirit." Professor Edman writes:—

> The importance of maintaining political freedom is that there may be, in a deeper sense human freedom, the flowering of the spirit in the diverse and spontaneous and contagious ways in which it does flower in the creative mind and in the lyric arts of the world. In the long run and in the most fundamental analysis, the democratic faith is this: that those institutions are worth living for and dying for which promote the flowering of life in individuals....It is the flow of books, of ideas, of emotions communicated with intensity and with discipline, that nourish souls in our society.

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# THE ARYAN PATH

**Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.**
*—The Voice of the Silence*

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## THE CLASH OF COLOURS

There is one Race the world over,
And that Race is named Man;
Nursed at the breast of the same Mother Earth,
The same sun and moon are our comrades.
SATYENDRANATH DATTA

The feeling of patriotism of Western humanity and of all Orientals who have been impressed by the Occidental civilization is undergoing a change. A new expression of love of country is bound to arise as geographical boundaries prove futile and a unifying force is wanted to help in the establishment and maintenance of peace. Citizens of the same locality are actuated by different forces in their dealings with each other and with "foreigners"; the British Communist is nearer in thought and in motive to his Russian comrade than to his countrymen in the House of Lords; Wall Street and Threadneedle Street belong to the same country; the Japanese Militarist belongs to the caste of Hitler and of Mussolini; and so on. The process of realignment has been going on for many years but its speed was accelerated by the war of 1914-1918 and has been further hastened by the present war, which in reality is a world-revolution—a huge civil war.

Those who hope to see the emergence of a unified world out of the conflict whose culmination is this war will have to work for it. A unified Europe, even a unified Occident, is easier to visualise as emerging under the stress of circumstances resulting from economic, social and ideologic causes. Apart from the problem of the Jews, who have been under persecution for centuries, there would be no problem which need concern the future peacemakers if only the West were to be saved, and if it stood alone. But if the whole of humanity is to be freed from the barbarities of bloody wars a more difficult problem will have to be faced and solved. Unless proper precautions are taken, the place of the

differing nationalities of today will be taken by differing continents.

The problem of the immediate future is that of the colour bar which is well called the sinister bar by Mr. Miller Watson whose article on the subject appears below. Mr. Watson is a Scotsman who lived for many years in Brazil, where he studied intimately the problems created by the colour bar. His article does not need supporting comments; no sane mind would question its sound reasoning; but human feelings, in an uncultured state, overrule thought and logic; and who can deny that the emotions of the "white race" are crude and uncultivated or that they make grievous mischief, arousing enmity and hatred of the coloured peoples? Germans have as their allies the Japanese; the United Nations have the Chinese as theirs; and yet there is in existence the folly of the colour bar. If men like Mr. Miller Watson would organise in their own countries campaigns to wipe out this criminal tendency they would be serving humanity and the cause of Peace.

## THE SINISTER BAR

In ancient times a man's illegitimate descent was symbolised on his escutcheon by a device called the bar sinister. This sign proclaimed to the world the man's irregular birth and barred him from certain rights and privileges. In the modern world there is a much more truly sinister bar—the Colour Bar—which would deprive a man of rights and privileges for no other reason than that his skin is not of the colour assumed to denote superior birth. The ancient bar sinister had some excuse for its existence. It denoted a breach of accepted law and custom on the part of a person's progenitors and as such was in some respects a punishment for a crime committed by one's parents. But the sinister bar of colour has not even this justification, for it seeks to penalise a man for that which neither he nor his parents could alter—the amount of melanin in his skin. It condemns a man because he is black or brown or yellow—as if a white skin were necessary for a white soul or for a highly developed mentality!

It is difficult to discover just when the Colour Bar came into existence. It certainly did not exist in the Roman Empire or in Egypt and it is not strongly alive in Mediterranean countries even today. It seems that the self-styled Nordic races, the Germans, British, Americans, and to a lesser degree the Scandinavians, were the discoverers of this sinister weapon of oppression. Possibly the fact that the Mediterranean people were always within easy reach of races of another colour has prevented the growth of this evil theory, but one cannot help suspecting that with the northern imperial-

isms it grew in the ground prepared by imperial industry and commerce. The theory of an inferior people, with coloured skins, and an essentially lower standard of living, was very convenient to the seeker after cheap labour and an excuse for the easy way of government—the way of force.

At the present time many nations are fighting for what they hope will be a Brave New World. A world free and happy, loosed from the bonds of cruelty and oppression, is their hope. But is this Brave New World to be only for the white races? Is the sinister bar of colour still to deny happiness and liberty to the coloured races while the whites live in an Arcadia? No. For the white races will never achieve their aim until the colour bar is destroyed and all mankind can seek happiness and development on an equal footing. We have heard that Peace is Indivisible; that War is Indivisible; that many things are indivisible. It is time that we proclaimed that Man is Indivisible and that the Brave New World cannot have the sinister bar of colour to divide its escutcheon.

The position of the British people, today, is peculiar. The vast majority of the common people abominate oppression and cruelty and honestly think it is their duty to fight such evils. At the moment these evils are concretised in the national policies of Germany, Italy and Japan. Good, says the common man, let us fight and destroy these countries! But he forgets or he does not know that in South Africa a Negro must pay taxes but cannot vote; must pay to make pavements but dare not walk upon them; must work under conditions little different from those of slavery; and is constantly reminded in a thousand different ways that he is an inferior being—because his skin is dark in colour. The common people of Britain do not realise these things because they have not been sufficiently brought to their notice. A few, and they are no better than Nazis or Fascists, know of these things but think they must continue for the benefit of the white race—or better, of a small part of the white race, for it is only a small part of the white race which reaps the benefit of this cruel system. The ill-treatment of the Negroes and other races in Africa may have had its origin in greed. It now has its being in greed and fear. The whites of Africa fear the blacks. They fear the possibility of a black revival which would crush out the white "civilisation." There is now a vicious state in which injustice has so long persisted that even those who wish to see justice done can hardly see how to begin. For where cruelty and injustice exist there also exists fear, and where fear exists there is the logical sequence of suspicion, ill-will and hatred.

Not so long ago a lady of my acquaintance went to Africa. She was a nurse. A woman trained to kindly work. One who sought to help the weak and the poor. One

who should have been able to do good work in Africa. Now she is back in Britain again and what is her story? She could no longer stay in Africa. She hated the ways of the white people. She was disgusted at their treatment of the Negroes. But she was disgusted by the Negroes too. She found them brutal and dirty. She found they hated her as a white woman. She could not go alone amongst the Negroes—without hearing insults and being threatened with indignities. Of course she knows that brutality breeds brutality; that hate engenders hate; that contempt inspires revolt. She knows that, and in her heart she does not blame the Negroes but what a barrier of hate and shame and humiliation must be broken down even after the colour bar is removed! The evil of decades will take much destroying. Where is the Brave New World to be in Africa?

As I write, Sir Stafford Cripps is in India seeking agreement with the various parties and sections of the vast Indian community on the future status of the country. Here in Britain most people hope agreement will be reached. The common man has, for a long time, felt that Indians should govern themselves. He hopes that the road will be cleared for a future of co-operation. Perhaps the danger threatening India from the Further East has awakened this feeling in many who previously thought little of the matter. But whatever has brought this matter to the fore it is certain that now as never before do men in Britain see that the Indian problem must be solved.

I make no pretence at understanding the many factors in the present difficulties. Political difficulties and religious difficulties there may be and they may be the chief ones in seeking any solution to the Indian problem, but there is one question which I have asked myself several times of recent days. Would the Indian problem have been more easily solved if the colour bar had never existed? Yes, is the only answer I can find to that question. Whatever the differences between Britain and India I am sure the Indian people could forgive the British anything but the colour bar. The colour bar is so unjust, so cruel, so humiliating, so arrogant and debasing that it is hard to forgive or to forget those who impose it. I am convinced that all else could be settled more easily if the colour bar had never existed. If Britain desires the friendship and the co-operation of the Indian people in the future the colour bar must disappear now and for always.

There is that in the colour bar which appeals to all that is worst in mankind. It is a blind, crazy illusion in some, and a coldly calculated deviltry in others, but always it rouses the worst in human nature. It often serves as a basis on which to build a hatred which might be lukewarm else. How often have I heard since Britain went to war with Japan expressions such

as " yellow devils " and " yellow bastards " ! This opportunity to condemn and to despise a man because of his colour is never lost to the evil mind in Nordic man. No expression of loathing or disgust for Nazi tormentors can equal the intense hatred and contempt exampled by the phrase " yellow devils. " The chance to express one's hatred by an expression of contempt for a man's colour is not lost by the white man, who belittles his own race by his insane prejudice. I do not know what horrors Japanese may have committed in China, or elsewhere, but one thing I do know. They have not committed these horrors because their skins are yellow. If yellow is the colour of barbarians why is Britain allied to the " yellow Chinese " ? To point out the illogicality of such racial prejudices becomes unnecessary.

Even the great democracy of the U. S. A. suffers from the curse of the colour bar. This sinister bar tries to separate the white American from his dark-skinned brother. Even the Federal law which recognises the equality of the Negro does not protect the latter from the lynching party and tendentious State laws. How can America fight for freedom and equality when American Negroes are denied the full rights of man? How can the British Commonwealth of Nations fight for liberty when the African native, citizen of that so-called Commonwealth, is denied even the liberty to choose his own way of working? How can India be a sister nation in the Commonwealth as long as the colour bar exists? These dark blots on the page of human history exist and must be recognised before they are erased for ever. The Brave New World must be painted in browns and blacks and yellows as well as in white, and the white race must not dominate any more than need the background of a painting be white.

Brave New World ! We all hope for it. Many fight for it. But what will it be while the Sinister Bar exists? Let us think of the world of tomorrow. Let us suppose that Nazi Germany is defeated, Fascist Italy destroyed and Imperial Japan completely routed. Let us imagine some kind of union in Europe. Perhaps Poland and its neighbours to the south may unite or federate. The Balkans may find new peace and unity. The great union of peoples of the U. S. S. R. has played its part in liberating Europe and may play a great part in the peace to come. Other unions may come about, Scandinavia may seek strength in federation. France may combine with its neighbours and Britain may do likewise. The U. S. A., forgetting isolation, may try to do its part in regeneration. There might even be a greater union, a Federated Europe. All these things are possible and it seems that the Brave New World may be at hand.

But in Africa there is a deep low murmur. Ethiopia has been freed. It may maintain its independence. The people of Libya are not likely to

wish the return of their Italian conquerors. And they are not likely to wish domination by any white race. They have suffered enough already. The various French colonies have provided soldiers for the present struggle. Will they return to the old state when this war is over? Will they accept the dominion of the white man for ever? In Morocco the prestige of the white man is low. The Moors have fought in Spain under the Christian gentleman Franco against other white Christians. They are not likely to bow the head to white men much longer. In South Africa the Negro labours in the mines for a pittance. He sleeps in a concrete barracks on a cold cement bed. He walks in the gutters of the city streets, for the pavement is denied him. His family life is broken and his tribal existence shattered. He has no political rights and no position in society. Will he be content in the Brave New World? Will the American Negro who now fights for his fatherland be content with lynching parties in place of justice? Will the Japanese, thrust back into his islands as a "yellow bastard," be content to live in peace for ever? Will India play its part in the Brave New World while white men cannot see white souls through coloured skins? Will there be peace in the Brave New World?

Oppression breeds revolt. Hatred breeds hatred. Brutality is echoed in brutality. Fear is the outcome of all these and from fear comes suspicion, ill-will and anger. Will the humiliated coloured peoples of the world suffer injustice for ever? The answer is plain to all.

There can be no New World while the sinister bar divides mankind. Until the colour bar is gone there is no hope for peace and good-will. War will come again even if the white peoples have settled all their differences. Mankind and good-will are indivisible if peace is to prevail.

On the shining shield of Man regenerate there must be no sinister bar to divide the fair escutcheon. The Colour Bar must go.

MILLER WATSON

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"The complacent white man who declares that he fights for democracy and limits his democracy to those with a white skin will scarcely be jerked into a consciousness of sin except by a violent reminder of the logical consequences of his folly. Just as he has learnt that his unsinkable battleships could be sunk by Japanese airplanes, that his impregnable sea base could be captured by Japanese soldiers, so he is now learning that he needs as allies Chinese patriots whom he was accustomed to regard as disaffected coolies. Soon he may be induced to imagine a future in Asia in which he will play, if he is lucky and well-behaved, the modest part of a friend, allowed to share on terms of courtesy in the task of building up a future for Asia in which Asiatics must of necessity be the principal builders and the principal beneficiaries."

*The New Statesman and Nation*, May 30, 1942

# DOSTOEVSKY AND THE PROBLEM OF EVIL

[ Over fifty years ago Madame H. P. Blavatsky wrote that what the European world needed was a dozen writers such as Dostoevsky, "not authors writing for wealth or fame, but fearless apostles of the living Word of Truth, moral healers of the pustulous sores of our century." And she added: "To write novels with a moral sense in them deep enough to stir Society, requires a great literary talent and a *born* theosophist as was Dostoevsky."

We publish here the second of two articles by **Dr. K. R. Srinivasa Iyengar,** on the great novelist's struggles with the problem of evil, which will form one chapter in his forthcoming book on Dostoevsky.—Ed. ]

## II.— "OUT OF THE DARK—NEW LIGHT"

We have seen how, if man refuses to think and to feel and is content simply to live, revelling every minute of his life in sensuality, he can but live and die like Fyodor Pavlovitch. It is certainly a way of living, although its unmitigated and unfeeling beastliness may make most of us recoil from such a kind of life sooner or later. If, on the other hand, one exercises one's reason, looks about oneself and wishes to understand the universe around one, one soon gets lost in the dialectic of a Stavrogin or of an Ivan. The latter confesses that ours is not a three-dimensional world and hence he, with his simple Euclidean mind, cannot understand it; and yet, his self-consciousness insists on attempting the impossible. The intellectuals realize deep down in their hearts that the Invisible will not yield its secrets to a mere dialectic; and being severe intellectuals, they cannot accept their defeat either. The bitter struggle goes on till the intellectual's desire to live is nibbled away altogether and he sees no useful purpose in continuing to live.

Is there, then, no other way of life? Must we ever choose between utter sensuality and the intellectual's despairing dialectics? There is, of course, the third way that leads man to the shrine of fulfilment. The sensitiveness of an Ivan Karamazov, the indignation he experiences even when he merely reads accounts of cruelty, the exhausting colloquies he holds with that "other" in his room, these in no way lower him in our eyes; on the contrary! But Faith must endure even in spite of the general prevalence of Pain and of Evil. To be utterly insensitive to man's finer and nobler instincts only in order to be able to live somehow as long as possible is to be less of an authentic man and to be more of a mere animal. Even when one has to suffer or to demean oneself or to degrade oneself, one

must at least know what one is doing; Sonia and Dmitri know that they have gone astray, for some reason or other, and grieve for it, though their Faith gives them the strength to endure the present and to hope that "in the end" things will somehow right themselves. Without their faith, they cannot have the strength to live; without their sensibility to wrong and misery and evil, they cannot continue to be human beings. Being human, we are required to think and to feel; and being human, with the desire to live, we pluck from Faith the strength necessary to enable us to live.

Prince Myshkin, with his clairvoyance, can look into other people's hearts and heads, and see what is going on there. He can undergo indescribable anguish when he sees others suffer. He tells Ippolit that he has always been a materialist, desiring to live in the world rather than to escape from it. There are times when his Faith is put to a severe test; but he never quite falters. And yet beyond his Faith, what does he really *know* about the real nature of the Infinite? Dostoevsky suggests that Myshkin *sees* Reality in its ineffable Harmony during the few moments immediately preceding his epileptic attacks. During these unearthly moments, Myshkin experiences an extraordinary quickening of his sense of personality, he sees life in its highest synthesis, and he apprehends the meaning of the amazing words in the Scripture: "There shall be no more time." He has passed out of the Euclidean world, and the microcosm has blended in the macrocosm in an ecstasy of union. Then comes the fearful epileptic scream, and the stupefaction of his senses.

It may be said that Myshkin's experiences are no more than a constituent of his epilepsy. But Myshkin himself never for one second doubts their validity or their importance. There is, again, Kirillov; if Myshkin is an "idiot," Kirillov is quite genuinely "mad." But he too has his "moments" when he sees Reality at the closest quarters, when, in fact, he loses himself in it. Kirillov's candidness and simplicity have received the seed inadvertently dropped by Stavrogin and nurtured it into a flaming tree of faith. Kirillov loves children because they are children; he loves a mere leaf because it is a leaf; children are good, the leaf is good, everything is good; and man *is* happy although he doesn't know he is. Subsequently, he describes his 'moments" to Pyotr Verhovensky:—

"There are seconds—they come five or six at a time—when you suddenly feel the presence of the eternal harmony perfectly attained. It's something not earthly....This feeling is clear and unmistakable; it's as though you apprehend all nature and suddenly say, 'Yes, that's right.'...You don't forgive anything because there's no more need of forgiveness. It's not that you love—oh, there's something in it higher than love—what's most awful is that it's

terribly clear and such joy."[1]

No doubt, all this is lunacy to Pyotr, who asks Kirillov to beware of epileptic attacks. However, it is real enough to Kirillov, and, although he is mad, he is mad in the right sort of way—at any rate, that is what Dostoevsky seems to think.

Faith can thus be reinforced in us only by means of a "miracle"—an unusual happening like a mystical experience. We may dismiss both Myshkin's and Kirillov's experiences, if we will, as the constituents of disease or of madness. But Dostoevsky whispers to us that, if we have eyes to see, the miracle is here with us all the time. To Kirillov, even a yellow leaf fluttering in the wind and decayed at the edges is sufficient proof that everything is good. To Shatov, likewise, the birth of a child is of tremendous significance. His wife has returned to him, and she gives birth to a child that is not his: Shatov, simple soul that he is, is transfigured by his happiness. He can hardly find adequate words to give expression to his great joy: "The mysterious coming of a new creature, a great and inexplicable mystery.... There were two and now there's a third human being, a new spirit, finished and complete, unlike the handiwork of man; a new thought and a new love...it's positively frightening....And there's nothing grander in the world." Arina Prohorovna, of course, merely ridicules Shatov just as Pyotr ridicules Kirillov. The birth of a child is no more than the development of an organism, hardly different from the birth of a fly! Yes, that too is a way of looking at things. Dostoevsky seems to insinuate into our hearts that Felicity can be found here—now—if only we care to look for it intently. It is there all the time. You can take it or leave it.

And so Dostoevsky, hungering for Faith, desperately in need of a foothold while facing the battle of life, finds no way out of his dilemma except to believe in a "miracle" that will give him back his Faith and lead him to felicity. Myshkin, Kirillov and Shatov are attempts at portraying men who, through "miracles" of one sort or another, infer Harmony here and now. But they all come to a grievous end: Myshkin loses his sanity, Kirillov commits suicide and Shatov is brutally done to death. Perhaps, even when describing people who believe in "miracles" and experience Harmony, Dostoevsky rebels against this Harmony and almost returns his "entrance ticket." In his last novel, however, Dostoevsky definitely and finally seems to recover his faith. He gathers into the ample canvas of *The Brothers Karamazov* the multi-coloured luxuriance of its predecessors, and they coalesce in it into a white radiance, dazzling and life-giving like the sun. It is Dostoevsky's final testament to the world.

Alyosha Karamazov, Dostoevsky's

[1] The quotations are from Mrs. Constance Garnett's English translations of Dostoevsky's novels.

"new man," is neither sickly nor demented; he is not a fanatic, "not even a mystic." He accepts everything "without the least condemnation." He can suffer for others, but he cannot condemn them; he has affection even for his father, even for Lise Hohlakov, the "little demon" luxuriating in visions of sadistic cruelty. Like Prince Myshkin, Alyosha too is a materialist, and he therefore does not shut his eyes to the world. When Dmitri says, "All we Karamazovs are such insects, and, angel as you are, that insect lives in you, too, and will stir up a tempest in your blood," Alyosha blushes, signifying, "I am the same as you are....The ladder's the same. I'm at the bottom step, and you're above." Even before Father Zossima gives actual utterance to it, Alyosha has realized in himself the full significance of this very Christian precept: "Remember particularly that you cannot be a judge of anyone. For no one can judge a criminal, unless he recognises that he is just such a criminal as the man standing before him, and that he perhaps is more than all men to blame for that crime."

Other characters, a Myshkin, a Sonia, also invariably refuse to think badly of others. Men like Shatov and Kirillov are truly sincere and lovable souls. But somehow Dostoevsky does not present them as "normal" people. Even Father Zossima confesses on his death-bed that when, for the first time in his life, he had "acted sincerely and well," people had looked upon him as a madman. But Alyosha, although he is wholly unsullied and is a regular "angel" in fact, seems nevertheless to be "normal." His humility, his self-knowledge, his unaffected simplicity and candour, his unerring capacity to divine other people's thoughts and feelings, this unusual combination of traits constitutes a "miracle," a stranger element in the Karamazov "mire," but in no way does it detract from his essential humanity.

Alyosha is not a recluse; his own Elder, Father Zossima, sends this novice into the world. His father and his brothers, Grushenka and Katerina, Lise and Ilusha, all react to him favourably and trust him implicitly. Even that precocious imp, Kolya Krassotkin, acknowledges Alyosha's superiority. Ivan himself admits that he wants to be "healed" by Alyosha, and the very thought makes the uncompromising sceptic smile suddenly "quite like a little gentle child." Alyosha divines what exactly is the tormented unrest that drives Katerina Ivanovna to "persecute" Ivan, and he tells her the truth to her face; similarly, he tells Ivan pointedly that he, Ivan, is most certainly *not* the murderer of their father, and, perhaps, Dostoevsky wants us to take it as the final answer to Ivan's unendurable doubts. These storm-tossed and agonized spirits seek Alyosha out, for, to quote Mr. Middleton Murry, "their hopes are

set in him. He is an answer to their doubts such as no monastery nor elder, nor even their own seeking could give."

Alyosha, too, experiences several shocks in the course of his life, but he comes out unscathed from them all. The greatest of these shocks is the "breath of corruption" proceeding from the dead body of Father Zossima. Alyosha is not, of course, a man of "little faith"; his belief in the purity, the integrity and the nobility of his late Elder is steadfast enough. Why, then, does he turn away from the monastery, turn away from Father Paissy? Dostoevsky explains Alyosha's state of mind in these words: "He could not endure without mortification, without resentment even, that the holiest of holy men should have been exposed to the jeering and spiteful mockery of the frivolous crowd so inferior to him....Why did Providence hide its face 'at the most critical moment,' as though voluntarily submitting to the blind, dumb, pitiless laws of nature?" To such a question, as to the questions of Ivan, there can be no rational or logical answer. The shock can only be erased from Alyosha's memory by another experience that restores his faith in the ways of Providence.

And so Alyosha visits Grushenka, intending—to seek the companionship of a kindred "wicked soul"? —he does not quite know. On the contrary, he finds in Grushenka—as he, being Alyosha, cannot help finding—a "true sister," "a treasure —a loving heart." He returns to the monastery rather late, and already the little wound that his faith has sustained has been all but healed. He kneels before the dead body of Father Zossima, and dreams of

> ...the unexpressive nuptial song,
> In the best kingdoms meek of joy and love.

He now goes out of the cell, late though it is; his body and soul tingle with a new rapture, an inexpressible felicity. The dichotomies that had smitten him with sorrow in the past, the shocks that had hurt him deep, these fade away in an instant and he becomes "a living soul." He throws himself on the earth, and kisses it fervently with tears of joy and gratitude in his young, bright eyes. He is in the blessed mood when he could declare, with Goethe, in the fulness of his mystic vision:—

> One impulse throughout the infinite
> Ceaselessly ebbs and flows,
> The myriad lines of the mighty heavens
> One another enclose.
>
> From all things, giant star and star dust,
> Streams out the joy of life,
> And the peace of God the Lord is lying
> At the heart of all strife.

He rises from the earth at last, not a weak boy any more (but he has never been *weak* really), but "a resolute champion." He has had a glimpse of Eternity—he has grasped the meaning of the phrase, "There shall be no more time"—and now he can exert his "healing" influence on all, ever in the world and never of it. Alyosha is Dostoev-

sky's vision of the " new man " ; and the mere creation of this character shows that the self-divided and anguished Dostoevsky himself recovered his faith at last.

K. R. SRINIVASA IYENGAR

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# INDIAN THINKERS ON ÆSTHETICS

Discussion of æsthetic theory is so often confined to the ancient Greek concepts and their modern Western outgrowths that it is refreshing to find credit given to Indian thinkers on æsthetic appreciation, or, as Professor M. Hiriyanna termed it in his illuminating article in our January 1941 issue, " Art Experience. " Shri N. S. N. Sastry of the University of Mysore contributes to the current *Half-Yearly Journal* of that institution an able survey of the development of æsthetics in India and in the West, the lines sometimes paralleling each other curiously. Take the idea of " psychic distance " as a factor in art appreciation, one of the latest Western formulations of the recognition that without detachment or disinterestedness there can be no genuine æsthetic emotion.

The idea of "psychic detachment," Shri Sastry suggests, may have been anticipated in India by Bhattanayaka and Abhinavagupta in the tenth and eleventh centuries, who insisted that what art depicts is universalized emotion, not that of any particular persons, and that any emotion, so universalized, can give the percipient joy.

The first developed theory of æsthetics in India was that of Bharata who is tentatively assigned to the second century B. C. He found in the interplay and the blend of emotions the excitant of æsthetic joy or *rasa* and most of the later Indian writers on æsthetics have followed his lead.

The majority of Indian thinkers on the subject, however, have not stressed the emotional aspect of art appreciation to the exclusion of the intellectual. The poets especially, Kalidasa, Bhavabhooti, Harsha and Magha, have emphasised " the proper and beautiful form into which the emotional meaning of the experience must be poured. " Pattern, a certain conventionality, such as metre in poetry, helps to universalize the emotion and to produce detachment. Shri Sastry is sceptical of the psycho-analysts' dictum that æsthetic joy springs from the gratification of repressed desires, but he looks to the infant experimental psychology for significant advances in æsthetic theory. We are less sanguine. To approach the problem from the side of sense and emotion alone is to enter a *cul-de-sac.*

Shri Sastry's treatment is interesting, but Dr. A. K. Coomaraswamy, whose illuminating address on the æsthetic theory of the ancients we considered in these columns in February 1942 would certainly take issue with his wish for " freedom from metaphysical and philosophical bias in discussing the problem of art appreciation. "

PH. D.

# REINCARNATION IN JEWISH THOUGHT

[ Derived directly from the primeval Secret Doctrine of the East, through the *Vedas*, the *Upanishads*, Orpheus and Thales, Pythagoras and the Egyptians, the Jewish *Cabala* naturally includes the teaching of reincarnation, of which **Dr. Margaret Smith** writes here. The doctrine of *Gilgoolem* or "Revolution of Souls," in which so many learned Jews have believed, meant originally nothing else than the proceeding of souls upon the cyclic path of rebirths.—ED. ]

The doctrine of Reincarnation, though it finds no place in orthodox Judaism, is an essential part of the esoteric mysticism which appeared in Jewish thought at an early period and reached its fullest development from the fourteenth century onwards. This mystical doctrine came through many channels, Zoroastrian, Hellenistic, Gnostic, and Manichæan, and may have gone back ultimately to Egyptian or Indian thought. In Alexandria there was a large Jewish community which, in the early centuries of the Christian era, was in contact with all these schools of thought. But, just as Ṣūfism, the mystical teaching found within Islam, claims to be based on the *Qur'ān*, so Jewish mysticism, including the doctrine of reincarnation, seeks to base itself upon an esoteric interpretation of the Old Testament. This mystical teaching is found in a systematic form in the *Cabala*, which was brought from Babylonia to Italy in the ninth century by Aaron ben Samuel, who taught and wrote on the subject, and from Italy the doctrine spread throughout Europe, finding acceptance especially in Germany at the theological school founded by Judah ben Samuel at Regensburg. Judah Ha Levi ben Samuel was born at Toledo in 1085, a poet and philosopher who travelled to Egypt and Palestine and was a true lover of God. His philosophy was influenced by the Muslim mystic al-Ghazālī. In Europe the doctrine assimilated elements derived from the sources mentioned above.

Among those who had some influence upon the development of Cabalistic doctrine was Solomon Ibn Gabirol (Avecbron—1021-1058)—known as the "Jewish Plato," one of the first teachers of Neo-Platonism in Europe, who had been influenced by the Epistles of the *Ikhwān al-Ṣafā*.[1] He taught a mystic pantheism according to which God was the Essence as well as the Creator of the universe, the All-in-all. He taught, too, the need of Gnosis, the mystic knowledge to which none could attain except through meditation and burning love.

A systematic exposition of the Cabalistic theosophy is found in the *Zohar*, the chief text-book of Jewish

[1] *Cf.* THE ARYAN PATH, May 1940, p. 241.

mysticism, which first appeared in Spain in the thirteenth century and became the Bible of the Jewish mystics, just as the *Mathnawī* of the mystic poet Jalāl al-Dīn Rūmī has been called the "Qur'ān in the Persian Language" for Muslim mystics. As the *Upánishads* take the form of a mystic commentary on the *Vedas*, so the *Zohar* takes the form of a mystic commentary on the Pentateuch. It is in the *Zohar* that the doctrine of reincarnation is most clearly set forth, in a section devoted to the subject. The *Zohar* purports to be the teaching of the Master, Simeon ben Jochai, who appears to have lived in the second century A. D. He suffered persecution, but spent his life preaching the message of love, seeking to lead men back to God, teaching them how to overcome the forces of evil by attaining to the mystic knowledge which would enable them to be reunited with their Divine Source. Many legends are told of both the Master and his disciples and the *Zohar* contains two sections, "The Revelations Made to the Great Holy Assembly," which are the discourses of Rabbi Simeon to the main group of his disciples, and "The Revelations made to the Small Holy Assembly," containing the discourses of Rabbi Simeon to six disciples, when his own end was approaching. The *Zohar*, however, is not the work of any one teacher, nor do its contents belong to one period only. It was made known in Spain by Moses de Leon of Granada (*c.* 1250-1305) a writer on mysticism who regards the soul as a likeness of the Divine and upholds the doctrine of transmigration.

The doctrine of God contained in the *Zohar* teaches that He is Infinite, the *En-Sof*, the Ancient of Ancients, the Mystery of all Mysteries, above all being yet containing all things, immanent in all things and therefore to be described only by negative attributes,[1] unknowable, immutable, the Holy One, Primal Light, Supreme Beauty, for beauty is the highest expression of life and of moral perfection and Beauty finds its most exalted expression in the King Supreme.

But Beauty, the *Zohar* tells us, is like the sun, casting its light and warmth over all things without exception or distinction and, as Light and Beauty, by their very nature, must manifest themselves, so God also, in order to manifest Himself in the universe, became creative, the Limitless accepting limitation; the Infinite Totality became manifold. Yet the "creation" of the universe could not change the Changeless; it was but the transition from potentiality to reality; the sum of finite things was still the Infinite. By emanation from the Light of lights ten *sefiroth* or spheres were produced, the first nine being three groups of three corresponding to the three spheres, the intellectual, the moral

[1] *Cf.* Plotinus, "The One transcends Being, Intellect, Knowledge and is in truth beyond all statements." (*Enn.* V, 3; 12, 13.) and the Brahman of the *Upanishads*, indefinable except by negations, "not that, not that."

and the material,[1] the tenth being the "Kingdom," the sum of the permanent and immanent activity of the other nine, but all really representing a unity, the different aspects of the One, for the creation is but the visible manifestation of the Invisible Absolute.

The soul of man existed before it entered a body and is an emanation of the Divine: "The Spirit of man is the lamp of the Lord." (*Proverbs* XX. 27) It was regarded as threefold in its nature, consisting of the animal principle, the moral nature and pure spirit, derived from the Divine Light, and that light never ceases to burn. Because the spirit of man is in reality one with the Spirit of God, he can know and comprehend the mysteries of wisdom and can apprehend the glory of the Lord. Man is therefore made in the image of God, after the pattern of the supernal glory, and it is for the purpose of bringing to perfection the potentiality implanted within it, that the soul is sent to earth and, when purified, ascends thence once more to its source.

Man has free-will and it depends therefore upon his own actions whether his soul becomes polluted by sin as the result of taking up its abode in a material body, or whether he uses his opportunities to do good and to preserve its pristine purity. If, after it has dwelt upon earth in a body, it has not used its experience to accomplish the purpose for which it descended, it is subject to transmigration. At the end of his life the Master Simeon ben Jochai said to his disciples:—

If the soul which is placed here below fails to take root, it is withdrawn again and again and transplanted until it has taken root. For the soul which has not achieved its task on earth is withdrawn and transplanted again on earth. Unhappy is the soul that is obliged to return to earth to repair the mistakes made by the man whose body it animated! For transmigration is inflicted as a punishment on the soul—a punishment that varies according to the nature of the sins the soul has committed.[2]

Every soul that has sinned must return to earth until it has reached the degree of perfection that will enable it to ascend, freed from the cycle of rebirth. Transmigration is therefore a means to salvation, for it provides the opportunity for reparation and for making good. While the whole life of man is predetermined and the soul must enter a human body when and as decreed, yet the soul has within it a knowledge, derived from its pre-existent state, of what is right and wrong, and the soul can obtain victory over the body and its baser passions. Evil is only an appearance and finite. Man is affected by it in taking the appearance for the reality and becoming alienated from his Divine Source instead of striving to

[1] *Cf.* the teaching of Plotinus on Universal Mind, the first emanation from the One, and Universal Soul, which in its turn produces human souls.

[2] *Zohar*, "Small and Holy Assembly."

attain to reunion with it.

But by penitence and asceticism and with the help of the Divine Law, the spirit of man *can* so strive against the flesh and, purified in successive reincarnations, can be redeemed from the bondage of the wheel of impurity.

For the soul, indeed, originated in fire....So, in order to be purged of its impurities, it has to pass through fire...which alone has the virtue of consuming every pollution in the soul and making it emerge pure and white.[1]

Then it is free, illumined and pure, so that the All-Holy may rejoice in it.

A man's good deeds done in this world draw from the celestial resplendency of light a garment with which he may be invested when in the next world he comes to appear before the Holy One.[2]

But to good deeds must be added knowledge. The soul, as it ascends, acquires knowledge of four kinds, of exterior things, of the essence of things, knowledge gained through intuition and finally knowledge gained through love, which will lead to vision. It is therefore through love that the soul finally ascends to its home, and

if a man loves God, then God stretches out His right hand to receive and welcome him with love.[3]

In that mutual love is found the secret of Divine unity :—

It is love that unites the higher and lower stages and that lifts everything to that stage where all must be one.[4]

So the human spirit becomes one with the Supreme Spirit, reunited for ever with the Primordial Cause.

This Jewish doctrine of reincarnation includes the belief that souls are limited in number and that no new souls come into being for the children born into the world. It teaches also that the saints who have reached the perfection of purification can, and must, help the weaker brethren in their struggle for freedom. Such elect souls must

pursue and run after the sinner in order that the filth of sin may be purged away from him and the spirit of impurity subdued and he who succeeds in redeeming such a sinner can justly consider himself "creator" of the renewed and quickened soul...he has remade souls in the earthly sphere... souls even of sinners captured by evil.[5]

This can be done by the saints because they are the dwelling-place of the Shekinah, which is the Glory of God, manifested forth within them. Says Rabbi Eleazor in the *Zohar* :—

To see the righteous and saintly of one's generation is to see the very face of the Shekinah...in them is the Shekinah hidden and they reveal Her.... And ye, supernal saints, the Shekinah

[1] *Zohar*, II, 211 b.
[2] *Ibid.*, II, 229 b.
[3] *Ibid.*, II, 162 a.
[4] *Ibid.*, II, 216 a.
[5] *Ibid.*, II, 128 b, 129 b.

is in you and your faces reflect the beauty of Her face... Blessed are ye.[1]

The doctrine accounted for the problem of suffering and the inequalities of life and satisfied the Jewish need to vindicate both the justice and the mercy of God. Suffering and happiness were not necessarily the result of sins or good deeds committed in the present life, but of the actions done during previous incarnations. Reincarnation also represented the mercy of God towards the sinner, who was given a fresh opportunity for atonement and purification and for reaching the degree of moral perfection which would enable the soul to return undefiled to its Source.

The doctrine of reincarnation was taught and developed by Isaac Luria, who was born at Jerusalem in 1534 and, after a life of solitude and asceticism in Egypt, migrated to Safed in Palestine. There he formed a circle of cabalists, novices and initiates, the latter being the recipients of his esoteric teaching. Man's soul, he taught, was the connecting link between the infinite and the finite. The human soul, because of its deficiencies, due to the admixture of evil with good, cannot return to its source (until the coming of the Messiah) and has to wander not only through the bodies of men and animals but also through inanimate things such as wood, rivers and stones. He added to the doctrine of reincarnation the doctrine that a weak soul unable to accomplish its own purification might be helped by a stronger soul and the two united in one body:—

If a purified soul has neglected religious duties on earth, it must return to the earthly life and, attaching itself to the soul of a living man, unite with it in order to make good its neglect.

Further, the departed soul of a man freed from sin appears again on earth to support a weak soul unequal to its task. Resulting perhaps from this belief was the emphasis he laid upon charity and friendship towards all others, upon philanthropy and a pure life.

This teaching was continued by the Ḥaṣidim, the exponents of a religious movement which arose among Polish Jews in the eighteenth century and had a great influence. Their teaching was based on a belief in pantheism, the omnipresence of God and the idea of communion between God and man. This, they held, was accomplished by means of the concentration of all thought on God, especially in Prayer, when the soul should detach itself from the body. By this communion man can secure a clear mental vision and attain to the power of prophecy and the gift of miracles. The righteous man (*ẓaddik*) is the elect of God and the mediator who can help the souls of others towards salvation. This movement spread into the Ukraine, Galicia and Lithuania.

MARGARET SMITH

[1] *Zohar*, II, 163 b.

*Bibliography: The Zohar.* Translation by M. SIMON, SPERLING and LEVERTOFF; *Livre des Splendeurs.* By PAULY; *The Zohar.* By A. BENSON.

# FOLK-SONGS, LEGENDS AND MYSTICISM

[**Shri Devendra Satyarthi's** sympathy with our Indian villagers is spontaneous and deep; he has devoted years to the collection of their songs and stories from many parts of India. In this series of articles, the first of which we publish here, he has brought together some of his choicest gleanings. They should convince the most sceptical that in popular folklore and tradition, myths and legends, many an intimation of Nature's secrets is enshrined and also that in the heart even of the humblest, the Eternal Poet dwells.—ED.]

## I.—MAN, THE TREE AND THE SPINNING-WHEEL

O dry *pipal* leaf, why are you rattling?
Fall now, old leaf.
Lo, the season of new leaves has come!

sings Noora, the shepherd, my old playmate. Here is the heart of a broad, open, windswept Panjab countryside. Here is Bhadour, my village birthplace. The reflections of the twentieth century, the eddies of agitated modern life, try to capture the mind of the peasant, but he will not discard his old ways of life so easily. Obviously he knows that the money-lender, who hoards wealth and has pride of superiority over him, has much changed, as have the landlords and the richer classes; but his own manners are still more or less old and simple like the good earth he cultivates.

Like Homer, Noora, as he takes to his age-old song, seems to believe that the race of mankind is like the leaves of a *pipal*. One day he too will have to leave his tree like a dry leaf. He feels young and his love for spring-songs is great.

*"A parrot let me be. And let me be on the wing.*
*And let me come back seeing the whole forest.*
*Lo! the spring has come.*
*Ah me, my sweetheart has not come!"*

This countryside was all a jungle in the olden days. Even now it is called in the neighbourhood, *"Jangal."* There is no forest now, yet Noora is a *Jangali* or jungle-dweller; and like his great-grandfather, whose songs and legends have come to him across the generations, he is more or less a pantheist in his thoughts. The old spirit of the jungle stirs in the songs and the legends of the sons of the soil; they have always sung of the spring with a mystic ecstasy. Trees too, sing, Noora would tell you. His songs illustrate his view.

*Rukhan de geet sunke,*
*Mere dil vich chanan hoiya!*
Listening to the songs of the trees,
My heart is illumined.

*Pipal gave, bohar gave,*
*Gave hariala toot!*
*Khare ke sun, rahia,*
*Teri rooh hojoogi soot!*
The *pipal* sings, the banyan sings;
And the green mulberry, too:
Stop, traveller, and listen,
Your soul will be set right.

Every tree is a son of the earth. Every tree has a spirit. A patient listener, every tree knows the secrets of man. Says the French proverb:

"The forest, that ever listens, has the secret of all mystery." Beware, for the soul of some dead person may be living in an old *pipal* or banyan tree ; I have heard old people saying, though I have not seen it myself, that the soul of a dead person living in a tree can, at times, turn into a fairy and on a moonlit night enchant some passer-by. And the tree where a soul lives delights in its magic dance. Inspired by the flying-carpet of legends, as Noora went on speaking, I at once remembered having read somewhere of a Swedish ballad that told of a nymph's play ; as she played the leaves of the trees danced in harmony with her steps.

Noora remembers the legend of a maiden, whom her brothers' wives murdered in cold blood ; she was transformed into a tree and told her sad tale thus to the passers-by. Life continues, somehow, even after death, so Noora has found in his legends. Yes, life knows no death. Life persists. The tree that sprang from the blood of the maiden mystically symbolizes this.

Sikandar, as Alexander the Great is called in India, has touched the fringe of the legends. On the bank of the Beas there was a *pipal* tree two hundred years old. Under the influence of the full moon, it was able to predict, speaking in a human voice. This tree knew Sanskrit as well as a Pandit. Sikandar came to it and said : "Tell me, O *Pipal*, my destiny." "Never again will you see your dearest home," spoke the tree. Sikandar felt nervous. "Let's be back, my soldiers. The voice of the *pipal* can't be true. We must reach home. No more world conquest !" But Sikandar died on the way. The *pipal* had told the truth.

The village poet would imagine Sikandar's mother lamenting over her son's death. The grave says, "Which Sikandar do you mean, woman ? I have known many Sikandars." Sikandar's death symbolizes to the people that pride has a fall. And Sikandar is born again and again. Man must succeed one day in soul-conquest rather than in "world-conquest" that is comparatively so insignificant.

The sky was not so far away in bygone days when the world was young. My mother introduced me to this legend with striking gestures expressing love for nature, so close to which the village people live. The sky was once upon a time so near that, standing on the roof, one could touch the stars. One day a woman wanted to snatch away a star to use as a cloth to dry her child. And the sky, unwilling to yield its star, its own son, rose instantly beyond the earth.[1] Like the voice of a fortune-teller, the mystic legend sounds a

[1] Arthur A. Perera in his *Sinhalese Folk-Lore Notes*, p. 3, gives an almost similar legend from Ceylon : "The sky in the olden times was very close to the earth, and the stars served as lamps to the people ; a woman who was sweeping her compound was so much troubled by the clouds touching her back when she stooped to sweep that she gave the sky a blow with her broom, saying, 'Get away' (*pala*). The sky in shame immediately flew out of the reach of man."

note of hope that once again the sky will come down near the earth. It will give its star to the woman, for by that time she must have learnt to forgo physical force in favour of the more vital force of love. And she will not need the star as a towel; she will receive it as a "thing of beauty," a symbol of illumination, for her child.

In another legend, the sun and the moon are twin-brothers. "Bring home some sweets, some *laddus* and *jalebis*, for me as well, my sons," said their mother, as they proceeded to the marriage of the sky.

When the marriage was over and the swift bride, the lightning, lived happily with her bridegroom the sky, the Moon said, "Brother Sun, let's go home, and let's not forget to take sweets for our mother; make haste, for mother must be anxious about us."

"You can go, I'll stay here," replied the Sun.

"Absurd! You won't come with me? Mind you, brother, mother will be angry at your obstinacy," warned the Moon.

"No, brother Moon, you go if you wish. I'll live here for ever," said the Sun.

And when the Moon, with a basket of *laddus* and *jalebis*, returned alone, the mother felt sad. "I do not want these sweets, my Moon, my son. Take them back to the sky. Give my *Ashirvad* (blessing) to your brother. You, too, live henceforward in the sky. I'll be glad just to see you from a distance. For all time women will love you as their brother; this is my blessing, my Moon." With these words the mother bade farewell to her son. So the Moon is celebrated as *Chand Mama*, the maternal uncle moon, in the lullabies and cradle-songs. This is how the folk mind pays obeisance to "the twin-brothers," the sun and the moon. Noora loves the intoxicating words of the legend.

The folk memory is, obviously, long. It finds nourishment in its own soil. It grows. Mysticism that flowers into a perfection of harmony is, like culture, the result of tillage. It grows from the inner sources of the folk mind. The gospel of "Know thyself" is reflected even in the subconscious mind of a village girl dreaming of the marriage of her little doll, or of a young listener to the fairy-tale of a princess who lived in a far-off island, and in search of whom a prince had to cross seven seas. Folk-songs and legends throb with mysticism. The Infinite, which sang to Rabindranath Tagore, "My poet, is thy desire to see thy creation through my eyes, and to stand at the portals of my ears silently to listen to thine own eternal harmony?," is in no way alien to the folk mind.

The song that came to the inspired sage of the Upanishad,

*Tamevlyam purusham veda; ma vo mrityuh parivyathah.*
O, seek Him, else death's agony shall be thine!

found utterance, sooner or later, in the folk mind as well. Rabindranath Tagore has written:—

Even to-day we see in our own country human nature, from its despised corner of humanity, slowly and painfully finding its way to assert the inborn majesty of man. It is like the imprisoned tree finding a rift in the wall, and sending out its eager branches into freedom, to prove that darkness is not its birthright, that its love is for the sunshine.

Here is Sundar, the wandering minstrel. His "Song of the Soul," an age-old folk-song of the Punjab, has a definite beat. Woman, whom *maya* separates from her man, symbolizes the human soul eager to meet God, even as in the Vedic songs God is recognized as *Purusha*, or Man, while Prakriti, or Matter, the humanity that receives inspiration and grace from Him, awaits Him as a woman. So sings the Soul in the mystic Song, the original words of which in the Panjabi are alive with subtleness and pure sparkling poetry :—

No beauty am I,
Nor is any worth in me:
What's there ?
What pride can I share ?
All around me
The mud pollutes me !
However much I rub
How shall I wash my body ?
Soap so little have I !
The water is so foul !
On the bank of the river deep,
I weep and weep !
What nature's stains
My body sustains !
Every time I bathe,
I weep and weep !

The "nature's stains" are obviously the ideas of *Dui*, or *Dvaita*, the proclamation of God and his creation as *two* separate entities, and not one and the same as accepted by the *Advaita* school of thought.

This song must have been born, its words show, in Pothohar, near Rawalpindi, well-known for its delicacy and its music.

Some of the songs are like gypsies ; they travel a long distance. The *Dhola*, which is a type of folk-song from Pothohar and Lahanda, or the Western Panjab, now is found almost everywhere, though naturally only a limited number of *Dholas* have gained popularity beyond their cradle. Here is a mystic *Dhola*, a favourite with Sundar, the wandering minstrel, and with all who feel the need of illumination :—

In the bazar they sell the *Barfi* sweet !
Oh, get me a little spinning-wheel ;
My sorrows I'll spin as rolls of carded cotton !
Live long, O Dhola, my love !
O Dhol, my butter !
Oh, I am a stranger here,
Give me solace !

*Dhola* and *Dhol* are two forms of the same term that stands for one's beloved. It will not be out of place here to note that Dhola was a Rajput prince, the story of whose love of Maru, a Rajput princess, has given birth in Rajputana to a popular ballad.[1]

The song quoted above which introduces us to a woman who would spin her sorrows instead of cotton

[1] *Dhola Maru ra Duha :* An Old Rajasthani Love-Ballad, edited in Hindi by Thakur Ram Singh, Shri Suryakaran Pareek and Shri Narottamdas Swami. ( Nagari Pracharini Sabha, Benares )

brings the spinning-wheel into high relief. " Centuries ago, " says Shrimati Sarojini Naidu, " poets used the simile of the spinning-wheel and the weaver's loom for the destiny of life, the Fates spinning and weaving out man's destiny. "

The spinning-wheel has been linked with human life for many thousand years. In India, it is older than even India's epics; the *Vedas* sang of it. The first spinning-wheel was perhaps made, so the peasant of the Panjab would tell you, by God. Man is compared to the spinning-wheel itself. " Devil's spinning-wheel " is the term used in proverbs from ancient times to denote a cunning person. The woman of the Panjab has always spun, and has been as much in love with her spinning-wheel as the weaver, well-known to the folk-tale for his half-wittedness, has been with his loom.

But to return to the place of the spinning-wheel in the mystic folk-songs of the Panjab. Husain ( 1539-1593 A. D. ), the second Panjabi Sufi poet, puts one of his songs into the mouth of a girl who remained unmarried because of her carelessness in the preparation of her trousseau, the yarn for which, it seems, she had to spin herself, like all good girls. Obviously this girl represents a soul that fails to meet the Infinite, as a neglectful Sufi would do. Presumably this simile, taken from the life of the people, was familiar in folk-songs. The Sufi songs reached the people's hearts and illuminated the folk mind with their mystic trend, their grace and their truth in simile. Lajwanti Rama Krishna writes in her *Panjabi Sufi Poets A. D. 1460-1900* :—

To the Panjabi Sufi the world was a spinning-wheel and his own self or soul, the young girl who was supposed to spin and prepare her dowry. His good actions were like spinning and the yarn thus spun was his dowry which, like the young girl, he would take to the husband ( God ). As a husband loved and lived happily with the wife who brought him a dowry and was qualified in spinning ( in those days spinning was the greatest accomplishment of a young girl; any one not qualified in the art was looked down upon by her husband and members of his family ), so did God love the Sufi who died with a good account ( *Karma* or actions ) and possessed qualities that would befit a soul striving for good. But like that obstinate and short-sighted girl who, ignoring the future consequences by stating that one part or the other of the spinning-wheel was out of order, the ignorant Sufi made excuses for his indulgence in worldly pleasures. In the end, like the idle young girl, he was ignored by the Beloved and union was denied him.

DEVENDRA SATYARTHI

# CONFLICT—TEMPORARY OR ETERNAL ?

[ **The Rev. R. S. Thomas** sees truly that the real conflict, where the eternal issues are decided, is within. But he gives us bitter comfort if he stops with the proclamation that "Life is war, struggle and pain." It is true—but it is also true that at the Centre of the whirling wheel is Peace.—ED. ]

When Pontius Pilate asked his famous question of the afflicted person before him there was, no doubt, a world of cynicism in his tone. "What is truth? You who have answered so many questions, solved so many problems, can you reply?"

And similarly today another question is being asked with greater cynicism, greater brutality: "What is peace?" For a number of nations have been stuffed with a philosophy which sneers at peace and at pacifism as the signs of a decadent civilization that is bored and weary of its existence and wishes only to be left alone. War, they declare, is the finest and most typical activity of man and peace is but a time for recuperation, for the licking of wounds, a lingering over memories of past triumphs. This foolish and impious doctrine has already been refuted in the material element, for the so-called decadent nations have shown readiness to shed their own blood and ability to spill that of their assailants, rather than submit to brute force. But it has not yet been refuted in the spiritual element. Criticism of the democracies in the practice of war is technical only, but in their practice of peace they are open to many, if not to all, of the charges which have been brought against them.

But if peace has failed hitherto and if, as our critics say, people have grown lazy, corrupt and decadent when there has existed no external threat, no demand for sacrifices, then surely it is for one reason alone, namely, that they have refused to remain on their guard. With the enemy at the gates, with the possibility of paratroops' descending in the neighbourhood, no one dreams of leaving the doors of his house unlocked, but in peace time the doors are left wide open for any one to enter. So it is with the soul. The well-known parable of the unclean spirits is very true, for when the evil one had been driven out of the man's soul he relaxed and did not consider that any precautions need be taken; consequently when, as always occurs, the evil spirit returned with greater strength the man's downfall was assured. Apathy is always the most dangerous of Fifth Columnists.

Now in the services of the Christian Church there is a form known as Compline which is said by some every night and which, it seems to me, might equally well be said every morning too if we think of how it commences: "Brethren, be sober,

be vigilant, for your adversary the devil, as a roaring lion, walketh about seeking whom he may devour, whom resist steadfast in the faith."

These are wise words and they put one in mind of the famous vision of St. John when he conceived the great struggle that occurred in heaven when "Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven." If this picture offend any one by its anthropomorphism, we yet cannot deny that it contains much truth, for it demonstrates clearly that in the presence of God evil cannot exist. Whatever we mean or visualise by heaven or by the presence of God, we do feel that it must be a state that is one, whole and indivisible, a condition of being that is beyond good and evil, as Berdyaev would say.

But, the story continues, having been cast out of heaven the evil one came to the earth, entered the material element and set about establishing a kingdom there. And at once a change was apparent. Things were much easier now; there was not nearly so much vigilance and opposition. There was a certain ostracism, it is true. But there was connivance. There was also acquiescence and even open allegiance. In this new sphere the forces of evil began to grow, its successes to increase. Consequently the outstanding claim to honour which a religion such as Christianity has is that it entails the descent of the spirit to fight evil on its own ground. The Son of God came to wrest from the evil one his material gains, to break his hold on men's hearts, and to expose the brittleness of his kingdom. But, contending in the material world against great material forces, how did He fight, this spirit of God clothed with flesh? He did not meet matter with matter, evil with greater evil, but, in the words of St. Paul, He "overcame evil with good." He exerted all the spiritual strength at His command to present an unwavering resistance to the wiles and the temptations of the enemy; but, more than that, He deliberately sought out His foe and did battle with him, whether on the mountain top, in the garden or in the walks of men, the powerful but hypocritical Pharisees of His day.

Now in the days of peace, this that I am saying might have fallen on deaf or uncomprehending ears, for men would have asked where the struggle was occurring of which they saw no signs. But now, with much of the world in chaos, they smell blood, their senses are awake to the drama of existence. Yet the present convulsion is but a shadow of that spiritual turmoil of which the bloody sweat of the Christ in the garden is a symbol. At Hastings, Crécy, Waterloo, what was at stake besides economic wealth, political power or national pride? But in the struggle that is waged in the secret places of the soul, eternal issues are decided,

and "What shall it profit a man if he gain the whole world and lose his own soul?"

We hear so much of peace at the present time, its absence has so increased its attractiveness, that we must ask again, though without cynicism, my question of a page or two back: "What is peace?" The free peoples of the world firmly maintain that they are not striving for material gains but for the securing of peace in the world, but since that also was the expressed aim in the war of 1914-1918 our conception of what constitutes peace will have to undergo a fundamental change. Hitherto every peace has been misused by all but a creative minority and, by the machinations of statesmen or of capitalists, has been turned into an interval between two wars instead of a maturing peace.

Consequently the watchword of the new peace, which is already gestating in the present, will have to be vigilance, eternal vigilance, the same price as that exacted for freedom. But let not people imagine that because they have decided that things will be different nothing will interfere or surprise them. Evil is a cunning fighter and, as already stated, it is fighting on its own ground, its chosen battle field. The lament of St. Paul is the lament of all struggling mortals: "The good that I would, that I do not; the evil that I would not, that I do." It is because we are subject for a space to the limitations of the world and the flesh. Yet, there is cause for rejoicing in the superiority of our equipment. We possess powers hidden for all time from the evil one, a consciousness sensitive to beauty, truth and courage and a memory that can recall its rightful home, its proud inheritance. We possess also an intelligence which directs us positively and constructively, whereas the only achievement of evil is a destructive one. We struggle to build out of the present a future worthy of our consciousness or our conception of the mind and the will of God, a future suited to those who will succeed us, a future that shall keep them in mind of their lineage. And in so doing we strengthen our own souls, we shape them more subtly, we temper them more finely in the heat of the struggle.

Let us hope, then, that there are no fatalists among us, people who say that the future will come anyway. The future of this world of men is not subject to an impersonal and unalterable fate, as some thinkers would have it; the future is in our own hands if we are responsible enough and brave enough to admit it. Each man holds the future in his hands like a clear crystal, and the religious man, the spiritual being, will need no gipsy or fortune-teller to paint and to people it for him; he will not so shelve his own responsibility. Hold it up in your hands, O, Children of the Spirit, and look therein. If you see a future of ease and success, of wealth and popularity, free from all thought of the claims of God or of man upon you,

free from all obligation to return a little of the beauty and the wonder that has been showered upon you, free from all the pain which beauty and creativity inflict, so it will be and you will pass through life as a shadow over a field, unheeded. But if you see a hard road through waste or lonely places, if you see yourself standing on a precipice that bewilders you with horror, if you see poverty, ostracism, worldly failure, know that it is milestoned with the bones of prophets and of saints, this way that lies before you, and set forth on it with high heart and sure tread...it is the way of the Cross.

But how many can face the future with courage or with hope? Has not religion been debased by those who had supposed that it would make life easy for them? How many people have drifted into apathy or unbelief because they have found that, far from making life easier, religion has made it more difficult? As I saw it put somewhere, the whole point of religion is, not that it puts God on the side of men, but that it puts men on the side of God.

Let us not imagine, then, that life or peace is gentle and easy. Life is war, struggle and pain. To be truly alive and not paralysed by success or pleasure or self-interest is to suffer. The meaning of life, in this world at least, is conflict. Here the Germanic thinkers with their eschatological theories, their insistence on "*Sturm und Drang*," are right, but not in the element to which they would confine them. Life at its fullest and most intense is conflict, for "the flesh lusteth against the spirit and the spirit against the flesh." And yet there is no need that, as St. Paul affirms, they should be contrary one to the other, for the flesh can be made to serve the spirit just as the spirit the flesh. Evil grows by what it feeds on and, finding no soil for its roots, finding no nourishment for its craving, it withers and grows faint. Yes, that roaring lion can be resisted and starved into impotence, as has been shown in the story of certain lives, whether of individuals or of nations. But it is insufficient to shun it or to connive at it, for it will seek out other prey. Acquiescence is also a sin. The history of the last twenty years demonstrates clearly man's proneness to dissociate himself from his fellows, whereas the whole lesson which we have to learn is that of our unity, and that what occurs in any place, material or spiritual, temporal or eternal, will have an endless series of repercussions elsewhere. The attitude of connivance, the policy of *laisser-faire*, these are the enemies of spiritual progress. Man is too ready to agree that there will always be rogues, that there will always be wars, that husbands will always run off with someone else's wife. Having driven evil out of heaven, the spirit of God was not content to leave it at large in a sphere that did not directly affect itself. It sought it out and to this day is striving to annihilate it.

Let us then resolve to be vigilant. Let us put forth every good and

creative power that we possess. Let our hearts be so manned by the forces of purity, honesty and love that the enemy may batter there in vain.

The tragedy of this conflict for the individual is that it takes place in the secret places of the spirit. On the battle fields of the world men have won visible triumphs, and have been openly rewarded, but who shall crown the man who emerges shaken from this most bitter strife, doubting the truth of his victory? What reward awaits those who labour through the dark night of the soul?...The dawning of their own divinity.

R. S. THOMAS

## INTUITIVE KNOWLEDGE

Mr. Arthur Farwell, who writes on "Science and Intuition" in *Tomorrow* for April, describes a type of seership which he calls "intuition." He has stumbled upon a technique by which, he claims, a knowledge beyond the reach of the reasoning mind can be tapped at will—a discovery neither so new, so generally applicable, nor so safe as he believes.

His idea that "every intuition is an answer to a question, or the solution of a problem," an answer which may be deliberately sought and which may appear in any of a wide variety of forms, dwarfs hopelessly the concept of intuition as the faculty of inner, spiritual sight, through which direct and certain knowledge is obtainable, and Mr. Farwell includes loosely under the answers of intuition phenomena varying as widely as the "hunch" or inexplicable impulse, the symbolic or prophetic dream, "the spontaneous and compelling flash of truth" and "artistic, scientific, religious or other 'inspiration.'"

He well recognises that "reason's extremity is intuition's opportunity" and that "the aspect of mind or intelligence within us which gives us the intuitive answer of truth has access to a region and principle entirely beyond the reach of the ordinary waking mind." But to court the answer of intuition by "a dreamy state" of mind is to invite just such psychic visions as Mr. Farwell describes and which he essayed to interpret symbolically. It is, moreover, to risk the grave dangers inseparable from passivity.

Granting an "*Answering Intelligence* within or accessible to us, of illimitable reach and irrefragable authority," still what Mr. Farwell calls "the intuitive flash," while it may light up momentarily a fragment of that field, stands to true intuition as the lightning flash on a dark night to the clear light of day. The clear and steady light of intuition is not so easily acquired as Mr. Farwell thinks. The psychic visions of ordinary seership and mediumship are only too easily induced, though all too often at a price none can afford to pay. But true intuition belongs only to the man of superior calibre. If the time is at hand for the awakening of the ray of divine intuition—the spark which glimmers latent in the spiritual, never-erring perceptions of man and woman—the broad gate of abnormal psychic sensitiveness is also opening and well-meant but ill-conceived suggestions like those of Mr. Farwell are only too likely to add to the "many who go in thereat."

# PROLOGUE TO KARMA

I dwelt in a garden long ago,
A lady in my own estate :
I passed the smoothly flowing hours
Weaving fancies in cool bowers,
Or walking mid the flowery beds
Showering kisses on their heads—
O sweet, O sweet was fate !

I cared not for the world outside,
Where men are caught in hunger's tide ;

Are born to suffer ere they die.
And when unto my garden came
A wanderer poor and sick and lame
I bade him go. Why should not I ?

But when at night I had lain down
I dreamt a thorn grew in my crown,
Then fell upon my breast ;
And thence it pierced, a vengeful dart,
Into my much affrighted heart,
Which nevermore had rest.
No, nevermore had rest.

The long night through my life was torn
And when at last there shone the morn

My garden all was gone.
Instead I looked upon
The wanderer poor and lame,
All cold and dead.

My heart sank deep in shame,
He had not bled,
But ebbed away in pain,
Like moaning in the rain.
I fled the stricken place,
No more a child of grace.
But fleeing, homeless, see !
A vision came to me—
A burning strange desire.
It was Love's winnowing fire,
That burned away my bosom's dross,
Revealing all the loss
Of self-lived years.
I bathed my soul in tears,
Yet in that instant rose
With courage in my blood
And thought of doing good.

And as all sorrow goes
When one to serve is yearning,
So through other years
This lesson have been learning ;
And though no crown is on my head
And oft in weariness I tread my way,
I know Love's labour is the best,
That night must mingle with the day:
I know that man is born for deeds
And with his life must pay
For all regardlessness and pain
He causes to his fellow-man ;
Or if through deeds he liveth well
He does as Love's companion dwell.

WILLIAM EWART WALKAR

# NEW BOOKS AND OLD

## SCIENCE IN THE FUTURE *

After all I have said, and in view of the experiences through which scientific progress has passed, we must admit that in no case can we rest assured that what is absolute in science to-day will remain absolute for all time.

Though chance and miracle in the absolute sense are fundamentally excluded from science, yet science is confronted to-day, more than ever before perhaps, with a wide-spread belief in miracle and magic.—Max Planck.

We have received the "Transactions of a Conference of the Division for the Social and International Relations of Science" issued by the British Association for the Advancement of Science. It contains many advanced ideas which will hearten all men of good-will. It includes a "Declaration of Scientific Principles" with which no lover of philosophical, mystical and spiritual lore can find fault. Who can object to the proposition that "the pursuit of scientific enquiry demands complete intellectual freedom and unrestricted international exchange of knowledge"? But, in the past, science itself has restricted the expansion of knowledge; when new ideas not very congenial to prevailing scientific views were presented, they were rejected off-hand—they were not given the consideration they deserved.

If we go back to the last century we find that science kept itself busy and concerned itself only with examining the processes of gross matter with a view to defining the action of the Law of Causation and Determination in the visible universe. In 1893 we find a well-known man of science asserting at the session of the British Association that "the nineteenth century had seen the completion of the great edifice of Physics." He added that "all the laws of Nature had been discovered and catalogued. Nothing remained for the Physicists of the future but to repeat the experiments of the past. Perhaps some twentieth century Physicist might carry to four decimal places a determination which the nineteenth-century Physicist had left at three." These are the actual words, from a report made by Dr. Millikan.

How quickly that smug view of Nature was overturned! Only two years later, in 1895, Roentgen showed his X-ray pictures. Immediately followed Becquerel's disclosure of radio-activity; then the Curies isolated radium; Thomson came out with his Electronic theory of matter; and think of the work of Lorentz, of Rutherford, of Soddy! In 1900 Dr. Millikan himself performed his famous experiments upon the electron to measure its electric charge and won the Nobel Prize. That nineteenth-century scientist who opined that all the laws of Nature had been discovered and catalogued took no note of a prophecy that had been made in 1888:—

* *The Report of the British Association for the Advancement of Science: Science and World Order.* (Burlington House, London W. 1. 5s.)

We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow.—H. P. Blavatsky. (*The Secret Doctrine*, I, 612)

Neither the advance of science itself nor the work of the Psychical Researcher, whose Society also remained surrounded by the fogs of ignorance and prejudice, made the ordinary scientist sufficiently humble to look in the direction whence came that prophecy so soon and so spectacularly fulfilled.

But much of the dogmatic attitude of the scientists of the last century should be forgiven them. They were fighting religious bigotry, familiar with the fact that men of quest and research of earlier generations had been persecuted by the organized churches. Nevertheless it was unfortunate that their reaction against and opposition to religion, however natural because of the cruel persecution and the brutal fanaticism of the churches, led to a complete severance between religion and science.

In the ancient world of Egypt, of Chaldea, of Aryavarta, students of religion were dispassionate and logical thinkers, patient experimenters. Their ways and methods of experimentation were different, no doubt, from those of the modern observer. But there can be no question that they were patient researchers, seekers after truth, advancing the cause of knowledge. It was only with the rise to power of theologians and churchmen that religion became a matter of blind belief—dogmatic assertion by the priest and submissive acceptance by the laity.

The grand idea on which the science of religion was founded was that Law governed the visible and the invisible cosmos; priestcraft substituted for it superstitions—the brood of an anthropomorphic whimsical God whose judgments might not be questioned, whose will must be obeyed, which judgment and will were known but to the professional priest.

With the rise of modern knowledge, one of its first deductions to become popular was this ancient idea of Law. Modern science restored Law as the governing power of and in the universe. The inherent reasonableness of the truth that Law governed the known and the unknown processes of Nature appealed to human conscience. The voice of conscience exerts a more potent influence than even the voice of mind, especially with large masses of men, who instinctively examine the validity of every idea at the bar of conscience. Whatever opposition to modern science exists today arises out of the legitimate revolt of the human conscience, which cannot accept the dictum that science has no relation to morals, that its function is to spread knowledge irrespective of the evil consequences such knowledge may produce. For example, not all scientists see the necessity of setting their house in order, even now, when they are charged with a share of the responsibility for the wicked use made of the findings and teachings of science.

Moral considerations have always played a leading rôle in human history and so it is essential that the great scientists of the world assume responsibility for the release of findings whose application can obstruct the rhythmic progress of the human race. It is a welcome sign, therefore, that at one of the sessions of the Conference a French

savant, M. le Capitaine H. Bernard, quoted Montaigne in support of this idea—"*Science sans conscience n'est que ruine de l'âme.*"

But Science is not likely to acknowledge the intimate relation between the spread of scientific knowledge and human morality. Science will shoulder this responsibility only when it has come to recognise that the Law of Cause and Effect extends to the mental and moral spheres and that its working is not confined to physics and to physiology alone.

Modern science has extended the boundaries of the realm of matter. But it has not yet come to concern itself with the rest of the three worlds —the Trilokas of the Hindu philosopher. The world of matter has expanded to encompass invisibility, but modern science does not concern itself with the second of the three worlds, that of morals. The ancient scientists examined the activity of Law in the sphere of human morals, which their modern heirs are not doing in a thoroughgoing fashion. And naturally, therefore, the third or the highest of the Trilokas, the world of Spirit or Atman, is not touched.

Modern science is experimenting with invisible matter, *sukshma*, that which Paracelsus called astral or starry matter; it is experimenting also with that energy called Prana which gives to matter its cohesive and disintegrating powers. In a new civilisation we shall need new knowledge. Physics, which has done such wonderful things in the realm of practical engineering and which is now dealing with the constituents of the invisible realm, would gain most profoundly if the future physicists, of India at least, were to accept as a scientific axiom the truth of the moral order of the universe, and thus linked up the second world of ethics, of morality, of thought-will-feeling, with that of electrons and protons.

If it is necessary for the betterment of our future that the poet and the philosopher join hands, it is indeed more necessary for the building of a better social order that scientist and mystic, physicist and metaphysician, psychologist and occultist come together to pool their knowledge and to draw from it as from a common store. What is it that we are asking for? Simply this: let modern scientists accept and demonstrate that *Law* is at work in the manifestation of human emotions, personal and collective, and that the Teaching of the Great Buddha is axiomatic—Hatred ceaseth not by hatred but by Love. He said that that was the Eternal Law.

The danger to be avoided by rising scientists is the danger of dogmatism. Who has not heard the stories of Galileo and of Benjamin Franklin, of Professor Hare of Philadelphia and of William Crookes of London; and of our own countryman—Jagadish Chandra Bose. The rising scientist must learn to look outside of his own special branch of study, especially in the direction of the world of Psychic Forces and Psychic Intelligences. If scientists accept the truth that Cause and Effect function in the moral universe, that evolution does not stop with the human brain, they will soon deduce that the Perceiver of all perceptions is also an evolving, an unfolding entity. Perfected Souls—call them Rishis, Mahatmas —are great scientists, scientists *par excellence*. They, having realized im-

mortality in and of self-consciousness, cannot be dead. And certainly They would instruct worthy minds as strong in morals as in reasoning. We need researchers endowed with a perception of their moral responsibility, eager to learn the Great Wisdom, Maha Vidya, from such Teachers. Is this idea not implicit in these words of the celebrated Max Planck?

> At this present moment of time and space the human intellect as we know it may possibly not be the highest type of intellect in existence. Higher intelligences may exist in other places or may appear in other epochs. And the intellectual level of these beings may be as much above ours as ours is above the protozoa. Then it may well happen that before the penetrating eye of such intelligences even the most fleeting moment of mortal thought, as well as the most delicate vibration in the ganglia of the human brain, could be followed in each case, and that the creative work of our mortal geniuses could be proved by such an intelligence to be subject to unalterable laws, just as the telescope of the astronomer traces the links of the manifold movement of the spheres.

# JAPAN'S NEW ORDER*

It is a measure of current international values that the title of this book, published under the auspices of the American Council of the Institute of Pacific Relations, Inc., should obscure the travail of China, which is the victim, by emphasising the tug-of-war between America and Japan for China's material and spiritual domination. Although of topical interest, it is got up and presented in a pleasing, even sumptuous, format. Written with admirable lucidity, the book combines academic rectitude with judicial balance.

The book is divided into three parts followed by a short conclusion and many appendices containing extracts from public documents. An imposing but monotonous catalogue of American rights and interests in China is furnished in the first two sections; and a painfully meticulous account of how they have suffered attrition during the Sino-Japanese hostilities completes what is intended to be a sombre picture of Japanese disregard of international law and treaty rights. But the point is slurred that the first exploiters of China got in by *force majeure* and have been maintaining themselves by a *Diktat*, and not by a free treaty freely negotiated with the hapless nationals of that land. Reading the author's account of how foreign rights in China arose, one gets the impression that they were designed more for China's advantage than for that of the foreigners. This is the head and front of the democracies' offence to the conscience of the world today, and it finds different expression in different contexts.

Japan's New Order in East Asia is undoubtedly a psychological swindle. But it can never be countered by Western *professions* of the rule of law, the sanctity of treaties, free trade, *et hoc genus omne*. Japan has been an apt pupil of the West. The last to enter the field, she has displayed a morality as shady as that of her exemplars. Her geography, moreover, gave her certain advantages which she was

* *The United States and Japan's New Order*. By WILLIAM C. JOHNSTONE. (Oxford University Press, New York. $3.00)

not slow to capitalise. The course of events between the two world-wars left her free to pursue her expansion and consolidation by turns. It was not till the crowning blow at Pearl Harbour that the world realised the full intent of Japan's vaulting ambition.

It is this background of the last twenty-five years that is sketched in this book, but almost exclusively from the American point of view. Apart from the loss of prestige, the total loss to American interests in China is widely estimated to range from 50 to 250 million dollars.

In the last part, the author examines the policy of the American Government in its dealings with Japan. He accounts for its infirmity of purpose by suggesting an ideological as well as a realistic reason. America was tied down by its own loudly professed pacifist tradition in international affairs. Furthermore, a war in the Pacific without previous cohesion among the powers making common cause would give all the strategic advantage to the latest of the aggressors. It was doubted further if the Americans would fight over an issue of petty economic and doubtful moral value. Hence the American administration vacillated and contented itself with vigorous, if long-winded, protests.

In the short concluding section, the author essays the delicate task of formulating an enduring Far-Eastern policy for America, as a counter-blast to Japan's "New Order in Asia." Writing before the outbreak of the Pacific conflict, the author is bold enough to suggest "appeasing" Japan within limits. Though this is motivated by the desire to ensure a "free" China with its doors wide open for all "legitimate" trade and exploitation, there is the welcome recognition that the ultimate solution can come only from a strong, independent China.

As the war is taking its course, it is futile to speculate on the shape of the peace that is to come. But there is no disguising the fact that authoritative pronouncements are either ambiguous in the old style, or disquieting in the new. As the war-potential of democracies mounts up, they tend, perhaps unconsciously, to assume the mantle of the Bourbons, who "learned nothing, and forgot nothing!" That presents a bleak prospect not only for China but for the world.

P. MAHADEVAN

## THE SUNDARA-KANDA OF THE RAMAYANA *

The Research Department of the D. A. V. College, Lahore, has been doing for the *Ramayana* exactly what the Bhandarkar Oriental Research Institute of Poona has been doing for the *Mahabharata*. Decades of scholarly effort in elucidating finally reliable texts of the two ancient epics from the medley of divergent manuscripts are resulting in the issue of ponderous volumes like the present one, laden with the fruits of judicious scholarship and careful research. The authorities of the D. A. V. College, Lahore, started

* *Ramayana of Valmiki (in its North-Western Recension): Sundara-Kanda.* Critically edited for the first time from original manuscripts and supplied with an Introduction by VISHVA-BANDHU SHASTRI. (D. A. V. College Sanskrit Series, No. 18, D. A. V. College Research Department, Lahore. Rs. 7/8)

work about twenty years ago on an authoritative edition of the *Ramayana* in its North-Western textual tradition and the present volume, the eighteenth in the series, comprises the *Sundara-Kanda.*

In the case of ancient works like the *Ramayana* and the *Mahabharata*, it is inevitable, particularly in view of the manner in which the hand-written texts have been handed down from generation to generation, that there should have crept in scriptorial and other divergences to give rise, at this distance of time, to suspicions as to the exact extent and character of the original texts. In oral transmission, minor vocal variations are more than probable and exigencies of time and place in the course of recitation may well have rendered omissions and interpolations almost inevitable. That is the price which ancient works have to pay for their age. Thus it is that South India has its individual textual tradition of the *Ramayana*, just as Bengal has its own. The critical scholar is naturally therefore drawn to a comparative study of the various manuscripts with a view to clarifying the text and freeing it of suspected and provable impurities.

The present recension of the *Sundara-Kanda* has been prepared after a careful comparative study of a number of manuscripts available in North-West India. The Editor's Introduction explains the editorial technique adopted and a mere glance at his comparative tables is convincing of the thoroughness and care with which the work has been executed. The North-Eastern or Bengal and the Southern recensions have also been comparatively examined and the deviations, textual as well as scriptorial, carefully clarified and indicated. The textual editing of such works as the *Ramayana* and the *Mahabharata* is no small responsibility and Shri Vishva-Bandhu Shastri has undoubtedly brought to bear judicious and careful attention, enormous patience, indefatigable effort and extraordinary scholarship in preparing the present volume.

But something has to be said regarding the scriptorial presentation of the text. The Editor states in his Introduction that owing to inter-vocable coalescence "a Sanskrit text sometimes becomes a subject of difficult and doubtful comprehension" and that therefore "a system of showing every vocable separately while retaining *Samdhi* has been devised and followed." To eyes accustomed to reading the Sanskrit compounds and other grammatical expressions in their natural and undivided form, with the various forms written together according to the rules of coalescence, the present manner is inconvenient for quick optical grasp. It also is likely to give rise to doubts about the grammatical relation of a particular *pada* to the remaining *padas* until second thought or closer observation comes to the reader's rescue. This happens particularly in the division of compounds and the separation of the preposition from the main body of the predicative words. The grammatical unity in which the various components of a compound are bound up and the close relation which subsists between the prepositional prefix and the principal predicate are necessarily reflected as much in their scriptorial juxtaposition as in their combined vocalisation. The separation of the syllables *after* due observance of the rules of coalescence

strikes one as artificial and unnatural. Unless vocalised together and in one breath they grate harshly upon the ear and lose all the music and the mellifluence for which the Sanskrit tongue is so well known.

But this is a minor point when we consider the monumental work which Shri Vishva-Bandhu Shastri has done in so ably editing the *Sundara-Kanda* of the *Ramayana*. Shri Shastri and the authorities of the D. A. V. College deserve congratulations from every lover of Sanskrit.

V. M. INAMDAR

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*Rammohan Roy and America.* By ADRIENNE MOORE. (Satis Chandra Chakravarti, Sadharan Brahmo Samaj, 211, Cornwallis Street, Calcutta. Cloth, Rs. 2/8; Paper, Rs. 2/-)

Wide and diligent research has obviously gone into this well-documented thesis for the M. A. degree of the Columbia University. The winnowing of the material that might bear on the influence which that spiritual stalwart Raja Rammohan Roy may have had in the U. S. A. between 1816 and 1836 or 1840 seems to have been thorough. That the grain is at least quantitatively disproportionate to the chaff—considerably more than half the book being given to the bibliography—is only to be expected. If the available evidence were more conclusive the thread would certainly have been picked up by previous delvers into the sources of American Transcendentalism. Miss Moore rests her case largely on presumptions, but they are strong ones.

The book is published at the instance of the Sadharan Brahmo Samaj and partly out of Rammohan Roy Centenary funds. It is not quite free from inaccuracies; among them one that certainly calls for qualification, namely, the suggestion that Rammohan Roy's translations from the Sanskrit "marked the beginning of Bengali literature." Such a slip may be forgiven a foreigner, however, for the sake of Miss Moore's amply proved interest in her subject.

And yet—her treatment leaves one vaguely disappointed. To study the early nineteenth-century Indian leader with an open mind is to recognize in some measure his greatness. Miss Moore accepts his designation as the "Father of Modern India," but her "Estimate of Rammohan Roy," a rather short but highly informative biographical sketch, may seem to the enthusiast to err, if at all, on the side of meticulous objectivity. Miss Moore will avoid the ire of the iconoclast who looks askance at enthusiasm in a biographer. But Rammohan Roy is no ordinary subject of biography; he towers above our pygmy generation as he towered above his own. A little hero-worship at a worthy shrine would do our sordid modern world no harm.

PH. D.

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*The Book of Mencius* (Abridged). Translated from the Chinese by LIONEL GILES. (Wisdom of the East Series, John Murray, London. 3s. 6*d*.)

This addition to the Wisdom of the East Series is welcome, and Dr. Giles is to be congratulated on having done a difficult task with discrimination.

The form of the series has necessitated drastic abridgment, and the present volume of 120 pages is a translation of little more than half the original. There is no index and the notes are reduced to a minimum. Dr. Giles's book, therefore, does not purport to help in the elucidation of the Chinese text, or to guide the serious student of the philosophy of Mencius. It is intended as an introduction only, and, as such, with the translator's succinct preface, it succeeds well. Many of the passages omitted can ill be spared, but those which Dr. Giles has selected are those best calculated to interest the average reader without giving confusing proper names or long quotations.

Very little historical record of Mencius has come down to us. He was born about the year 372 B. C., and was thus contemporary with Aristotle. At that time, the feudal system of China was nearing its end in civil war and wide-spread distress, to be replaced by the despotism which persisted until recent times. The country was divided into a number of petty states, each nominally feudal but really independent and struggling for supremacy; and in the resulting wars the people suffered as an agricultural population in such circumstances always must.

It was the sufferings of the people that inspired the teaching of Mencius. At the age of forty he emerged from an obscurity on which nothing but tradition throws any light, and spent about twenty years in going from State to State, exhorting the rulers to good government. "Give the people a chance," he taught. "Abolish famine by wise laws and mild taxation, and multitudes will flock to enjoy your rule which will thus by degrees be extended indefinitely." Mencius hated war as though he himself were one of the suffering peasants, and denounced as the worst of criminals those responsible for it. He was an idealist. "All men are born good," he held, "and only become evil as the result of adverse circumstances." There is much wisdom here. The peasant farmer is too occupied with his work to bother about politics, and Chinese revolutions have been caused rather by empty stomachs than by negligent rulers.

Mencius records little about religion, though evidence of a belief in God, as distinct from "Heaven" occurs at intervals. That such references indicate a "personal" god, as Dr. Giles states in the preface, is, however, not obvious.

With the idealism of Mencius was mingled sound common-sense, as is shown by the laws that he advocated. His advice, however, failed to produce any change, and at the age of sixty he retired and spent the remaining twenty years of his life in recording his experiences and his doctrines, hoping, no doubt, to give to posterity the help that his contemporaries had rejected.

In a short review it is impossible even to outline precisely a subject of great fascination, but those who read Dr. Giles's book should be encouraged to pursue a study attractive alike to students of philosophy and of Chinese history.

E. B. H.

*Villages and Towns as Social Patterns: A Study in the Processes and Forms of Societal Transformation and Progress.* By BENOY KUMAR SARKAR. (Chuckervertty Chatterjee and Co., Ltd., 15, College Square, Calcutta. Rs. 15/-)

Those who are acquainted with the voluminous writings of Sarkar know what to expect from him—a mine of information and scholarly treatment. It is not possible within a short compass to indicate the innumerable social topics this book covers. Its object is to describe and to analyse the processes and the forms through which society passes in villages or towns, as it evolves from stage to stage. For this purpose, villages and towns from all over the world are passed in review, the reason being that in the interest of formulating a scientific theory the data should represent the most diverse grades and phases of development. The task is colossal, and only a much-travelled and well-read man like our author, who has devoted his life to a wide and intensive study of social problems, is qualified to attempt it. Comparative statistical data in regard to conditions prevailing in India, America, England, France, Germany, Italy, Japan and Russia are given. Besides, the views of eminent thinkers and writers in some non-English European languages are marshalled and discussed, which will be of help to the research scholar who may not otherwise have access to their views owing to the language barrier.

Amongst the beliefs that the author develops are:—

1.—Human relations, whether in villages or towns, are, generally speaking, the same and exhibit the same kind of change and development, any difference between the forms found in villages and those in towns being more a matter of degree than a difference in kind.

2.—It is hardly possible to establish a monistic interpretation of social phenomena. Complex as they are, it is necessary to postulate a plurality of causes for them if they are to be adequately explained.

3.—Progress, a study of which is the chief theme of this book, does not consist, as is usually thought, in approximating a goal, for then once the goal is reached, there can be no such thing as progress. Progress, on the contrary, is endless, indeterminate, always in the form of a disequilibrium or struggle between good and evil and the choice of the good under the circumstances. It is, therefore, in the nature of an adventure, moving from one creative social experiment in reconstruction to another.

The book is full of important observations and discussions which, whether acceptable or not, must be taken into account by the student of sociology. It is of vital interest also to a wider circle of readers, more especially in India, which is at the parting of the ways and where decisions of far-reaching consequence have to be taken regarding the social, political, economic and educational reorganisation of the country. In regard to all these spheres sufficient material for thought and guidance will be found in it. In a country like ours, where there is dearth of original literature on topics such as these, this book is indeed welcome. If, however, one may indulge in criticism of a work which cannot but evoke admiration for its wide erudition and sound matter-of-fact attitude, it is that it inclines to be verbose and pedantic. Otherwise it is a standard work of the first rank and value.

BHARATAN KUMARAPPA

*My Life: A Fragment.* By MAULANA MOHAMED ALI ; edited by AFZAL IQBAL. (Shaikh Muhammad Ashraf, Kashmiri Bazar, Lahore. Rs. 5/4)

The autobiographical sketch which has led the editor of this book to give it this title was not intended by the author to be published as such. Mohamed Ali set out to write a simple exposition of Islam for the "man in the street." As introductory to this he started by relating his own religious experience from childhood up. This essentially preliminary portion of the work was to have been followed by three other parts which were to deal entirely with an exposition of Islam. But unfortunately, due to lack of time owing to his busy public life, the author could not proceed with his task beyond a few pages of the second part, which are published in this book as an appendix, and which deal chiefly with the genesis and growth of the misunderstanding which now exists between Islam and the West.

Those who are acquainted only with the public career of Mohamed Ali little know how deeply religious he was. He was intensely devoted to Islam and expected that when the prevailing misunderstanding in the West against it was removed, Islam would have a much greater following in the West and elsewhere.

According to him, the essence of Islam was that the entire universe was one. The unity of the Creator postulated the unity of His creation and all was one vast Theocracy with Allah for its King and man for his earthly Viceregent.

Man had been endowed with a will of his own. But once he chose to serve none but God and completely surrendered himself to his Maker he became the Viceregent of God and had the full force of the universe at his back. This is what gave limitless courage and dynamic to the true follower.

Believing thus that all things were under the rule of God, the author sees nothing but crass materialism in the separation which is made in the West of Politics from Religion. He finds in it an attempt to dismiss God to the realm of the spirit, in order to let loose on the world narrow nationalism, racialism, exploitation and imperialism. True Religion, on the contrary, will regard no law other than the law of God and no will other than His will in whatever sphere, and will recognise no distinction between man and man, for all in God's universe are one.

How attractive a religion is when expounded by a devout follower as compared with the dry bones and perversions one finds in expositions by those outside the fold! The editor is to be thanked for his labour of love. We look forward to his collection of Mohamed Ali's writings and speeches.

BHARATAN KUMARAPPA

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*India and a New Civilisation.* By RAJANI KANTA DAS, M.A., M.SC., PH.D. (Prabasi Press, 120/2 Upper Circular Road, Calcutta. Rs. 3/- or 5s.)

The survival and progress of a social group depend largely upon its adaptation to changing environment and its reorientation in the light of its philosophical, scientific, literary and artistic progress. The Hindu civilisation, with a distinct cultural pattern of its own, has a long historical past and despite

the cross-currents of Muslim invasions of the twelfth century and the slow but steady percolation of Western thought and culture of later days, the Hindu culture has been able to preserve its integrity, though in a new form. It is the author's thesis in the present book that since the beginning of the nineteenth century, India has been evolving a new civilisation out of the integration of different cultural ideals, the outcome of the fusion of the older Hindu civilisation with the Muslim and Western cultures which were brought into contact with it by political and economic forces on the one hand and by the dawn of a new renaissance expressing itself in the recognition of new social values, ideals and aims, on the other.

Viewing the rise of this renascent civilisation against the background of its past cultural achievement, the author examines the historical development, the main cultural traits and the outstanding contribution of each of the constituents of this new civilisation, and traces its manifestations in the religious, the reformist, the educational, the industrial and the political movements of the last 150 years. A civilisation which is a blend of all that is high and ennobling in the East and the West, an integration of the subjective and the objective views of life, a reconciliation between moral achievement and material success and a happy mean between untiring activity and sober contemplation—that is what this new and more properly scientific civilisation promises to be.

The author is not oblivious of the fact that the realisation of such a civilisation in India depends first and foremost upon the establishment of a government of, for and by the people and all the benefits which such a government can give. The main argument of the book will surely be lost if it be complacently assumed that India is going to develop such a civilisation, for her and the world's salvation, without our first striving to achieve that which is its prime condition—national freedom.

V. M. I.

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*The Political Philosophies Since 1905.* Vol. II, Part III. By BENOY KUMAR SARKAR, M. A., DR. *H. C.* (Motilal Banarsidass, Saidmitha Street, Lahore. Rs. 5/-)

Philosophy, says the ancient adage, bakes no bread, but it has moulded the mind of whole peoples and has functioned as a very high explosive in the affairs of mankind. The wit of Voltaire was the corrosive that ate away obscurantism and superstition. (Alas, only for his generation! Every generation needs its Voltaire.) The maxims of Rousseau, such as "Man is born free and is everywhere in chains" released forces that culminated in the French Revolution and the ushering in of democracy as a vital factor in the present era.

Against the democratic order with Rousseau as its inspiring source, the German people have been fired by Nietzsche. The defects of an imperfect democracy, the easy expansion of Europe's domination, the march of science and invention, the undreamt of acceleration in production released an exhilaration of spirit which clothed itself in the audacities of Nietzsche. The ethic of humility, self-surrender, purity, poverty etc., was swept away as unworthy of conquering

races and smacking of the defeatist mentality of the downtrodden Jews. The will to power became the ideal of a whole generation of Germans. The dreams of Nietzsche are being tested on the battle fields of the world today. Philosophy then is not a matter concerning small ineffective coteries but is the most powerful social force known to mankind. The world has to decide between Rousseau and Nietzsche today, between equality of rights and duties for all people and a hierarchical order of races and classes.

What are the major factors governing the world situation? Population, race, the scientific technique of production and destruction, nationality, inequality of peoples and classes, and ideologies governing the outlook of whole masses form the ground-work and set the direction of world forces. Over-population seeking outlet, under-population inviting settlement, the urge for raw materials and markets, furnish the motive forces of colonisation and of war. A world population treaty binding all organised peoples to maintain a certain optimum population seems to some sociologists the necessary foundation of perpetual peace. This involves the vexed problems of feminism, birth-control, the sacred rights of individual liberty and so on. There is the further problem of improving mankind through planned mating. Further, the mutual attitude of races constitutes another well-nigh fatal question. The present world-leadership would rather perish in ignoring it than surrender inherited prejudice. What is the truth of the matter? What is the report of Ethnology, Anthropology, Biology and Psychology? It is being elicited in a confused tangle of controversy by the savants of the world.

These and related problems vital to the welfare of humanity are mentioned in this book by Dr. Sarkar. The book is more a reference work, an annotated bibliography of a very large number of important works, the summaries ranging from a few pages to a few lines each, than a systematic political philosophy in the strict sense. Readers looking for theories of the state, the meaning of law and right, the place of force in the constitution of the state etc., will be disappointed. All social problems are listed and many prominent thinkers are quoted and commented upon. The passion of the undertaking lies in the direction of proving the equality of Asian peoples to any in Europe and America. The author has a way of coining peculiar terms, for instance, de-imperialisation and de-albinisation to mean the fall of empires and the humiliation of white peoples! He refers to great thinkers like Dewey as "world-goods"! One notes with regret that so widely read a scholar should show a sad provincialism. Bengalicism, the "expansion" of Bengal after 1905 (compared to the expansion of Japan since that year!), Ramakrishna-Vivekananda World Empire, these figure in his imagination exactly as empire and white supremacy figure in the imagination of Westerners. The hate reaction holds us prisoner to the thing we would abolish. We must rise above the tumult of surface agitation to reflect the serenity of the spiritual heaven, if we would persuade.

M. A. VENKATA RAO

# SHORT NOTICES

*Etching of a Tormented Age.* By HSIAO CH'IEN. (P. E. N. Books, George Allen and Unwin, Ltd., London. 2s.). This little book contains six short essays on the literary revolution that is now taking place in China. The ancient style of the Classics, a thorough knowledge of which was formerly essential to scholarship and to official position and which bore little relation to the spoken language, has given way during the past few years to a simple style based on the latter. The result has been stupendous. Education has been brought within reach of millions who before would have been illiterate, and a vast new literature has sprung into being. Mr. Hsiao has a terse and lucid style. His description of the movement and his criticism of various forms of the new literature, essay, poetry, drama and fiction, are of particular interest to those who knew the China of yesterday.

E. B. H.

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*Is This the Christianity of the Bible?* By F. THEOPHILUS. (P. K. Sircar, The Educational Book Co., 5/1, Purna Banerjee Lane, Dacca. Rs. 2/- or 4s.) The author of the book is more than pained to see that Christianity in practice is not what it ought to be and he attributes with singular vehemence the present chaotic condition of the world to man's moral and spiritual downfall in the matter of animal slaughter for food. The underlying premise is that " it is food which plays the most important part in the formation of man's true character." Unnecessary quotation fills a large part of the book and is responsible for confusion of argument. The style of writing, the treatment of the subject-matter, the irreverent and bellicose attitude from end to end, and, above all, misprints in profusion despite three pages of Errata are features which can successfully challenge the most determined and persevering of reviewers.

V. M. I.

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*Palni: The Sacred Hill of Muruga.* By J. M. SOMASUNDARAM PILLAI. (Sri Dandayuthapani Swami Devasthanam, Palni. As. 12). Palni is a sacred place of pilgrimage in South India. The presiding deity, Shri Dandayuthapani Swami, is described as "a personal god to every Hindu... irrespective of sectional differences." The present monograph, issued more or less as a guide to the devotee, is full of information both geographical and historical about the sacred shrine. The intending pilgrim will find in it all that he might want to know about the shrine and its management. The illustrations are attractive. A translation by Shri J. M. Nallaswami Pillai of *Tiru-Murugarrup-padai,* an idyll from the archaic Tamil anthology, the *Pattuppattu,* is included as an appendix.

V. M. I.

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*Aryan and Semetic Cultures and Religions*. By BULAKI RAMA. (Published by the Author, Hafizabad, Dist. Gujranwala, Panjab). This small book, dedicated to the memory of Dr. Rabindranath Tagore, is refreshingly forthright in its approach, if provocative in some of its conclusions. Judaism, Christianity and Islam, for example, would all protest classification as religions of autocratic tendency as contrasted with the more democratic concepts of the Aryan faiths. Among these Shri Rama includes Buddhism, Zoroastrianism and the Greek, Roman, Scandinavian and Egyptian religions, as well as Hinduism. And Shri Rama's drastic solution of the education problem—taking the children out of their homes at a very early age and turning them over to national training homes for upbringing—is not likely to be very popular. Human mind does not as the author claims, work "in a purely mechanical way" and the average home, with all its admitted defects, still can give the child, offsetting to some extent the superstitions which it fastens upon him, something without which life would be bleak indeed. And a better field for character-building than the home at its best has yet to be discovered.

E. H.

## INDIA AND ENGLAND

The March 1942 number of *Life and Letters Today*, edited by Robert Herring and exclusively devoted to India, contains the following :—

> In short, whatever is offered is offered in the spirit that has characterized British rule in that country—a spirit lacking understanding and vision on the one hand and courage and even expediency on the other. We ourselves may not find it paradoxical that we stand as champions in Europe of a liberty we refused India ; we ourselves may cheerfully endure our own habits of belated and makeshift compromise ; but they are not necessarily endearing to a race of another cast of mind, and it is as some contribution to a more general understanding of that mind that this number is presented.

The issue is given mostly to cultural subjects, tea-table talk, decorations on a building whose foundations are unsound—but there are two articles which get down to fundamental issues, S. Rajandram's on "Britain's Blind Eye' to the real character of the Indian National Movement as part of the world struggle between freedom and oppression, and Nancy Cunard's "On Colour Bar" in which she pertinently suggests that

> it would be of point if Government, along with its helpful "do's and don't's" to us, would issue a few instructions on *the scrapping of race prejudice and the Colour Bar, here and now*.. The exquisite sculptures of old India in our Museums—but the Indian doctor, the Indian student having "the usual time" with our landladies and our hotel porters. Really a charming picture is it not ? Especially if we remember that we are fighting to keep this sort of thing flourishing in our midst, and in our colonies. Or *are* we ?

The writer's solution of "a *law* against Colour Bar in our country and possessions" would help but what is needed is a change of heart on the part of the natural leaders of the people in Great Britain.

# ENDS AND SAYINGS

"_____*ends of verse*
*And sayings of philosophers.*"
HUDIBRAS

During the last month an event of importance to the whole of humanity has taken place. As a result of the incarceration of India's great leader, Gandhiji, the estrangement between the people of this country and their British rulers has assumed gigantic proportions. As the Apostle of Non-Violence is in jail, as are almost all of his most intelligent and devoted followers, there is hardly any one left to lead the people on the paths of love. Even this gives the Indian people an opportunity: individuals can and should practise self-discipline in the art of Non-Violence and unfold the clear perception necessary to grasp, sufficiently to live up to, that Eternal Law which the great Buddha reiterated and which Gandhiji has revivified to such a great extent. That Law is—Hatred ceaseth not by hatred, but by Love.

As yet only the opening scenes have been penned of the drama of the Indian National Congress's demand for Freedom Now. It is being written in the heart-blood and the tears of some of our noblest. When finished, it will be the work of many hands and no man knows how the play will develop, whether into a tragedy or a "morality play" in the highest sense. Let not the part that Indian hands shall write be stained with violent acts such as have blotted the first few pages!

It is unfortunate that the Government of India should have made itself an instrument of Karma which will injure its own efforts in prosecuting this war, and will increase its difficulties in the future. But we do not look upon this event as an isolated happening in which only India is concerned. Nor do we consider it even as affecting the present war only. Stupendous as is the national and international significance of this event as a political development, its moral and spiritual import is greater still and, though invisible, will be much more far-reaching.

Much of the agony of the world in these last years can be traced to the failure to heed Manu:—

> Justice, being violated, destroys; justice, being preserved, preserves; therefore justice must not be violated, lest violated justice destroy us.

But, while injustice is the root cause of our sufferings, more than justice is demanded for their cure. What the world needs to heal its wounds, to regain its health, to grow in strength, is the spirit of good-will and the force of friendship. It is a matter of profound sorrow for all who labour for the righteous Cause of Universal Brotherhood that an event has been allowed to precipitate which darkens human emotions, makes the prevailing mental confusion worse confounded, and thus delays still further the coming of Universal Peace. Difficult as would in any case have been the labour of re-

establishing friendly relations among belligerents, it has been made more difficult, for now the house of the United Nations stands divided against itself. The foolish acts of violence in India following Gandhiji's arrest will be put down by counter-force of violence, but what about the peace and the good-will necessary for the creation of a new world order?

*August 15, 1942*

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There are still some—Stephen Duggan, for example, who writes in the March 1942 *News Bulletin* of the Institute of International Education on "Peaceful Change through Supra-national Legislation"—who cling to the hope that something has been learned by the failure of the Versailles Treaty. The drift of opinion, however, seems to be largely in the direction of piling folly on folly.

It is perhaps natural that nations crushed under the Nazi war engine should feel that the downfall of Hitler and the close of the war should be followed by condign punishment which should convince the Nazi hordes that one reaps what one sows. That such an ideology is gaining ground as a war aim was demonstrated in January last, when the representatives of nine European countries occupied by Germany and her allies formally adopted a war aim based upon a declaration of Mr. Churchill's, in condemning the execution of hostages in France, that "Retribution for these crimes must henceforward take its place amongst the major purposes of the war." The *Czechoslovak Information Service* of 15th July 1942 in an article on "Retribution for Germany's Crimes" makes an open avowal of sympathy with "an eye-for-an-eye" policy.

> Germany must be punished. She must be made to know that she will not get away with it in future. Not sweet reasoning but punishment and threat of further punishment must form the basis of a future re-education of Germany. And on its parliament there should be an inscription which every German should know by heart and be forced to live by: *Crime does not pay.*

The sentiments are understandable but the logic is not. That the Nazi atrocities seem almost incredible should not be allowed to destroy our faith that it is always possible to win over the wicked to wiser ways. If the spirit of humanity, for the preservation of which the enemy is being resisted today, should be considered less efficient than tooth-for-tooth retribution, then the war is not being fought for a noble ideal. If the United Nations feel that, victory once achieved, the responsibility of re-educating Germany will be upon them, let them by all means teach their pupil that "no greater calamity can befall a people," as W. E. Channing said, "than to prosper by crime," but let not that teaching be through further crime.

What needs to be borne in mind is not only the humanitarian aspect of the question and the fact that the clamour for retaliation is, as Dr. Felix Morley describes it in *The Saturday Evening Post* for 18th April, "boomerang propaganda." "Nothing," he writes,

> except perhaps the absurd miscalculations of its strength by many of our people, could have more greatly strengthened the Axis than the boomerang propaganda of those who continually intimate that an even more drastic and vindictive Versailles would be the result of Anglo-Saxon victory.

There is a further pertinent con-

sideration. This is a universe of law. There is no need for the United Nations to constitute themselves its ministers. Those who clamour for retribution can rest assured that it will inevitably follow on the heel of action with wrong motive, by whomsoever performed, "even as the wheel of the wagon follows the hoof of the bullock." And malice and revengefulness will reap their own reaction.

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Democracy is not an artificial piece of mechanism that can be set up to order, but is a philosophy of human relationships which must first work in the minds of men and through them express itself in the way of life of a people and its institutions. That the Negroes of America, generally in no way inferior to the average "white man" and even, Mr. John Daniels claims in his article "One Tenth of the Nation," in the April issue of *Tomorrow*, excelling him in music, histrionics, cheerfulness, patience, generosity and sociability, should still, in spite of legislative provision, have to suffer humiliating treatment is a feature of America's life which negatives its protestations about its democratic way of life. That these slights and insults are not matters of law but of custom and blind emotional prejudice makes them somewhat less reprehensible but perhaps little easier to bear. (Murder committed under sudden emotional stress is a less heinous crime than murder in cold blood, no doubt, but the effect upon the victim is very much the same!) Since 1863 the Negroes have been "free" and their rights as citizens nominally recognised, but racial and colour prejudice has too deeply permeated "white" minds and emotions to allow such a recognition of rights to materialise into a *real* equality of social or political status. Mr. Edwin R. Embree, President of the Julius Rosenwald Fund, in a speech broadcast on March 8th frankly confessed:—

> If you ask me...if we have complete democracy even in America, my answer is "no." We do not yet give full liberty and equal opportunity to all the people. We do not even give all citizens the basic political rights of the vote and equality before the law. But we have been steadily growing *toward* democracy.

The war has set people thinking. Imminence of peril and humanitarian sentiment have co-operated to lift thinking from its preoccupation with race, caste or creed and have led men to realise that if this is a war to save democracy and freedom it must be democracy and freedom for *all*. Mr. Embree demands pertinently in the April number of *Asia* "For Whose Freedom?" and expresses his conviction that

> the greatest weakness of our democracy is our treatment of Negroes. Our attitude toward this race is a threat to the whole theory and practice of democracy. So long as we degrade one segment of the people we set a pattern that may easily be moved to other groups. Consideration for the Negro rests not merely on humanity and charity; it rests on the solid base of enlightened selfishness. It is a question not only of the rights of the Negroes themselves: it is a question of the total health and strength of the nation.

*It is a question of the total health and strength of the world.* Surely, it is not a question only of the rights of Negroes. It is a question of the rights of all the coloured races which are contributing to the saving of democracy.

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The possibility of the break-down of England's party system, against which Mr. Harold J. Laski warns in *The New Statesman and Nation* for 21st March, is not a chimera. Only a month before, Cmdr. Stephen King-Hall, M. P., called in the same journal for " a political party which stands for the elimination of party politics," and Mr. Laski mentions Mrs. Sidney Webb's view that "a true democracy does not need more than a single political party."

Political parties are a concession to human fallibility. If all men were all-wise there would be general agreement on both ends and means. As long as that condition precedent does not obtain, complete uniformity can only mean either blind following or forcible suppression of views that differ from those of the man or the group in power. The right to opposition is a cardinal right, "of the essence of democracy," but its exercise does not demand formal political parties.

The case for the party system was well put by Thomas Paine, that doughty champion of human rights, whose views his attorney quoted in his trial for libel against the English Government on the 18th of December 1792 :—

> So long as the majority do not impose conditions on the minority different to what they impose on themselves, though there may be much error, there is no injustice : neither will the error continue long. Reason and discussion will soon bring things right, however wrong they may begin.

It is of the first importance to any country to acquire if it does not have it, or, having it, not to lose " the habit which makes men prefer the debating chamber to the concentration camp." Mr. Laski considers the possible realignment of parties on new and more vital issues, but he brings out the point that to prefer an electoral verdict to fighting issues out, " the nation must be agreed about its fundamental way of life." What he finds disturbing is that,

> though the nation is, in the presence of great danger, agreed upon what it is against, it is very far from agreement upon what it is for ; and the things about which it is now driven to seek agreement are the things about which, in the past, men have been most willing to turn to the sword.

He is right in viewing such agreement as a fundamental part of the war effort. Agreement on negative propositions alone may be well enough for a defensive policy, but only a virile positive stand can furnish the motor power for attack on the strongholds of evil, without or within. As Mr. Laski puts it, " A nation cannot go on living on negations. " He urges all possible speed in formulating the objectives of the planned society to come, while "men are ready for great experiments." It should not be too difficult to agree in general terms on such objectives if justice to all is the real as well as the professed end sought.

And yet,—Mrs. Webb is right. In a true democracy the self-seeking which is at the root of divisiveness will find no place. Where all are willing servants of the State there is no need for parties ; there is need only for the spirit of tolerance and fair-play that will give a hearing to all shades of opinion. Where the commonweal is the common aim, the only possible disagreement can be on methods, and decisions as to ways and means surely do not require the cumbersome set-up of opposing parties, with a network of organisation and with huge party funds.

The solution for intercommunal tension which Prof. P. S. Naidu puts forward in *Prabuddha Bharata* for July under the title "A Psychological Approach to Communal Unity" is to bring about a similarity of "sentiment-patterns,"

> a common culture through the synthesis of the Muslim and Hindu art, music, literature, philosophy, traditions, and customs down to food and dress if necessary. In fact a unified Hindu-Muslim *Weltanschauung*, and a harmonized Hindu-Muslim way of living should be brought about.

This prescription has something in its favour as far as it goes, but it falls far short of being the panacea for disharmony of which humanity as a whole stands so sorely in need. The difficulty is indeed psychological but, while the accentuating of points of variance is obviously harmful, the ironing out of superficial differences alone is like cutting weeds off at the surface of the ground while leaving their prolific roots untouched. A drab uniformity, even if possible of achievement, would not be desirable. To insist on similarity of cultural expression is to pander to egotism. What is needed is not outer conformity to a rigid norm but a mental breadth that can appreciate differing expressions, in art, in literature, in customs. The average individual mind, conditioned by early as well as present surroundings, is like an engine with wheels flanged to run only on a track of a certain width. What is needed is to take off the flange so that the mind can range the roads of thought in all directions.

Mutual suspicions of various kinds, as Professor Naidu brings out, are at the root of much of the present friction—"fear of aggression, of loss of privileges or prestige, of deprivation of vested interests, of forcible cultural subjugation." What can allay these fears but mutual good-will and, almost equally important, mutual trust? Can it be doubted that with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, two-thirds of the world's evil would vanish into thin air?

But we do not agree with Professor Naidu's implication that man is at the mercy of instinctual propensities organised into sentiment-patterns. He can and should rise above them. The solution lies in the right understanding by both groups of the precepts of their own religions. If for the Muslim, as Professor Naidu alleges, "brotherhood is very intense and effective in the practical sense only within the Islamic fold," he needs to study the *Qur'ān*. He will not find the Prophet supporting any narrow sectarianism. And when the Hindu, taught by his religion to see the One Self in all creatures, sins against brotherhood by making a distinction in his heart between Hindu and Muslim, Brahman and non-Brahman, he denies the fundamental postulate of his religion. There are no Kaffirs, as there are no Mlechchhas; there are only human souls. In each heart the divine spark dwells; whether men call it Krishna or Allah matters not. If it be recognised as there in all, unbrotherly attitude and act will be admitted by Hindu and Muslim alike for the impiety they are.

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Divorce between life and philosophy is the malady of our modern civilisation. The impact of Western culture and modes of thought upon the educated Indian mind has been responsible in no

small measure for the blind acceptance by many, though under the cover of a rationalistic approach, of a materialistic philosophy of action, involving an enslavement to the pleasures of the senses and the comforts of physical existence. In India, moreover, formal adherence to a particular religion and its practices has often been confused with spirituality and thus a kind of religious conservatism has been allowed to develop. An educator, therefore, who has India's good at heart, has to attend to the double task of clearing men's minds of this religious conservatism and of evolving a philosophy of life which assigns to thought and action, body and soul, spirit and matter, their proper places.

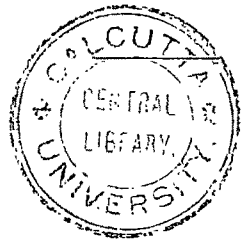
That such a philosophy, rationalist in essence and effecting the necessary combination of those factors for the spiritual realisation that our highest Ego is one with the Supreme, is to be found in the teaching of the *Gita* was rightly stressed by Sir S. Radhakrishnan, inaugurating the *Gita* lectures in the Benares Hindu University on 12th July. Professor Radhakrishnan said :—

> The whole tradition of Hindu thought has been one of rationality. The *Bhagawadgita* set forth a religion which is most reasonable and which is not founded on arbitrary fancies, ill-established facts or unscientific dogmas.

The importance of the *Gita* as a philosophical guide to conduct can hardly be over-stressed. Its supreme value lies in the fact that it preaches a mode of life which makes spiritual development possible without retiring from the arena of human affairs and obligations. An attitude of detachment, of dispassion in the performance of action, is what the Buddhi-Yoga of the *Gita* enjoins. Man as a rational being is given the choice of living either on an exalted plane of spiritual self-realisation or on the unthinking level of the unintelligent brute. Professor Radhakrishnan observed :—

> Man alone has a choice of ends, and is able to shape his future according to his ideals. This factor of choice is pregnant with great possibilities. The question whether one should fight or not fight, love or hate is an open question to man. The consciousness of division or imperfection or insufficiency is the proof that we have in us operating a principle of perfection.

But mere knowledge is hardly of any use unless it moulds one's conduct, influences action and embodies the truth in life so that "the selfish ignorant ego can rise to the largeness and freedom of the impersonal spirit." What one needs to be reminded of repeatedly is that the teaching of the *Gita* makes emancipation possible in life itself, that its supreme message does not make man turn his back upon life but helps him to live it well and to a fruitful purpose. And—it is a book for all men and women, whatever their race or religion.



# THE ARYAN PATH

**Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.**

*—The Voice of the Silence*

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## THE POWER WHICH UNITES

Persian or Turk or Arab are not known,
Or Hindū, Christian, Muslim, to the soul;
Wisdom and virtuous deed make the soul's life,
Not racial names and not communal strife.

The power which unites man to man is Religion. By religion we do not mean creedalism, which is only a maker of cliques similar to the parties made by political views, or to clubs and smart sets which come into existence in society. The power of Religion resides in the heart of man and is the chief expression of the Soul itself. False interpretations of Religion have played havoc in the history of human thought and have separated man from man instead of uniting men in a single whole. Not even blood plays so vital a part in unfolding the true spirit of the family as the understanding of true religious principles plays; these weaken our *ahankaric* selves, purify and elevate our affections, rationalise our sympathies and create in us the power to sacrifice. If they play a vital part in the well-being of a small family, their influence in transforming the human race into a harmonious unit after the family pattern is vast. "Religion, *per se*," wrote H. P. Blavatsky, "in its widest meaning is that which binds not only all MEN, but also all BEINGS and all *things* in the entire Universe into one grand whole."

The world of chaos in which we now live—swayed by the emotion of fear of the enemy (who is but a collectivity of human beings like ourselves), both we and they uncertain of the morrow—sorely and urgently needs the healing balm of true Religion. For many centuries now, Religion has been relegated to the church and the temple and its activities have been confined to a few occasional affairs of life; its chief concern has been with the performance of ceremonies connected with the birth, the marriage and the death of men and women.

Instead of Knowledge of the Way of the Inner Life, Religion has become differing methods of outer and superficial rites and ceremonies. Even its chief instrument—prayer—has become corrupted; instead of inner communion with the Divine Presence in the shrine of the Heart, it has become an act of petition for pity, for forgiveness of self-indulgence, and of appeal for favours.

Roman Catholic and Protestant Churches in Christendom have fought in the name of Jesus Christ, as here in India, even today, in the name of religion men and women are declared untouchables by orthodox Hindus, and in the name of Vishnu and Allah men separate themselves into clans and carry on feuds, to the degradation of all. Sincere efforts to bring the followers of warring creeds into a single group of men and women inspired by Truths which are universal and common to all faiths have been made from time to time, in the world at large, and in India in particular. In our times the Theosophical Movement started in this country by H. P. Blavatsky, who was aided by Col. H. S. Olcott, was the first to inaugurate the revival of Religion, as distinct from religions. The only method by which such a reform could be introduced was the spread of Knowledge which showed that all religions have but one source, that all are true at the bottom, and all false on their surface.

In the present National Movement in India, Babu Saheb Dr. Bhagavan Das has been labouring assiduously to strengthen the cause of religious fraternisation as a sure way to create real unity among the followers of Krishna and Allah, Ram and Rahim. In 1939 he published an important volume, *The Essential Unity of All Religions*. He derives his inspiration from Theosophy, and he acknowledges his debt to *Isis Unveiled* and to *The Secret Doctrine*. It is opportune today to draw pertinent attention to his book (available from the Kashi Vidya-Pitha of Benares for Rs. 2/8 post free), for our esteemed brother is trying to do in the twentieth century just what the great Mogul Emperor Akbar attempted in the sixteenth.

This month, on the 14th, Akbar's admirers will celebrate the Fourth Centenary of his birth. Among those admirers we count ourselves, and so we have arranged for Shri Bhabani Bhattacharya to prepare for us the special article with which this number opens. Let us hope that the efforts of Dr. Bhagavan Das in the religious and socio-political spheres will meet with a better fate than attended those of Akbar, whose inauguration of *Din Ilahi* was a long step in the right direction.

Akbar's example has a message for our world torn by ideologies, and such works as those of Dr. Bhagavan Das need to be popularised for their healing influence. For the Brotherhood of Man to be acted up to, it must be seen as true; that is the superior knowledge which unfolds this perception and energises to right application. Marcus Aurelius,

the "Emperor Janaka" of ancient Rome, wrote thus :—

If our intellectual part is common, the reason also, in respect of which we are rational beings, is common : if this is so, common also is the reason which commands us what to do, and what not to do ; if this is so, there is a common law also ; if this is so, we are fellow-citizens ; if this is so, we are members of some political community ; if this is so, the world is in a manner a state. For of what other common political community will any one say that the whole human race are members ?...

We are made for co-operation, like feet, like hands, like eyelids, like the rows of the upper and lower teeth. To act against one another, then, is contrary to nature ; and it is acting against one another to be vexed and to turn away.

No amount of political discussion, no amount of reading political economy, will inspire men and women to apply the truth of these words to their personal lives or to their national problems. Even the appeal of patriotism fails, as in this country of India, and in international affairs patriotism often acts as a deterrent to the realisation of world-unity. An insight deeper than that of the mind is necessary, and a clear-sightedness which even the love of one's country fails to supply. Such an insight is born of the understanding and the application of the principles of Religion, one and universal, for which Emperors like Akbar and Antoninus laboured. To bring to men and women that insight, compilations like the one of Dr. Bhagavan Das are priceless, and men younger in years than our venerable friend should make adequate use of this and like volumes, not merely to preach and to promulgate their contents, but to practise in life the principles they point to and uphold. Every street of every city in India has a message to receive from the truth that each man is a member of but one family—the human race.

*14th August, 1942.*

Since the above was written has come from Mr. John Middleton Murry, who has co-operated with THE ARYAN PATH from its very inception, an article dealing with the subject we are considering. We publish it with great pleasure, drawing our readers' pertinent attention to its closing words, which are about —Gandhiji.

*20th August, 1942.*

# AN EMPEROR WHO DREAMED OF TRUTH

The image of Akbar's mind, vivid in his deeds and in their record in contemporary chronicles, might well be viewed as a study in rhythmic values. That mind was yoked to conflicting devotions. It should have been puzzled, self-doubting, torn within. Yet it was, in all probability, assured, brilliant at every turn, without strain or tension. It passed from one devotion to another, a contrary one, with athletic ease. The inner rhythm altered, but was never lost. Akbar danced away through a many-sided, picturesque life, intricate in design, enormous in range, and his feet never faltered. For within him, he had resolved, with an extraordinary adaptability that nearly amounted to creative genius, the inherent conflicts of two opposed worlds striving to reach altogether different ends.

The contradistinctive aspects of this strange, colourful personality found form in the man of action, explosive, with exhaustless energy, sparing neither himself nor his associates, and the man of contemplation, composed, intellect-ridden, bearing with human frailties though impatient of time-honoured falsehoods, straining towards the Truth of truths.

The man of action was the offspring of fierce ancestors, part Turk, part Mongol, who had built pyramids of human heads as they had trundled through Asia, lashed by their own restless, barbaric spirit. Filtering through the sands of time and heredity, the old Tartar temperament in its descent upon Akbar had mellowed greatly, without ever losing its incendiary core. Akbar, however retained the physical gifts of his forbears. Like them he was a great horseman, a splendid hunter and a born warrior.

The battle field of Panipat had proffered him, when a stripling, a crown of golden thorns. As the years passed the thorns were worn off with ruthless attack. The young Emperor pushed the frontiers of his Indian kingdom beyond the dreams of Babar. He trimmed down the flaming glory of Rajasthan, though in this, the toughest of all his ventures, success was due as much to tact, the policy of divide-and-conquer, as to military genius. He countered the ever-present centrifugal forces in his mammoth empire, giving it unity, peace and the smooth-moving wheels of a stable government. He was the first of the Great Moguls. (I would not call his two predecessors "Great") He started a tradition. He founded a dynasty unparallelled in all history for power and wealth and splendour, for brilliance and sophistication.

He was also the greatest of the Great Moguls. While the man of action was in harmony with the spirit of his age, the man of contemplation was far in advance of

those twisted times, and resolved to straighten them, wielding stark reason to settle problems and cut the roots of established prejudice. Communal inequality was then tearing apart the masses of India from the ruling class. But the religious discrimination sponsored by the State was the bitter fruit not of ideology alone. Islam was being distorted and misused as a convenient weapon of economic exploitation. That was the meaning of *jaziya*, the heavy poll-tax levied on Hindus, a penalty for adherence to their faith. Akbar, loving justice, removed this imposition. He went further. He shocked the privileged class by throwing open the highest posts in the Empire to merit, regardless of race and creed. So it happened that Hindus came to fill peak posts in the civil administration and military High Command. Hindu strategy won him his battles. Hindu artists under royal patronage made a major contribution to the growth of the art which we call today the Mogul School of painting.

But the Hindus too knew the heat of Akbar's reforming zeal from the promulgation of the anti-*suttee* edict, which prohibited the rite, though permitting it in exceptional circumstances, under official eye.

Mankind since Akbar's time has walked far afield across the rough centuries, picking up progressive social ideas in its stride, so that religious toleration and racial equality do not strike us as revolutionary precepts. (Yet, in practice, has not the face of privilege lingered beneath a pleasing camouflage in our self-deceiving Democracies?) But Akbar should be seen against the setting of his own century. Then alone will his greatness be illuminated.

The later Middle Ages had then oldened and shrivelled. A new age was in its travail. Martin Luther, a symbol of this age, had stirred up revolt against Rome. In the year of Akbar's accession (1556) Mary, Catholic Queen of England and ruthless enemy of Protestantism, was acting on the conviction that to burn down heresy you must burn the heretics. So Cranmer, Archbishop of Canterbury, had to yield his living body to the flames. The year before, Latimer, Bishop of Worcester, had cried as the fire sprang up at his feet: "We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." Nearly three hundred Protestants were burnt at the stake in three years.

All through the sixties of the century, France was torn by religious strife which swelled swiftly into civil wars. Pope Pius V issued a bull forbidding Huguenots to worship on pain of death, and Catherine de Medici gave it violent expression. The grim outcome was the hideous crime of St. Bartholomew's Day, when the streets of Paris ran with the blood of the Huguenots, taken unawares and massacred before dawn. Other French towns copied this ghastly example. Estimates of the slaughter vary from ten to fifty thousand and more.

The Spanish Empire and the Netherlands trembled under the terror of the Inquisition which sent heretics to death by the hundreds, in the solemn name of religion and of God.

Such was Europe in Akbar's time. A perverted view of their Faith made barbarians of them all! The principle of toleration and universal brotherhood, however, was inherent in ancient Indian culture. Even the thrusts of aggressive Brahmanism against the Buddhist *samgha* were unpolluted by mass persecution. They were soul-thrusts, not sword-thrusts. It was as though Akbar, the illiterate son of a scholarly father, breathing with his body and spirit the immortal heritage of the land of his adoption, yielded to its age-old enchantment!

Enchantment, indeed. How else explain the spiritual urge, so unexpected in a Mogul Emperor, that led him to frequent and intimate communion with men of all creeds, and made him an anxious seeker after Truth?

The beginnings of this vital urge may be traced back to Akbar's early youth. He then rode away into a desert, Abu'l Fazl tells us in *Akbarnama*, a lone melancholy horseman tired of worldly affairs, and in the billowing ocean of greyness, unpursued by space and time, the young Emperor communed with himself. A strange ecstasy possessed him. Later, and all through his life, such mystic experiences—yielding some intuitive realization of Truth—happened off-and-on. Once they inspired him with such keen sympathy for all animal life that he gave up a great hunt which had been arranged. The abandonment of meat foods, too, reflects the intensity of this dreamlike mood, when, in the words of Abu'l Fazl, "The spiritual world seized his holy form and gave it a new beauty.... What the Sufi seers had searched for in vain, was revealed to him."

The outward shell of this religious preoccupation was the House of Worship where leading theologians of many Faiths—Brahmins, Mullahs, Parsees, Jains, Jesuits—were summoned to debate religious tenets in the presence of the Emperor. This was Akbar's training-ground. He held personal discussions, too, with learned men of all sects, and dipped into their scriptures. Illiterate, but gifted with a prodigious memory, he learnt wisdom in the manner of the men of early Vedic times—through the ear.

Hinduism moved him deeply. The outward emblems of this interest were the *tilak* marked on his wide forehead, the *rakhi* string tied by Brahmans to his wrist, the *hom* fire burning in his palace, and his daily worship of the sun-god with the prescribed *mantras*. The teachings of the Bible, explained to him by the famous Jesuit Father Aquaviva, moved him no less profoundly, and it seemed that he would turn Christian. But then Zoroastrianism, from the lips of Dastur Meherjee Rana, struck the receptive mind

with almost equal force, so that the palace now housed the sacred fire. Jainism, preached by Hiravijaya, also drew homage from the Emperor, who accordingly ordered that no animals were to be killed on certain days. The revealing light of Sufi doctrines made a deep impression on the mystic side of his temperament.

So the Shahin-Shah, having sated his spirit of inquiry at the fount of manifold knowledge, came to this conclusion: Every religion had elements of beauty and vitality and truth. All these truths could be assembled and fused together till they grew into one supreme central Truth. This was the consummation for which a breathless world, torn by rival factions, waited and prayed. He, Akbar, would fulfil the dream of mankind and evolve a world religion.

No other emperor in history ever set before him so ambitious a vision. The vision took palpable shape as *Din Ilahi*, the Universal Faith. Its founder as well as its high-priest, Akbar personally conducted the ceremony of initiation and revealed to the novice the secret path of everlasting life.

The new super-religion, proclaimed from the Throne with a fanfare of trumpets, stirred no response! It was still-born. The first and last converts were the royal Guru's associates and admirers. That was all.

The causes of this stupendous failure are clear enough. A gay-living royal personage makes a poor figure in a prophet's borrowed mantle. Gautama Buddha could hardly, I believe, have fired the masses with his sermons if he had preached them from the Kapilavastu Palace: the ascetic's dusty garb was a banner that hurried the millions to the Noble Eightfold Path. All through the ages the spirit of India has idealized renunciation. The *sanyasi* has been at the very centre of mass appeal.

Further, *Din Ilahi* was a synthetic product. It was no faith but a formula. It was evolved in the head, not in the heart. Posturing as a creed, it could not evoke credence. The luminaries who clustered about the Emperor's person adopted it by way of a formality, as they adopted the dress and the artificial technique of court manners, perhaps with a cynical inward smile, regardless of the spiritual implications.

It is a chastening reflection that a poor Moslem weaver, Kabir, himself a disciple of the Hindu teacher Ramanand, was a better welder of Hindu-Moslem devotions, and that his figure looms larger in India's religious annals than the majestic personality of the great imperial evangelist. Kabir, a self-eliminating ascetic, added singleness of purpose to his vision. Akbar, however, drank deep from all the bowls of life. The roots of his nature needed exuberance. One sees him striding out of the House of Worship to the vast sports arena where he would subdue wild-tempered elephants—over these beasts he wielded a strange power! In the dark of night he would shake himself out of the depths of medita-

tion, don a disguise and walk the streets of Delhi, mingling with the common people to feel their thoughts and sentiments, the texture of their daily lives. A thousand interests possessed him. How then, could he sink himself in *sadhana*, the lone struggle for self-realization?

*Din Ilahi* was, therefore, Akbar's experiment, not his achievement. Was he sincere in its formulation? Was it only a political manœuvre, designed to unite the empire, solve its racial and communal problems and make the Shahin-Shah, with his professed divine attributes, a luminous being next only to God? It is true that Akbar had a complex personality, a nature of great subtlety as well as depth, so that, with all the copious life-material left by contemporary chroniclers, we have only a twilight knowledge of his true self. However, when one recalls the radiant quality of his spiritual urge, his hunger for ultimate knowledge and his idealism carried boldly into affairs of State, one feels that Akbar, the seeker after Truth, was no glorified impostor, but a sincere inquirer; and yet, a spirit forlorn, dazed and defeated by his dreams, beating ineffectual wings in a void.

BHABANI BHATTACHARYA

## RELIGION: UNIVERSAL AND PARTICULAR

At the precise moment that I began to grope in my mind for a fitting subject for the article which the Editor of THE ARYAN PATH had invited me to write, I received a letter from a hitherto unknown friend taking me to task for "assuming that Christianity is so vastly superior to all other religions." For the instant, I was staggered by the charge: for it would never have occurred to me to use the phrase that Christianity is "vastly superior" to other high religions; and I do not believe that I am in the habit of tacitly assuming what I do not dare to say. But my correspondent produces evidence for his charge against me. He quotes from a statement written by me to explain the religious philosophy of *The Adelphi* Magazine, of which I am the Editor. The statement says, among other things:—

*The Adelphi* stands for Christian Socialism and Christian Pacifism. It believes that reverence for the individual is a Christian inheritance which cannot be preserved apart from the Christian faith. It believes that Democracy and Socialism, apart from the spirit of Christ, become evil.

On this my correspondent comments:—

I cannot understand why you should take it for granted that anything, such as Socialism, that lacks the spirit of Christ is, as you say, bad. You do not appear to be in the least concerned about Socialism being inspired by the spirit of, say, Buddha,—so how can you reasonably expect Buddhists to be more interested in Christ than you are in Buddha? Do you agree that the spirit of, say, Buddha is as essential to Socialism as is the spirit of Christ? If

so, why not say so ? Why mention only Christ ?

To that I reply : I do not profess to be a profound student of Buddhism ; indeed, the only Buddhist scripture I know well is *Some Sayings of Buddha according to the Pali Canon.* But that, at one time in my life, I studied deeply. And on the strength of that study I would not hesitate to say that the spirit of Buddha is as essential to Socialism, if it is not to become evil, as is the spirit of Christ. That is not to say that the two spirits are identical, in the sense of being indistinguishable from one another ; but that the ethical values which proceed from them are equally a guarantee against the mechanical tyranny into which Socialism, unspiritualised by either, must degenerate.

Nevertheless, when I am writing for an audience of Englishmen, of Anglo-Saxons, or Europeans—and that is the fullest extent of the audience I have any expectation of reaching, except on the now rare occasions when I write in these pages —I insist always on the necessity of the spirit of Christ. And this for two reasons : first, because my chief concern is to convey my meaning to my audience ; second, because I belong, by birth and education and inheritance, to the Christian tradition. My natural language in matters of high religion is the language of Christianity. I speak the Christian idiom.

I accept the limitation—if it is a limitation—gladly ; because I believe that, in order to speak plainly and persuasively, one must speak an idiom. Far greater men than I have come to this conclusion before me. The English nation has produced no more profound religious genius than William Blake. He believed and declared that " All Religions are One " ; nevertheless, as he grew older, he came to speak almost exclusively the idiom of Christianity. That did not imply, in the least, that he had surrendered his former belief in the truth of the one universal religion of which all particular religions are forms ; but that the necessity of utterance compelled him to speak the religious language to which he was born.

There is, I believe, a universal religion ; but there is no universal language of religion. And it is in accord with the nature of things that this should be so. As Goethe—who also came to speak the language of Christianity at the end of the second part of *Faust*—said, we can utter the universal only through the particular. And it seems to me that those who rebel against this limitation and try always to speak a universal language in matters of religion are always in danger of speaking no language at all. Certainly, if I were to try to do so, I should find myself speaking a kind of religious Esperanto, which ( however beneficent its uses ) could never serve as the medium to record experience so intimate and personal as religion.

For religion is, above all else, an

intimate and personal experience. As Max Plowman once said, "The test of religion is whether it is a man's own." Therefore it is inevitable that the language in which a man writes of authentic religion should bear the impress of the religious tradition to which he was born. His religious thought necessarily shapes itself in the idiom of the Scriptures with which he has been familiar from childhood. For a man of the West, the Bible—and above all the New Testament—is his natural religious language. His deepened religious experience seeks, and never fails to find, corroboration in its sayings. No doubt, were he as deeply versed in the religious wisdom of the East, his deepening religious experience would, just as naturally, find corroboration in the sacred books of the East; but that familiarity with the sacred wisdom of the East would be purchased only at the cost of familiarity with the sacred wisdom of the West.

No Western writer has written more profoundly than George Santayana of the metaphysical genius of India, which he regards as much greater than that of Europe. But it is Santayana who also wrote that the wise man is he who can acknowledge that "life narrows down to one mortal career." It is a homely way of saying that the youthful yearning for the universal should come to rest betimes in the acceptance of the particular, as the medium in which the universal necessarily manifests itself. But the wise man, when he accepts the particular, does not thereby deny the universal. He is aware of other particulars through which the universal is manifested; and above all he is aware of the universal itself. And this is pre-eminently true of religion. The Divine—it is acknowledged by all high religions—is incomprehensible and ineffable. It cannot be uttered, but only communed with and experienced. Therefore the idiom of any particular high religion is a means only, and not an end. The very fact that it is an idiom, an utterance, precludes its own finality. Its particularity is like a ladder which we must use to ascend, but which we must kick away from under our feet, to enter into communion with God.

We may use to illuminate the problem of particular high religions the analogy of the separate and distinct arts of poetry, painting and music. No one who is sensitive to more than one of these arts would deny that they are separate avenues to what is at its highest one identical experience: an apprehension, so "self-destroying" that it amounts to communion, of the Beauty which is Truth, the Truth which is Beauty. In this regard we may truly say that one art is as good as another; but in saying that we do not imply that one art can replace another without loss. Were there no art of painting, no art of music, the art of poetry would not be enriched by the aspiration which no longer could find expression through the other

two arts. Our avenues of communication with the Beauty which is Truth would merely be diminished, and our opportunities impoverished. The high religions of great civilisations—and I cannot believe that any civilisation can be great unless it is informed by a high religion—can be regarded, analogically, as the distinctive art-modes of the civilisations in which they appear. To say, or to suggest, that one is "vastly superior" to another would be as foolish as to say or suggest that poetry is vastly superior to music, or music to poetry. High religions are the roads by which the particular genius of each great civilisation seeks its contact with the Divine.

But in all this I have used, without definition, the phrase "high religions." It is only "high religions" which are, like the arts, equal without being interchangeable. But what do I mean by a "high religion"? Any attempt to understand the quality implied in the epithet "high" brings us nearer to that common element in great religions which underlies Blake's assertion that "All Religions are One." But it would be against the nature of things to expect a clear definition. And perhaps in such a matter one can only express a very personal conviction.

Anyhow, my personal conviction is that the common element in all high religions is that they are all religions of individual regeneration. There is another and very important element in religions in general: that they are an expression of social solidarity. But the religion of social solidarity need not be, and very often is not, a high religion. Today in the West we have modern and striking examples of these purely social religions—Communism and National Socialism; and perhaps the Shintoism of Japan has affinities with these. The distinction drawn by Japanese law between Shintoism and "religions" is illuminating. Buddhism, Christianity, Mohammedanism, and sectarian Shintoism, are recognised "religions" in Japan; but Shintoism itself is not a "religion," it is "a way of life." The "way of life" corresponds to what I have called the religion of social solidarity; the "religion" as recognised by Japanese law to the religion of individual regeneration.

The distinction is official, and therefore mechanical. But it throws light on the actual situation in the West, where Christianity remains the nominal religion, but the effective religion is the various religions of social solidarity. In Britain we still maintain that our national religion is Christianity. In Russia and Germany the pretence has ceased. And that is at least more honest. For Christianity is originally and essentially a religion of individual regeneration: a deliberate and revolutionary breaking away from the Jewish religion of national solidarity. To suborn such a religion to the purposes of the extreme nationalism of modern Europe is obviously a fantastic perversion, indeed a deliberate and explicit repudiation of

Christianity.

For the individual regeneration which is essential to Christianity has for its outcome the entire renunciation of war. Quite inevitably, because the rebirth of the individual soul, as taught by Jesus, consisted in entry into the knowledge that all men are brothers, because they are sons of God, who is the Father. This plain and incontrovertible truth was accepted and taught by the early Christian Church for the first three centuries of its existence. If a man became a Christian he renounced war. It followed as certainly as the night follows the day. But subsequently the essential Christian doctrine of the regeneration of the individual into a man of peace and love, the brother of all men, by his individual apprehension of the nature of God as the loving Father of all men, was perverted into the quite different faith that men were saved, and thus guaranteed a happy existence after death, by the vicarious sacrifice of Jesus upon the Cross. Christianity became a religion of magic, rather than a religion of spirituality. Men were regenerated not by their struggle towards the new and revolutionary understanding of the nature and love of God, which Jesus taught, but by the magical application of baptism at birth.

This degeneration of Christianity is, of course, familiar to all. Probably, all high religions whose implicit universality becomes explicit, when they are embraced by millions of men, undergo a similar degeneration. But the process in the case of Christianity has been spectacular, because it has culminated in a prolonged period of war during which the brother-nations of Christendom are engaged in devoting all the amazing technical inventions of the West to the effort to exterminate one another. It is not surprising that this final stage of the degeneration of Christianity should be marked by the deliberate repudiation of Christianity by two of the most powerful nations of Europe.

Yet another, equally spectacular sign of the end of a religious epoch, which may be characterized as the rise, decline and fall of Christianity, is the rise to power of Japan in the East. For the extremity of the perversion of Christianity was reached in the establishment of the European empires, by robbery and violence, in the East. Christianity made its effective appearance in the East, not as a religion of individual regeneration and universal brotherhood, but as an overwhelming display of material force, and the imposition of an alien rule based on superior armaments and aimed at nothing else than the exploitation of the Eastern races as slaves. Whatever be the eventual outcome of the present war, the robber imperialism of the so-called Christian West is destroyed. If Christianity is to have any standing in the East in the future, it can only be in so far as it does actually become what it has so long falsely pretended to be—a religion of individual re-

generation and universal brotherhood. That teaching is common to all high religions.

Whether Christianity is destined to become the chief of the high religions, it is mere foolishness to prophesy. But I, who profess and call myself a Christian, should be lacking in loyalty to my faith, and perhaps also in simple honesty, if I did not briefly say why I find it possible to believe that Christianity may one day be acknowledged as the universal religion of the world. The reason is quite simple. At the heart of authentic—perhaps it might be called esoteric—Christianity is the doctrine of the Cross. The doctrine of the Cross is that the way of regeneration lies through absolute annihilation: and that doctrine applies to the Christian religion itself. The terrible, the absolute failure of Christianity as an organised and institutional religion—Church-Christianity as Tolstoy called it—is that it has always evaded, and indeed striven with every weapon against, the process of self-annihilation to which it was committed by the teaching and example of its Founder. It has preached the way of the Cross and avoided it like death. Rather than suffer persecution, it has deliberately supported the inhuman extravagances of modern nationalism: all in vain. The more it has clutched at the modern State for support, the weaker it has become; the more it has favoured the insane nationalistic passions of Western men, the more Western men have come to despise it.

But there is an essential Christianity existing in scattered remnants and groups of men, which accepts its manifest destiny of annihilation; and it is precisely these Christian remnants, gathering, under persecution and in isolation, the spiritual strength for the coming struggle against the tyranny of totalitarianism, which have the deepest understanding of their religious community with the East. There are at least a few thousand Christians in Britain today who, though more passionately attached to Christianity than ever before, look upon Gandhiji almost as their spiritual leader. What they mean by the spirit of Christ—the wisdom of the serpent and the harmlessness of the dove—is more plainly manifest in him than in any religious leader to-day.

JOHN MIDDLETON MURRY

# THE POET RADIU'D-DIN OF NISHAPUR

## HIS LIFE AND TIMES

[We publish here the first of two articles by **Dr. Hadi Hasan** of Baroda College who, a decade since, added to his laurels as scholar and historian by his discovery of the lost *diwan* of the mediæval poet Radiu'd-Din of Nishapur, whose life and times he here reconstructs, partly on the basis of its evidence.

It was a noble culture that produced Radiu'd-Din but the times that form his setting seem as dark as our own in the cheapness in which human life is held. It was the poet's fortune not to live to chronicle the tragic downfall of his sovereign and the sack of Samarqand. The Qara-Khanid dynasty dramatically illustrates the universal cyclic rise and fall to which cultures and dynasties alike must bow.

The historian's task ends with the conscientiously constructed outline of events; but here is grist for the imaginative playwright's and the fiction-writer's mill.—ED.]

## I.—THE QARA-KHANIDS' RISE TO POWER

### THE QARA-KHANIDS

In the sixth century of the Hijra, the Muslim Kingdom of the Qara-Khanids of Samarqand and Bukhara lay between the province of Khurasan on the south, Khwarazm on the east, and the territories of the infidel Qara-Khitays on the west. These limits, however, were not constant: in 536 A. H., the Qara-Khitays overran the whole country and occupied Bukhara; by 560 A. H., approximately, the Qara-Khanid kingdom had become sufficiently strong to undertake an offensive campaign against Balkh. Externally, therefore, Qara-Khanid history is a record of the dealings of the Qara-Khans with the Qara-Khitays, the Khwarazmshahs, the Seljuqs and the Ghuzz; internally, this history is a narrative of a triangular fight for political power between the ruling class of the Qara-Khans, the military class of the Qarluq Turks, and the priestly class of the Bukhara sadrs. These sadrs were rich, influential, and hereditary priests, possessing the title of the "*House* of Burhan," holding their own courts and constituting, as it were, a Kingdom within a Kingdom.

The origin of the Qara-Khanids and the date of their conversion to Islam is uncertain: Shihabu'd-Dawlah wa Zahiru'd-D'awa Bughra Khan Harun b. Musa b. Bughra Khan 'Abdu'l-Karim Satuq entered Bukhara in triumph on Rabi' I 382 A. H.—a date which initiates the displacement of the Samanids by the Qara-Khanids in Transoxania. The Qara-Khanids were, therefore,

the successors of the Samanids; the dynasty lasted till 609 A. H. when 'Usman, the last of the Qara-Khanids, fell in the slaughter of Samarqand by Muhammad Khwarazm-shah, and it was during the rule of this 'Usman "the martyr" and his two predecessors that there flourished at Samarqand and Bukhara the poet Radiu'd-Din of Nishapur.

## THE POET RADIU'D-DIN AND HIS DIWAN

Says Mirza Muhammad ibn Abdu'l-Wahhab-i-Qazwini (*Lubabu'l-Albab*, I. 347-8) :—

اشعار رضی‌الدین نیشابوری در نهایت عذوبت و سلاست است و او را باید در طبقهٔ اول از قصیده سرایان شمرد ــ مجمع‌الفصحا گوید [۱:۳۳۱] «دیوانش قریب به ۳۰۰۰ بیت بنظر رسیده» افسوس که در هیچ یک از فهارس کتابخانهای معروف اروپا یافت نشد، خوف آنست که از میان برود یا رفته باشد، مجمع‌الفصحا [۱:۳۳۱–۳۳۳] و هفت اقلیم منتخباتی از دیوان او میدهند و از آن بالصراحة معلوم میشود که از مداحان ملوک خانیهٔ سمرقند قلج طمغاج خان ابراهیم بن الحسین و پسرش نصرة‌الدین قلج ارسلان خان عثمان مقتول در سنهٔ ۶۰۹ بوده است و هفت اقلیم نیز تصریح باین امر میکند، مجمع‌الفصحا ارسلان خان را بارسلان بن طغرل سلجوقی اشتباه کرده

"Raḍīu'd-Dīn of Nīshāpūr, whose poems are extremely sweet and fluent, should be considered a first-grade *qaṣīdah*-writer. *Majma'u'l-Fuṣaḥā* says (I. 231): 'His *dīwān* comprising 4,000 verses has come to our notice.' Unfortunately I have not been able to trace this *dīwān* in any one of the great libraries of Europe: I fear it will (soon) perish, if it is not already lost. *Majma'u'l-Fuṣaḥā* (I. 231-233) and *Haft Iqlīm* cite extracts from the *dīwān* whereby it is evident that Raḍīu'd-Dīn was a panegyrist of the [Qarā]-Khānid kings of Samarqand Qilij Tamghāj Khān Ibrāhīm b. al-Ḥusayn and his son (and successor) Nuṣratu'd-Dīn Qilij Arslān Khān 'Uṣmān killed in 609 A. H. This is corroborated by the *Haft Iqlīm* but the *Majma'u'l-Fuṣaḥā* has erroneously identified Arslān Khān with Arslān b. Ṭughril, the Seljuqid."

Hitherto this was all that was known of Radiu'd-Din of Nishapur. Sprenger (*Oudh Catalogue*, p. 538) describes a *diwan* of Radiu'd-Din containing not more than 1980 couplets (45 pages with 44 bayts to a page). This Moti Mahall *diwan* cannot be traced but in the summer of 1931 I found in Tihran two copies of the lost *diwan*: the one transcribed by the poet Sarkhush at Mashhad in 1260 A. H. Sunday 20 Safar and belonging to the poet-laureate Bahar, formerly of Mashhad now of Tihran; the other transcribed by Muhammad Zaman Katib al-Isfahani in 1001 A. H. 30 Jumada I and belonging to Professor Sa'id-i-Nafisi of the Daru'l-Funun College of Tihran. Bahar's MS. consists of 2982 verses; Nafisi's of 2637 verses whereof 36 are later interpolations in Nafisi's hand. Bahar's MS. is therefore larger: it

contains 136 quatrains and 157 odes —these latter are partly fragmentary and partly entire and, with the exception of two threnodies, are exclusively panegyric. The absence of *ghazals* from the *diwan* is noteworthy.

The only contemporary source wherein Radiu'd-Din is mentioned is the *Lubabu'l-Albab* of Muhammad 'Awfi composed in 617 A. H. After praising him for his verses (and this signifies nothing, for 'Awfi praises poets, poetasters and poet-laureates alike) 'Awfi cites two Arabic verses of Radiu'd-Din's sent to the sadr Burhanu'l-Islam Taju'd-Din, *i. e.*, Burhanu'l-Islam Taju'd-Din 'Umar b. Mas'ud b. Taju'l-Islam Ahmad b. Burhanu'd-Din 'Abdu'l-'Aziz b. Mazah who exchanged these verses with three Arabic verses of his own composition (*Lubabu'l-Albab*, I. 220).

## RADIU'D-DIN'S LIFE

In view of the paucity of contemporary information the poet's biography must be prepared on the internal evidence of his own *diwan*. Radiu'd-Din uses no *takhallus* and calls himself merely Radi or Radiu'd-Din by which bare name the sadr Burhanu'l-Islam Taju'd-Din 'Umar also addresses him in the Arabic verses just mentioned. Radiu'd-Din was born at Nishapur (Ode CVIII) :—

آسمان اختر دانش رضی‌الدین ترا
هست کمتر ذره خور در پیش خورشید ضمیر
ز آب آتش زای طبعت نان راتب چون بپخت
در تنور چرخ ماند از رشک قرص خور فطیر
,,

وقت مولود تو این آمد ندا از جبرئیل
کا بشروا یا اهل نیسابور ابجاء البشیر

From his birthplace the poet migrated to Samarqand (Ode CXVIII) :—

جمال دین هدی پشت خلق روی زمین
که کار بنده ز جاهت بر آسمان میرفت
جدا فکند مرا از تو گردش گردون
مرا بگردش گردون خود این گمان میرفت
,,
نشستم من بسمرقند و از لطائف من
مناقب تو بگرد همان جهان میرفت

and became the panegyrist of the Qara-Khanids and the sadrs of Bukhara to whose courts he attached himself exclusively of contemporary rulers and noblemen not connected with Bukhara and Samarqand there is no trace in the *diwan*; even the cities mentioned in the *diwan* are only Samarqand, Bukhara, Nishapur, Balkh and Marv. Consequently the statement of Taqi Kashi that he visited Mecca and became a disciple of Mu'in Hamawi, an uncle of Shaikh Sa'du'd-Din Hamawi, and that he spent some time at the court of Arslan Shah b. Tughril Beg and accompanied the embassy to Baghdad, sent by Arslan Shah for obtaining the hand of the Caliph's daughter in marriage, must be rejected.

The *diwan* of Radiu'd-Din contains an ode addressed to Nusratu'd-Dunya wa'd-Din Arslan Khan (Ode CLIII) :—

نصرت دنیا و دین آن شه شاهان سخن
که همه چیزش نادر سخنی شهریاست
ارسلان خان ملکی عادل آسان بذلی
که بدریا بر بذل کرمش دشوار است

Nusratu'd-Dunya wa'd-Din, that King of the Kings of speech,
all of whose possessions, including pearls of speech, are royal.
Arslan Khan, King of the world, ready with gifts, whose
cost of generosity it is difficult for the sea to meet.

This ruler is obviously identical with the last Qara-Khanid ruler called Nusratu'd-Dunya wa'd-Din Qilij Arslan Khaqan 'Usman b. Ibrahim by 'Awfi who met him in Rajab 597 A. H., at Samarqand when 'Usman was fourteen or fifteen years of age and when his father was still reigning.[1] 'Usman's accession to the throne cannot be precisely dated: he was reigning in 601 A. H., when he rushed up reinforcements to the defence of Gurganj on behalf of Muhammad Khwarazmshah against Shihabu'd-Din the Ghurid.[2] Radiu'd-Din's ode on 'Usman, therefore, could not have been composed earlier than 597 and probably not earlier than 601 A. H. Of the tragic fate of 'Usman who was put to death, with the extinction of the Qara-Khanid dynasty, by Muhammad Khwarazmshah at Samarqand in 609 A. H., and of the equally tragic fate of the city of Samarqand—Radiu'd-Din's adopted home—which was given over to a three-days' sack, during which, according to Juwayni (II. 125) 10,000 men or according to Ibnu'l-Athir (XII. 177-8) 200,000 men were put to the sword, there is no mention in the *diwan* of Radiu'd-Din. In other words, Radiu'd-Din did not survive to witness the fall of the Qara-Khanids and the slaughter of Samarqand and died consequently before 609 A. H. Taqi Kashi says that Radiu'd-Din died in 598 A. H. and this guess is nearly correct.

Proceeding now to the date of the poet's birth, the year 559 A. H. is definitely mentioned as the date of the current year in one of the poet's odes (XXXVII):—

پانصد و پنجاه و نه چون گشت از هجرت تمام
نقد شد در دار دنیا خلق را دارالسلام
زین معظم کعبهٔ فضلی که اکنون بر فراخت
آفتاب نسل برهان گوهر صلب حسام

Five hundred and fifty-nine years after the Flight, were the
people of the world able to secure an abode of peace
Through the Ka'bah of learning raised by the sun of the
dynasty of Burhan, the pearl of the oyster of Husam.

The unmentioned sadr is no doubt Shamsu'd-Din (hence called آفتاب نسل برهان) Sadar-i-Jahan Muham-

[1] *Lubabu'l-Albab*, I. 44:—

السلطان الشهید نصرة الدنیا والدین قلج ارسلان خاقان عثمان بن ابراهیم سقی الله ثراه — .... در رجب سنه سبع و تسعین و خمسمائة مولف این کتاب بسمرقند رفتم بود و سلطان طمغاج خان ابراهیم سقی الله ثراه در حیوة بود .... و ظن آنست که در آن وقت پادشاهزاده در سن چهارده سالگی یا پانزده سالگی بیش ازین نبود

[2] Al-Juzjani: *Tabaqat-i-Nasiri*, Calcutta ed. 1864, Br. Mus. Add 26, 189 f. 162 b.

mad b. Husamu'd-Din 'Umar b. Burhanu'd-Din 'Abdu'l-'Aziz b. Mazah who according to Ibnu'l-Athir (XI. 205) saved Bukhara in 559 A. H. from being looted by the Qarluqs. Now Radiu'd-Din could not have been less than twenty years old when he composed the ode dated 559 A. H. Therefore he was born in or before 539 A. H. In other words, though the precise dates of his birth and death are unknown, there can be no doubt that Radiu'd-Din was living between 539 and 597 A. H. and therefore that he was at least fifty-eight years of age at the time of his death.

Amir Khusraw (died 1325 A.D.), "the greatest of all the poets of India who have written in Persian,"[1] says in his preface to the *Poems of Maturity* that his great models were Sana'i and Khaqani in contemplative poetry, Radiu'd-Din of Nishapur and Kamalu'd-Din of Isfahan in panegyric and imaginative poetry, and Nizami and Sa'di in epic and lyrical poetry. The actual words are[2]:—

آنچه شعر تخلص و خلاصهٔ خیال است
که از پرده دل بیرون داده‌ام تتبع طبع
مرضی رضی و کمال است

Whatever I have produced in the form of panegyric and imaginative verse is an imitation of the admirable (poetical) gifts of Radī (u'd-Dīn) and Kamāl (u'd-Dīn).

Further, Amir Khusraw considers Radiu'd-Din a versatile genius, poetry being his least qualification:—

از متقدمان که در فنون علم مملو و
مشحون بوده‌اند و فروترین پایهٔ
ایشان انشاء شعر بود چون مولانا
رضی‌الدین نیشابوری و مولانا
ظهیرالدین فاریابی

Of ancient scholars whose knowledge was so encyclopædic that poetry was their least qualification there are two instances: Raḍīu'd-Dīn of Nīshāpūr and Ẓahīru'd-Dīn of Fāryāb.

In other words, the greatest of all the Persian poets of India considers Radiu'd-Din to be one of the greatest of the poets of Persia. Mirza Muhammad, the celebrated modern Orientalist, is of similar opinion. Obviously, therefore, there is no need to stress the value of Radiu'd-Din's *diwan*; and all lovers of research should remain indebted to THE ARYAN PATH and its brilliant Editor for reintroducing Radiu'd-Din of Nishapur, after 600 years, to the academic world.

## ROYAL PATRONS OF RADIU'D-DIN

The persons mentioned in the *diwan* of Radiu'd-Din fall under the following four categories: royal patrons, sadrs of the House of Burhan, noblemen and theologians of the Qara-Khanid and the Burhanid courts and people not associated with Bukhara or Samarqand.

Of royal patrons, the identification is easily effected by collating Radiu'd-Din's evidence with the evidence

[1] *Cambridge History of India*, Vol. III, p. 135.
[2] Br. Mus. MS. Or. 21104 f. 163 a.

derived from other sources, as follows :—

(i): Nuṣratu'd-Dunyā wa'd-Dīn Arslān Khān (Ode XLIII):—

نصرت دنیا و دین آن شہ شاهان سخن
کہ هم چیزش نادر سخنی شهوار است
ارسلان خان ملکی عادل آسان بذلی
کہ بدربا بر بذل کرمش دشوار است

Amongst the Qarā-Khānids of the sixth century A. H. there is only one ruler with this name and he is the last of the Qarā-Khānids whom 'Awfī met in 597 A. H. and whom he calls Nuṣratu'd-Dunyā wa'd-Dīn Qilij Arslān Khāqān 'Uṣmān (*Lubābu'l-Albāb* I. 44), ruled *c.* 597-609 A. H.

(ii) a: Jalāl-i-Dawlat Qilij Ṭamghāj Khān (Ode IX):—

جلال دولت عالی قلج طمغاج خان شاهی
کہ بر خوان سخای خود جهان را ما حضر دارد

b: Jalāl-i-Dawlat Ṭamghāj Khān (Ode XI) whose son was drowned in the Oxus—a fact bemoaned by the Ṣadr-i-Jahān:—

جلال دولت طمغاج خان کہ تابع اوست
همیشہ طالع مسعود و طائر میمون

Again there is only one ruler of this name, *viz.*, the father of the Arslān Khān 'Uṣmān above-mentioned, whom 'Awfī calls Jalālu'd-Dunyā wa'd-Dīn Qilij Ṭamghāj Khān Ibrāhīm b. al-Ḥusayn (*Lubābu'l-Albāb*, I. 42), ruled 574—*c.* 597 A. H. This identification is certain for Chaghrī Khān Jalālu'd-Dunyā wa'd-Dīn 'Alī (See *infra* the account of his reign), who ruled 551-556 A. H., does not possess the title of Qilij Ṭamghāj Khān; nor does Qilij Ṭamghāj Khān Abu'l-Ma'ālī Ḥasan known as Ḥasan-tagīn b. 'Alī b. 'Abdu'l-Mu'min (Ibnu'l-Athīr, XI. 55) who ruled *c.* 530 A. H. possess the title of Jalāl-i-Dawlat.

(iii) a: Ruknu'd-Dunyā wa'd-Dīn who brought to Samarqand and Bukhārā the splendours of Sabā (Ode VIII):—

خسرو عالم رکن‌الدین والدنیا آنکہ
رتبتش مسند بر تارک جوزا آورد
هرچہ در شهر سبا بود ز امن و نزهت
عدل شاهش بسمرقند و بخارا آورد

b: The redress of the nation, Ṭamghāj Khān, who conquered Balkh and Zāmin (Ode X):—

غیاث ملت طمغاج خان شہ دوران
کہ سر ستاند از انکش نمی نهد گردن
حدیث تیغ خود از فتح بلخ و زامن پرس
چہ خیزد از سخن نازل من الکن ؟

c: Ṭūṭī has taken refuge in Balkh; when thy armies made a charge from the fortress of Handawān in Balkh, Ṭūṭī fled to Marv (Ode VII). See *infra*.

d: Abu'l-Muẓaffar Ṭamghāj Khān, who having subdued all his enemies in the east must now contemplate a conquest of the west (Ode V):—

ابوالمظفر طمغاج خان کہ می نرسد
بحد مدحت او وهم هیچ شاه ستای
شها چو هیچ مخالف ترا بشرق نماند
عنان فتح و ظفر زین سپر بغرب گرای

He is Ruknu'd-Dunyā wa'd-Dīn Qutlugh Bilgā-beg Abu'l-Muẓaffar Qilij Ṭamghāj Khāqān Mas'ūd (See *infra* the account of his reign), ruled 556-574 A. H., whose achievements in the field (including a campaign in the Zāmin steppe) are thus described by his secretary: "During the reign of His Majesty there occurred a series of triumphs and conquests, not taking into consideration those innumerable victories not gained by him in person.

And if they were to ask the triumphal arch of Samarqand it would itself declare how every hour his enemies come on their heads—and not on their feet—to visit the promenades of his kingdom." These military achievements independently mentioned by two contemporaries—in verse by Raḍīu'd-Dīn; in prose by al-Kātib as-Samarqandī—are of great value in establishing Ruknu'd-Dīn's identity, for a homonymous Qarā-Khānid ruler—Ruknu'd-Dunyā wa'd-Dīn Burhānu'l-Islām wa'l-Muslimīn Abu'l-Muẓaffar Ṭamghāj Bughrā Khān Ibrāhīm b. Bughrā-khān Sulaymān-tagīn b. Dā'ūd Kūch-tagīn b. Abu Ishāq Ṭamghāj Khān Ibrāhīm Būri-tagīn b. Nāṣiru'l-Haq Arslān Ilak Naṣr b. Arslān Khān 'Alī Ḥāriq ruled for a short time after 524 A.H. as Sulṭān Sinjar's nominee (See the official letter of Sinjar, *Texts*, p. 24) :—

خاقان اعظم عادل مويد فرزند اعز ركن الدنيا والدين برهان الاسلام والمسلمين ابوالمظفر طمغاج بغرا خان ابراهيم بن سليمان ادام الله دولة كم فرزند و پرورده ماست و در سايهٔ امن ما نشو و نما يافتم و از آوان مهد الى هذا العهد در تلقين و تعليم ما بحكم ارادت قديم و راى صايب او را بر سرير ملكى تركستان نصب فرموديم

(iv) a: Ṭamghāj Khān (Ode IV) :—

طمغاج خان عالم عادل كم هيچ كوه با ضربت سنانش ندارد توان و تاب

*idem* (Ode VI) :—

طمغاج خان عادل آن رزم دوستى كز گرد حرب سازد عطر مشام خويش

b: Ṭamghāj Khāqān (Ode LXXXVI) :

شهنشاه طمغاج خاقان عادل كم آراست ايوان و تخت كيانى

This Ṭamghāj Khān or Khāqān is either Jalālu'd-Dīn or Ruknu'd-Dīn above mentioned. "Ṭamghaj Khān" by itself has no identification value for between 524 and 609 A.H., *i.e.*, approximately during the period of Raḍīu'd-Dīn, there reigned no less than six Ṭamghāj Khāns as follows :—

1. Tamghaj Khan (so 'Awfi) Muhammad Tagin Arslan Khan b. Bughra Khan Sulayman-tagin died at Balkh in 524 A.H.
2. Ruknu'd-Dunya wa'd-Din Burhanu'l-Islam wa'l-Muslimin Abu'l-Muzaffar Tamghaj Bughra Khan Ibrahim b. Bughra Khan Sulayman-tagin, brother to (1) above, ruled for a short time after 524 A.H.
3. Qilij Tamghaj Khan Abu'l-Ma'ali Hasan (known as Hasan-tagin) b. 'Ali b. 'Abdu'l-Mu'min, successor to (2) above, ruled *c.* 530 A.H.
4. Tamghaj Khan Ibrahim b. Tamghaj Khan Muhammad-tagin Arslan Khan b. Bughra Khan Sulayman-tagin, son to (1) above, ruled 536-551 A.H. (Ibnu'l-Athir, XI. 133 and Jamal Qarshi, *Texts*, p. 132)
5. Ruknu'd-Dunya wa'd-Din Qutlugh Bilga-beg Abu'l-Muzaffar Qilij Tamghaj Khan Mas'ud b. Chaghri Khan Jalalu'd-Dunya wa'd-Din 'Ali b. Qilij Tamghaj Khan Abu'l Ma'ali Hasan known as Hasan-tagin, grandson to (3) above, ruled 556-574 A.H.
6. Jalalu'd-Dunya wa'd-Din Qilij Tamghaj Khan Ibrahim b. Husayn, successor to (5) above, ruled 574—*c.*597 A.H.

(v): Nuṣratu'd-Dunyā wa'd-Din Ibrāhīm (Ode II) :—

نصرت الدنيا والدين شه شرق ابراهيم كم سزد خاكى درش سنجده گم قيصر و راى

There is no Qarā-Khānid ruler with this name and title. Nuṣratu'd-Dunyā wa'd-Dīn *ibn* Ibrāhīm ruled *c.* 597-609 A.H., and Jalālu'd-Dunyā wa'd-Dīn Ibrāhīm ruled 574—*c.*597 A.H.

To summarize, therefore, the general result. The *diwan* of Radiu'd-Din is in honour of the three Qara-Khanid rulers (1) Ruknu'd-Dunya

wa'd-Din Qutlugh Bilga-beg Abu'l-Muzaffar Qilij Tamghaj Khan Mas'ud b. Chaghri Khan Jalalu'd-Dunya wa'd-Din 'Ali b. Qilij Tamghaj Khan Abu'l-Ma'ali Hasan, known as Hasan-tagin b. 'Ali b. 'Abdu'l-Mu'min (2) Jalalu'd-Dunya wa'd-Din Qilij Tamghaj Khan Ibrahim b. Husayn and (3) Nusratu'd-Dunya wa'd-Din Qilij Arslan Khaqan 'Usman b. Jalalu'd-Dunya wa'd-Din Qilij Tamghaj Khan Ibrahim b. Husayn who ruled serially, in descending order, from 556 to 574 A. H., 574 to *c.* 597 A. H., and *c.* 597 to 609 A. H., respectively. The detailed history of these three kings is presented in a subsequent article. For the sake of continuity of argument I have also given the history of Jalalu'd-Din, who began his reign in 551 A. H.

## THE REIGN OF JALALU'D-DIN I

Chaghri Khan (so in Ibnu'l-Athir, XI. 205) or Kuk Saghar (so in Juwayni, II, p. 14) or Kurk Sa'un (so in the official letter sent by Sinjar to this ruler[1]) or Qilij Qara-Khan (so in the *Sindbad-namah*, Br. Mus. MS. Or. 255) Jalalu'd-Dunya wa'd-Din (so in the *A'radu's-Siyasat fi Aghradi'r-Riyasat*, Leyden MS. Codex 904 Warn. f. 3a) 'Ali (so in the official letter) b. Hasan (so in the official letter) or b. Hasan-tagin (so in the *Takmilu't-Akhbar* of 'Ali Zaynu'l-'Abidin, unique Tihran MS., composed in 978 A. H. and dedicated to Pari Khanum, daughter of Shah Tahmasp) or b. Husayn (so in Juwayni II, p. 14) succeeded to the throne in 551 A. H. under the auspices of the Gur Khan of the Qara-Khitays. In 553 A. H. he killed Bayghu Khan (so in Juwayni and 'Ali Zaynu'l-'Abidin), chief of the Qarluqs : other Qarluq leaders of whom the chief was Lajin Beg, together with the sons of the murderd Bayghu, sought protection at the court of the Khwarazmshah Il-Arslan, who gave them shelter and in Jumada II 553 A. H. marched to Transoxania. Thereupon the Khan of Samarqand, *i. e.*, Jalalu'd-Dunya wa'd-Din 'Ali collected the Turkman steppe-dwellers between Qarakul and Jand, and took them to Samarqand where he fortified himself and sought the help of the Qara-Khitays who sent 10,000 men under Ilak Turkman. Meanwhile Il-Arslan, having won over the inhabitants of Bukhara by (false) promises, proceeded to Samarqand where for a time the two armies of Khwarazm and Samarqand stood facing each other on opposite banks of the Zarafshan (Ab-i-Sughd). Finally with the mediation of the divines and *literati* of Samarqand a peace was patched up on condition that the Qarluq amirs should be restored with honour to their functions (Juwayni II, pp. 14-15).

Nothing more is known of Jalalu'd-

[1] Barthold's *Turkestan : Texts*, p. 34:—

این نامه از مجلس خداوند ملک ماضی قدس الله روحه نویسد بملک ماضی خاقان سمرقند علی بن الحسن کرک ساعون رحمه الله....

Din's reign. Of the notables of his court one Hizhabru'd-Din functioned as his envoy at the court of Sinjar.[1]

HADI HASAN

## SCIENCE AND METAPHYSICS

Mutual consistency of oberved phenomena is the touchstone of theory, whether scientific hypothesis or cosmic ultimate. When science is defined as it is by Dr. J. A. Gengerelli of the Psychology Department of the University of California, in his discussion of "Facts and Philosophers" in *The Scientific Monthly* for May 1942, as, " in effect, that mode of classifying the universe which makes of perception the last court of appeal," the need for a broad-based philosophy with its frame for the facts becomes apparent. Dr. Gengerelli's concession of the scientist's need of theories does not go far enough.

Granting that science and philosophy demand equal " rigour and hard-headedness in thinking, " and that the effort of both is " to embrace as many experiences as possible under the fewest possible rubrics with the minimum number of contradictions, " we yet cannot agree with Dr. Gengerelli that the difference between their respective domains " is of the same sort as the difference between physics and chemistry, " or that " the difference exists by virtue of the difference in the questions asked. "

Philosophy's field is that of general laws and abstract principles ; the proper concern of science is with specific laws in operation and with concrete manifestations. When the scientist assumes the rôle of metaphysician he ceases to speak as scientist and his pronouncements should carry no authority.

Hypotheses within the specific field of investigation are indispensable to scientific advance, as Dr. Gengerelli points out, but ontology lies outside the scientist's proper scope and yet is indispensable to a rational world-view. The scientist depends upon inductive reasoning but without the complementary deductions of the metaphysician from the eternal verities the picture that science can paint of the world will be all foreground, lacking the setting that alone can give perspective and bring out the harmonious relations between the several parts. Dr. Gengerelli gives short shrift to the metaphysical postulate that " The Universe is One " but in questioning its demonstrability he throws away the one sure clue that could guide to a genuine philosophy of science—that of analogy, which rests upon the unity of all.

[1] *Texts*, p. 34 :— ... معتمد جالب منحروس امير أجل عز برالدين .

# FOLK-SONGS, LEGENDS AND MYSTICISM

[ This is the second in the series of **Shri Devendra Satyarthi's** articles.—ED.]

## II.—DEATH AND LOVE

I shall now deal with the folk-song in its relation to the people's mystic conception of life. This type of song, like all genuine folk-songs, is anonymous. The following example, sung preferably to the *Asa Rag* at dawn, is heard even in the towns. Presumably it was old when Sufi poetry in the Punjab was in its infancy. Perhaps it had lived there for thousands of years, substituting new words for old as the language of the people changed, as is the way of folk-songs the world over. It seems older, in its present text, than Bullhe Shah ( 1680-1758 ) whom Lajwanti Rama Krishna recognises as "the greatest of Punjabi mystics." Strangely enough, in this song meant to be sung at dawn, the girl ( representing the Soul ) addressing her mother paints a picture of the evening :—

Days to play are but four, mother O !
Days to play are but four !
In father's land
I'll come no more !
Days to play are but four !

I played and played and lo !
The evening overtakes me, mother O !
And I think
Of household no more
Mother, days to play are but four !

Here lie the rolls of carded cotton !
Here lie compact pieces of carded cotton !
The useless spindle has
Twists no less than four !
Mother, days to play are but four !

In father's land
I'll come no more ![1]
Days to play are but four, mother O !

A tradition of long standing has taught the daughters of the soil, young and old, to meet and spin together competitively, *Tinjan* or *Trinjan* being their own term for this spinning-bee. The girls or women sitting today in the *Trinjan* are not sure that their next meeting will find them all there. The mystic folk-song compares the world to a *Trinjan*, where souls meet like spinners.

Passengers on a ferry-boat,
Girls in a spinning-bee ;
With no certainty
Of meeting again,
They meet now happily !

There is talk between a spinner and a banyan of a spinning-bee compound :—

" The spinning-wheels are here,
Small reed-baskets to hold hanks are here :
The spindles are all broken !
Whither went the spinners, O banyan ? "

[1] Compare Husain's Sufi trend: *Vatt nahin avana, bholie mae; eh vari vela eh vari da* ( No more will I have to come here, innocent mother. This turn and this time are but for this turn ! ) Like Husain, the girl of the folk-song believes that she will no more be born in the world.

"Some are at their parents', some with
their fathers-in-law,
Some followed the long road of Death
The flasks remained all full!
And near each flask lies a cup!" [1]

The *Mahl*, or the thread that is used to connect the wheel with the spindle, may stand for an unsteady mind.

O thread between the wheel and the spindle!
O weak thread! O listen to me;
Again and again you break,
Despite all my care!

The loom, too, becomes an emblem of the human body. The span of emotions is represented by the warp.

*Thak, thak*, the loom makes a noise!
The warp is disordered!

Or the warp and the woof—the *Tani* and the *Peta*—were like thoughts; the *Lalari*, or the dyer, was the teacher.

Listen to me, O warp!
Listen to me, O woof!
The fast dye solved
All doubts.

The weaver stiffens the cotton yarn with a paste made of wheat flour. This paste, known as *Pan*, symbolized pride. The yarn, like a mystic, is made to speak thus:—

"Don't apply more 'paste'
to me, Weaver!"

The bobbin of the weaver's shuttle is called *Nali*. "*Main Nali julahe di!*" (I am the Weaver's bobbin) is the refrain of an old song; the mystic wanders like the moving bobbin. In another mood the mystic says, "*Main nikke soot di atti*" (I am a skein of fine yarn.) Like similes are taken from almost every kind of village labour.

Ananda K. Coomaraswamy, who has celebrated the "Song-Words of a Punjabi Singer," [2] speaks of their "most definite folk-character," of their "windy freshness," of the passionate simplicity of the words," and of "the solidity and noble gravity of the tune."

"Death," a beautiful lament for the Beloved, expresses also the attachment of the Punjabi people to their land: in its third line, with pathetic helplessness a woman prays her lord to return from the land of Death, as if he had gone away from home to another part of India or perhaps emigrated in search of work.

Who knows if one of the songs that Huxley heard at Lahore [3] was not by Bullhe Shah, the Sufi poet of the Punjab, many of whose songs are astonishingly popular alike with accomplished musicians and with the people? Bullhe Shah's *Debate of Love and Law* has the mystic trend the folk mind recognises at once, and though it is not a folk-song in the strict sense, the people have always loved it. Hour by hour *Shara*, or the laws of dogmatic religion, want to forbid man to express the free voice of *Ishk*, or

[1] Mark the influence of Persian Sufi poetry. The God-fearing tiller of the soil would not drink; nor would the young girls at a spinning-bee ever have flasks of wine and cups with them.

[2] *Art and Swadeshi*. (Ganesh and Co., Madras.)

[3] *Rotunda* (1932), p. 984.

Love, for God. The mystic listens to no *Shara*, he walks on the path of *Ishk*. So goes the poet's song, originally known as *Kafi*.

Love and Law are quarrelling!
My heart's doubt, O let me clear:
Law's questions and Love's answers
All, O saint, I'll tell (pray, hear)!
Law says: "Go to the Mullah,
Learn principles and morals!"
Love says: "A single letter is enough,
O shut up all the books."
Law says: "Bathe five times (a day),
Worship alone in the temple."
Love says: "Your worship is false,
If you think as separate (from God)."
Law says: "Have shame!
Stop this illumination!"
Love says: "What's this veil for?
Let the vision be open!"
Law says: "Go inside the mosque;
Perform the duty of prayer."
Love says: "Go to the wine-house;
Drinking read the Naphal prayer."
Law says: "Let's go to heaven;
Heaven's fruit we'll eat."
Love says: "O, I'm the ruler there;
With my hands the fruits I'll distribute."
Law says: "Go, believer, and perform the *Hajj*;
The *Sirat* bridge you'll have to cross."
Love says: "The Beloved's door is the Ka'aba;
From there I won't stir."
Law says: "On the cross
We had placed Shah Mansur."
Love says: "O you did well;
You made him enter the Beloved's door."
Love's rank is the highest heaven!
The creation's crown it is:
He created out of Love
Bullha, the humble man born of dust!

Each moment of Love is life reborn for the mystic. Some secret warmth leads him into a dancing measure. An old peasant once told me :—

"I am a piece of marble. Day and night Love chisels me. I know no temple or mosque. Onward I dance to meet my Beloved. I go from one field to another. In the fields lives my soul. Not in heaven, but in the fields lives my Beloved. That is why they bear crops. And he lives in me, in my little life, little like a pool, and lo! He flows with me into a river."

Heer, the peasant-princess of Punjabi poetry, with her Beloved, Ranjha, has come to life in the mystic songs. The mystic likens his soul to Heer, the fairest girl of her land, who met her Beloved, Ranjha, in death; Heer herself becomes Ranjha when she meets him in her heart.[1] Again and again, Heer's Beloved, Ranjha, inspires the folk-songs that grow one from another. "Ready for the Journey," if we may call it so (for folk-songs do not always have titles), a little song translated from Western Punjabi, is illustrative of the deep-rooted yearning of the human soul for the Beloved.

Stay ye who'll stay here,
I stand ready for the journey!
Separation's cry came in!
In the stirrup I put my foot,
And lo! I've mounted!
You are proud, O tree!
Lo! on your head comes
The wood-handled axe!
O, it cut you all to pieces!

[1] See Bullhe Shah's song: *Ranjha Ranjha Kardi ni main, ape Ranjha hoee; saddo ni mainu Dhido Ranjha, Heer na akho koee! Ranjha main vich main Ranjhe vich, hor khial na koee; main nahin oh ape hai apni ap kare diljoee!...* (Uttering the name of Ranjha, ye maidens, I've myself become Ranjha. Call me Dhido Ranjha; none should call me Heer. Ranjha within me: I within Ranjha; no other thought is there! I exist no more: He Himself exists: He Himself amuses Himself!)

Some pieces are picked up and burnt!
Some become rafters in a palace!
Some meet my Lord Ranjha!
Sighingly some stand and yearn!

Sassi, known well even in Sindh: poems and songs, is another heroine of Punjabi love-poetry; her Beloved, Punnu, like Ranjha, has come to symbolize the divine Beloved and Sassi, like Heer, stands for the human soul.[1] The scene in the burning desert, where the rose-footed Sassi wanders in search of her Beloved, expresses metaphorically the human soul's tireless striving after union with God. Sassi addresses the desert thus :—

Tell me, O desert, if you saw anywhere
The black she-camel of my Punnu ?[2]
Where I meet my Punnu,
Blessed indeed will be that spot!

And :—

What do you see, O pitiless desert ?
My rosy feet have been all roasted!
At last I'll meet Punnu, the Moon;
At a slow pace or in haste!
Here stands Death; she winks at me!
Immoderately she laughs!
Death is false; the grave is false!
Who'll kill Sassi?
Punnu lives in my eyes!
It's all His illumination!
Wait a little, O grave!
Behold Love's miracle![3]

Sohni is another sister of Heer and Sassi; her perfect love for Mahiwal has become an emblem of divine love in mystical folk-songs. In these songs Sohni is still seen crossing the river Chenab to meet her beloved, Mahiwal. Sohni's sister-in-law, who knew her secret, one day replaced her baked pitcher by an unbaked one in the bushes on the bank of the river. And at the usual hour at night Sohni came and took the pitcher to cross on it the deep, wide waters to meet Mahiwal; perhaps she perceived the trick, but where was the time to return home to get the baked pitcher? Since Mahiwal, who used to come himself to meet her, had been indisposed for some days, Sohni took courage immediately and entered the Chenab on the unbaked pitcher. In songs, we find her pitcher giving way in the water; she is being drowned. "Do not eat my eyes, ye crocodiles, my eyes alone, for I'll see my Beloved," we hear her saying. "All my flesh eat if you like, except my eyes."

Sohni herself is drowned,
But her soul still swims in the Chenab.

With all its mystic vitality, the folk-song persists in the Punjab; the Sufi, to whom the search for the Beloved is the great reality, immortalizes the adventure of Sohni.

DEVENDRA SATYARTHI

[1] "...Hir and Ranjha and Sassi and Punnu in all probability were of Indo-Scythian origin, but the poets have overlaid them with Muslim colours..."—Lajwanti Rama Krishna, *Punjabi Sufi Poets*. (Oxford University Press)

[2] Compare Hashim, the Punjabi Sufi poet: *Orak vahat kaihar dian kookan sun patthar dhal jave! Jis dachi mera Punnu kharia shala oh dojakh vich jave! Yo us nehu lagge vich virhon vang Sassi jar jave! Hashim maut pave karvanan takkm zaminon jave!* (Life's last moments! Cries of Death's agony! Hearing them a stone would melt. The she-camel, that carried away my Punnu, O Lord, may she go to hell! Or may she fall in love (with someone), suffer in desertion and be burnt like Sassi! May death fall on the caravans, says Hashim, and their seed (trace) be removed from the earth.)

[3] The story goes on to tell that Sassi's soul met Punnu in his dream and when he, having freed himself from parental ties, came to Sassi's grave in the desert he fell dead on it. As if by miracle, the grave opened and putting out her arms Sassi received her Beloved.

# NEW BOOKS AND OLD

## GANDHIJI ON THE "GITA" *

The influence of the *Gita* on Gandhiji's life and character is well known. He is never tired of telling us what he owes to that great scripture. In a beautiful and characteristically Hindu phrase he calls the *Gita* his mother who has taken for him the place of his long-lost earthly mother. He has also called it his spiritual dictionary, his book of daily reference. He has translated it into his own mother-tongue—Gujarati—with an introduction on the message of the *Gita*. There he says that he has endeavoured to enforce the meaning of the *Gita* in his own conduct for an unbroken period of forty years. He published his own English translation of this introduction more than ten years ago, in *Young India* of 6th August 1931. But earlier than that (12th November 1925) he had written a long article in *Young India* on the meaning of the *Gita*. These two, together with his famous address on the *Gita* to the students of the Benares Hindu University during August 1934, would practically suffice for a study of his opinions on the *Gita*. But we can never have too much on any subject from Gandhiji's pen. Therefore we are thankful to Shri Jag Parvesh Chander for including in the collection before us not only these three important items but also almost all that Gandhiji has said in a casual way on the *Gita* in his *Young India*, his *Harijan* and his autobiography. Only we wish that all the extracts given here had been arranged in chronological order. That would have enabled us to see whether there had been any development in Gandhiji's thoughts on the *Gita*.

Gandhiji calls his Gujarati translation of the *Gita*, *Anāsakti Yoga* or the Yoga of detachment and renunciation. According to him, the object of the *Gita* is to show in the clearest possible language the most excellent way to self-realisation. That way is renunciation—renunciation not of action, but of the fruit of action.

> This is the centre round which the *Gita* is woven. This renunciation is the central sun round which devotion, knowledge and the rest revolve like planets.

Following in the footsteps of the *Gita*, Gandhiji argues that as long as we are confined in the prison-house of the body we are forced to act, and every action of ours is bound to be imperfect, tainted by sin. How to get over this sin-tainted action ? The *Gita* answers, by desirelessness, by renouncing the fruit of action, by dedicating all our activities to the Deity and surrendering ourselves to It body and soul. And for this renunciation right knowledge is required, and for preventing the knowledge from running riot and becoming a mere intellectual feat, devotion is required. Jnana is not mere intellectual knowledge, nor Bhakti mere soft-hearted effusiveness. Both of them have to stand the test of action and of renunciation of action.

* *Gita the Mother*. By M. K. GANDHI; edited by JAG PARVESH CHANDER. (Free India Publications, Commercial Bldgs., The Mall, Lahore. Rs. 2/4)

At this point in his exposition of Karma-Yoga as taught in the *Gita* Gandhiji draws our attention to two significant details: First, renunciation of the fruit of action does not mean mere indifference to the result. On the contrary, he says :—

> In regard to every action one must know the result that is expected to follow, the means thereto and the capacity for it.

In other words, in the name of the renunciation of the fruit of action we should not be reckless in our actions. The *Gita* itself lends support to this view in the following verse which deserves to be quoted more often than it is :—

> Any action which is undertaken through ignorance, without regard to consequences or to loss and injury and without regard to one's capacity is said to be a tamasic action. XVIII. 25.

Secondly, Gandhiji says that the renunciation of the fruit of action does not mean absence of fruit for the renouncer, it only means absence of hankering after fruit. As a matter of fact, he who renounces the fruit reaps a thousandfold. Even when the action fails he has his abundant spiritual reward. As the *Gita* puts it, he who does good never comes to grief.

But the most interesting feature of Gandhiji's exposition of the *Gita* is that he deduces all his principles of Satyagraha from its teaching. He goes even further and says, "As a Satyagrahi I can declare that the *Gita* is ever presenting me with fresh lessons." From the *Gita* doctrine of Swadharma he deduces the law of Swadeshi. According to him "Swadeshi is Swadharma applied to one's immediate environment." One's duty is first to one's own immediate neighbours. He who runs to the ends of the earth for service to mankind fails in his duty to his neighbours who are in need. He who supports the mill-owners in England or Japan by buying foreign cloth is guilty of having neglected the starving weavers of his own country. Charity should begin at home, though it may extend afterwards according to its capacity. From the *Gita*, again, Gandhiji deduces his faith in the spinning-wheel for India. He quotes the well-known verses in the third chapter on the *Yajna-chakra* or the wheel of sacrifice and says that karma there means physical labour, and that in the peculiar conditions of India the fittest and the most acceptable sacrificial labour with which we can serve the world is spinning. He defines Yajna as an act directed to the welfare of others, done without desiring any return, and pleads that spinning should be raised to the rank of a daily *Maha-Yajna*.

But the most important deduction which Gandhiji draws from the *Gita* is his gospel of non-violence. To many this may seem very startling, as the *Gita* was delivered on a battle-field. But the contradiction is only apparent and Gandhiji's logic is unassailable. He does not say that the *Gita* teaches non-violence directly, but that non-violence is the inevitable result if its teaching is faithfully followed. The steps in his argument may be arranged thus :—

(i) The perfect renunciation which the *Gita* teaches is impossible without perfect observance of Ahimsa in every shape and form. In fact, Ahimsa is included in desirelessness.

(ii) Himsa is impossible without anger, without attachment, without hatred. And the *Gita* strives to carry

us to a state beyond Sattva, Rajas and Tamas—a state that evidently excludes anger, attachment and hatred.

(iii) In the descriptions of the perfect man given by the *Gita* there is no reference at all to physical warfare.

(iv) The real theme of the *Gita* is self-realisation and its means, namely, renunciation of the fruit of action. The fight between the two armies is only an occasion to expound the theme. The *Mahabharata* is a profoundly religious book, largely allegorical, in no way meant to be a historical record in the sense that modern historical books are.

(v) Even the great epic of which the *Gita* is a part has not established the necessity of physical warfare. On the contrary, it has proved its futility by showing the miserable state of the actors after the war.

(vi) Arjuna in the *Gita* is not a conscientious objector, nor Krishna an advocate of violence, as some absurdly suppose. The former believed in war. He had fought the Kaurava armies many times before. The question before him was not one of non-violence, but whether he should slay his nearest and dearest in a just war. And Krishna is something more than a mere historical character. In the *Gita* He is conceived as a perfect incarnation, teaching mankind through Arjuna the means to self-realisation.

(vii) If it is difficult to reconcile certain verses in the *Gita* with the teaching of non-violence, it is far more difficult to set the whole of the *Gita* in the framework of violence.

(viii) Himsa will go on eternally in this strange world. The *Gita* shows the way out by its teaching of Yoga. But it also shows that escape through cowardice is not the way. Far better than cowardice is killing and being killed in battle.

(ix) To say that the *Gita* teaches violence or justifies war because advice to kill was given on a particular occasion is as wrong as to say that Himsa is the law of life because a certain amount of it is inevitable in daily life.

(x) The *Gita* is not, of course, a treatise on non-violence, nor was it written to condemn war. Hinduism has never certainly condemned war as Gandhiji does. But Hinduism is ever evolving. It is a progressive revelation, an eternal quest after truth. The *Gita* itself is an instance in point. It has given a new meaning to the old terms Yoga, Karma, Yajna and Sanyasa and thereby revolutionized Hindu religious thought. Gandhiji claims that in giving a new meaning to Yuddha, *viz.*, non-violent battle, he has only followed in the footsteps of our great forefathers and has in no way strained the teaching of Hinduism.

There seems to be no doubt that the ideal karma-yogin described in the *Gita* is for all practical purposes a Satyagrahi. For he has no trace of anger, ill-will or hatred in him, he is free from attachments, he is absolutely selfless, he is unmoved by success or failure; he has completely surrendered himself to God and he works in the world only to carry out the divine will. Such a character is obviously in harmony with a background of non-violence rather than of violence. The fact is, that Indian spirituality throughout its long history has been slowly but steadily progressing in the practice of non-violence. From the *Vedas* to the *Upanishads*, from the *Upanishads* to the Avatar of the *Gita*, from the Avatar of the *Gita* to the Founders of Jainism.

and Buddhism and from them to the prophet of Satyagraha—there has been a steady march.

The *Gita* says:—

Surrender all thy actions to me and fight —with thy mind in unison with the spirit and free from every desire and trace of self and all thy passion spent.

Buddha says:—

Moreover, brethren, though robbers who are highwaymen, should with a two-handed saw carve you in pieces limb by limb, yet if the mind of any one of you should be offended thereat, such an one is no follower of my Gospel.

Gandhiji says:—

I am not a visionary. I claim to be a practical idealist. The religion of non-violence is not meant merely for the Rishis and Saints. It is meant for the common people as well. Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute and he knows no law but that of physical might. The dignity of man requires obedience to a higher law—to the strength of the spirit. I have ventured to place before India the ancient law of self-sacrifice.

The line of development here is obvious.

D. S. SARMA

# HEROES AND HEROINES IN ANCIENT DAYS *

At the back of all human life and attitude are thoughts, beliefs, patterns and ideals of behaviour, and particular sorts of impulsion to conduct which distinguish people from people and make each one's response or reaction characteristic. India's is one such type and derives from the peculiar cast of its history and its background of philosophy, religion and traditions. It is an ancient land full of interesting experiments in individual and institutional living. Its epics and legends have contributed as much to the making of the national character as the *Vedas*, the *Upanishads* and the *Smritis*. More: the influence of the former in shaping and sustaining the national character has been perhaps the greater.

Mr. G. A. Natesan, who before now has published many valuable books, has recently brought out a new kind of six selections dealing within a brief compass with this precious, live heritage of India. And here is a garland of thirteen stories strung by Shri A. M. Srinivasachariar, an able pandit who condenses each story in the poet's own words. Shri V. Narayanan translates them in easy, clear and correct English so as to bring out the quality of the original in his rendering. A few opening sentences help to acquaint us with the source and the general drift of the theme. Taste and judgement have gone into the work; for the selection—except perhaps of the last where the sublimity of a divine wedding is not realised as poetry or as it deserves—is unexceptionable; and the translation is happy. Occasionally one may quarrel with a word or a phrase or the manner of the translation, but that does not matter. If the stories are not all on the same artistic level and stress more the ethical side of life, or idealise in plenty, it is a feature, not a fault. The purpose of the *Mahabharata* etc., was not primarily artistic but that of

* *The Upakhyanamala:* A Garland of Stories. Condensed in the Poets' Own Words by PANDIT A. M. SRINIVASACHARIAR; translated by V. NARAYANAN, M. A., M. L. (G. A. Natesan and Co., Madras. Re. 1/4)

holding up models of conduct for later men to emulate and to be inspired by. Incidentally they are social and psychological documents also; we hear in them the authentic note. To understand them is to understand basic India. The stories give more than a glimpse into its heart which beats ever steadfastly, loyally and courageously for truth and for the larger moral and social values. The hold of the poets is firm on the things of this life and of the hereafter. Today the need for understanding this heritage is as important to us as it is to others who look at us critically—since we are at the crossroads and are being called upon to make a choice between the national and the more Occidental modern modes of life, thought and organization.

Sir C.P.Ramaswamy Aiyar introduces this *Upākhyānamāla* with a valuable foreword and indicates how our epics and *Puranas* should be approached or accepted. Since eleven out of thirteen of these selections are taken from the *Ramayana* and the *Mahabharata*, his statement that these "are today the foundation of Hindu ethics and in both are expounded and dramatised all those truths connected with Karma and rebirth and destiny and the essential uniformity and inflexible justice of the Divine Law which form the psychological bedrock of Hindu life," deserves attention.

Whatever be the temptation to belong to other nations and to affect other modes under the stress and strain of contemporary need, the spirit of Sāvitri, Damayanti and Sukanyā, the wifely wisdom of Draupadi, the idyllic and tender affection of Anasūya for Sita are pictures of woman and the womanly ideal which, we believe, India will long cherish. And none of these are weak or exploited types of womanhood.

No less will the individualist daring and striving of Viswāmitra, and the almost thoughtless and fateful liberality of Karna and Sibi, be examples. Harischandra is unique as a King who, fulfilling himself, successfully petitions the Gods for the boon of taking all his people with him to heaven as a condition to his own ascension. If Triśanku was not able to go to heaven in the flesh, such a gift is vouchsafed to Sibi, the essential difference in motivation, character and beneficence between the two explaining the difference in result. Among the stories, those of Sakuntalā, Sukanyā, Sāvitri and Nala are all—and the last most of all—among the loveliest in the world's literature.

Editor, translator and publisher, all deserve our thanks for re-presenting to us these pictures of glory which for ever remain fresh and beautiful.

V. SITARAMIAH

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*Freedom: Its Meaning.* Planned and edited by RUTH NANDA ANSHEN. (George Allen and Unwin, Ltd., London. 16*s*.)

It is the task of scholars and thinkers at the present time, writes Benedetto Croce in his contribution to this comprehensive symposium,

> to keep the concept of freedom precise and clear, to broaden it and work out its philosophical foundations. That is the contribution that may properly be required of us in the many-sided struggle that is laid upon us to resurrect the ideal and restore life under freedom.

Professor Haldane says the same more briefly :—

> The position of freedom in the modern world is so precarious that its preservation and extension require not only good-will, but all the thought which we can devote to it.

To further this end a series of volumes, of which this is the first, is being planned, to be known as the "Science of Culture Series," the aim being to break down the boundaries of specialised knowledge and to synthesize fundamental contemporary ideas, much as Diderot and his fellow humanists of the eighteenth century integrated the knowledge of their day. A clarification of thought is the necessary basis for fruitful action and there is no subject more momentous today for the future of Man than the meaning and value of Freedom. In "Democratic" countries freedom had tended to become identified with Liberalism. But, as Thomas Mann writes,

> Liberalism, spiritually and economically, is the form which life took at a given period; it marked the spirit of those times. And times changed. But freedom is an immortal idea, which does not age with the spirit of the times and vanish.

It is immortal because it is of the divine essence of human personality. It is with this metaphysical mystery of human personality that Jacques Maritain is chiefly concerned in an outstanding essay, and this is his conclusion :—

> God is free from all eternity; more exactly, He is subsistent freedom. Man is not born free unless in the basic potencies of his being: he becomes free, by warring upon himself and thanks to many sorrows; by the struggle of the spirit and virtue; by exercising his freedom he wins his freedom. So that at long last a freedom better than he expected is *given* him. From the beginning to the end it is truth that liberates him.

So to think out the nature of freedom is not enough. To know it, we need to learn to live it. It is a religious value as well as an intellectual concept. John Macmurray recognises the same truth when he insists that freedom can only be found in a nexus of human relationships in which the primacy of real community is maintained over the functional nexus of organised society. The field, he writes,

> in which freedom has to be won or lost is not the field of economics or politics, of committees and rules. It is rather the field which has hitherto been the undisputed domain of religion. An age that has put religion aside without even recognizing the need to put something in its place has already lost the sense of freedom and is ripe for the organization of tyranny.

Yet the problem of freedom does in fact extend into every field of human thought and activity and in this volume we have an array of eminent thinkers qualified to examine it from every angle, whether of philosophy, science, sociology, politics, ethnology, education, psychology or religion. The names of Bergson, Dewey, Einstein, Harold Laski, Bertrand Russell and Whitehead among its contributors, in addition to those already mentioned and others of equal authority, will suggest how rich a synthesis of thought it contains. Freedom, as so many of these writers repeat, is a paradox. It is born of an acceptance of necessity, of responsibility, of obligation. It is something much more fundamental than the right to express opinions. It involves a fidelity to truth on every level and it can only be won by being shared. Perhaps, as one or two of these writers hope, the awful necessity of these times will compel us to create it.

HUGH I'A. FAUSSET

*The Discipline of Peace.* By K. E. BARLOW. (Faber and Faber, Ltd., London. 8*s.* 6*d.*)

This is a stimulating, timely and important book. It is the work of a practising medical man. He writes well, which few doctors do. The genesis of his line of thought may, or may not, have been that Medical Testament which was produced, a few years ago, by a medical committee of the County Palatine of Cheshire.

In any case, it has the same approach to the problem which confronts man on Planet Earth, namely, how successfully to adjust himself to his environment, to achieve health, and to eliminate the root causes of war, which, owing to his intellectual capacity and spiritual myopia, now threaten the extinction of his species.

The proposition, broadly stated, is this: the foundation of life upon earth rests upon the fruit of the earth and the good soil whence it proceeds. And that, consequently, man must relate himself to the soil, looking upon its conservation as the First Trust imposed upon him by his environment. And that all his activities must be commended or condemned as they achieve or thwart this basic condition of his well-being.

The author, who is, for the uninstructed, too addicted to the abstractions of philosophy, passes from ecology to soil erosion, the place of man in nature, the results of the impact of modern science upon the fertility of the earth, and the rôle played by machines.

Accepting the correctness of Dr. Barlow's diagnosis, one is at once faced by the problem of ways and means.

Take a single instance of the obstacles that obstruct the road to the reorganization of modern life at every turn. Sir Albert Howard, who revived and systematized the ancient Chinese methods of humus production and demonstrated its supreme value for many years in Indore, Central Provinces, has been faced, not by the weight of a scientific refutation, but by vested interests.

The method advocated by Howard for the maintenance of soil fertility rested upon the return to the soil of that which is taken from it by man: vegetable and animal wastes. Its wholesale application, however, would have destroyed a vast chemical industry. It is difficult to see what other reason may be advanced to explain the slow rate of acceptance of the method among agriculturalists.

For this is no matter of rival theories, but of that which has been proven in England (most remarkably, perhaps, by Captain R. G. M. Wilson, R. E., at Surfleet) and elsewhere in the world.

If it be true, as this author holds, and this reviewer believes, that the foundation of man's life on earth rests upon the soil, then the problem is twofold. First the universal recognition of this fact; secondly, the elimination of those vested interests, of corporations and sovereign states, which stand between man and this heritage of plenty and well-being.

Dr. Barlow's book should play particularly at this juncture in history an important part in awakening in men unused to such thoughts, the idea of the soil as the source of well-being. It is the work of a mind that can take the long, broad view; of an original mind enriched with learning.

If the reviewer might venture a suggestion it would be that Dr. Barlow

should provide for the reader concerned with the soil, but for whom this book might prove too hard going, a simplified presentation of his thesis.

*Discipline of Peace* gives the reader much: but it also demands much; and in these days men's minds, agitated by the violent flux of events, attend with difficulty to the words of the philosopher who would gain their ear as they pass. It would be a pity, indeed, if any man whose work today is with the shaping of tomorrow, missed this book, and for that adequate reason it is sincerely to be hoped that Dr. Barlow's diagnosis of the ills of humanity will be heard, and the remedy he indicates pondered by all who still have hope for the future of mankind.

GEORGE GODWIN

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*The Path to Reconstruction: A Brief Introduction to Albert Schweitzer's Philosophy of Civilization.* By Mrs. C. E. B. RUSSELL. (Adam and Charles Black, Ltd., London. 3*s.* 6*d.*)

Mrs. Russell's introduction to Albert Schweitzer's *Philosophy of Civilization* is an excellently compressed exposition; in a very short space she has lucidly, sparely and with the deepest sincerity set out the main features of Schweitzer's thought and teaching in a way that makes them wholly acceptable. She will certainly achieve her aim of persuading her readers to investigate Schweitzer's books for themselves; which is not to say that her book should not be read for its own qualities.

Schweitzer entered the ranks of the great teachers when he sacrificed a distinguished career as musician and theologian to go to Africa as a missionary doctor; we can believe the teaching of a man who puts his own teaching into practice, and there is no doubt at all that Schweitzer is one of the great forces of human illumination in our day. He speaks directly to our condition, with the fullest understanding of what has happened to our civilization and of what must happen to men and women if they are to be the instruments of its rescue and preservation. It is regrettably possible that his optimism, though the sign of a moving faith in human nature, has less grounds than he hopes. However that may be, his philosophy, based upon a reverence for all forms of life, is certainly the dynamic needed by a social order characterized by what it is not fantastic to call a reverence for death. And Schweitzer's reverence for life is no mere sentimental and "humanitarian" concept; we must reach it as the outcome of true thought (in the Coleridgean sense of thinking-with-feeling), and accept it with an essentially religio-philosophic ability to form, and to act upon, a world-view based upon living and creative reason. There may be other terms in which Schweitzer's wisdom could be couched; but that it is wisdom of the truest and profoundest order, and of the order most needed today, there can be no doubt. In making this clear to us, Mrs. Russell's admirable little book, to which both the mind and the heart of the reader make response, does a distinct service.

R. H. WARD

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*Shri Ramanlal Vasantlal Desai Abhinandangranth.* (Commemoration Volume) (R. R. Sheth and Co., Princess Street, Bombay 2. Rs. 2/8)

It is just over a decade since Shri Ramanlal (whose first books bear the date 1919-20) leapt into fame, in 1930-31, with *Divya-chakshu*, a novel of the Satyagraha movement then in full swing. From that time onwards his literary career has been trailing ever brighter "clouds of glory," shedding light and loveliness in almost every home of educated—and especially, young—Gujarat, by his eminently readable novels and short stories. The presentation to him, therefore, of this small Commemoration Volume of writings by affectionate, understanding relatives, friends and fellow-writers on

the occasion of his 51st birthday in May last is a tribute as well deserved as it is spontaneous.

The book contains about forty articles—four in English, one each in Marathi and Hindi, and the rest in Gujarati. A perusal of the English articles alone ( by, among others, Mr. S. V. Mukerjea and Dr. B. Bhattacharya ) would give the reader some real idea of the general nature, art and thought of the renowned author's novels as also of his glowing idealism and fine character, his very remarkable intellectual gifts, the none-too-easeful conditions under which he has to write, and ( most precious of all ) his rich humanity.

The Gujarati contributions are of three kinds: some give interesting personal reminiscences of the ever-amiable Ramanlal; others appraise the novelist's excellent work; and poems and writings on literary subjects are another kind of cordial tribute paid to him by some prominent Gujarati writers on the occasion ( fittingly celebrated at Baroda on May 16th with a sumptuous banquet by the Committee to whose warm-hearted efforts we owe this volume also ). These last are also welcome, but the greater value of most of the reminiscences and appraisals lies in the fact that they will be helpful and illuminating to the future historian in the final estimate of both the man and the author.

VIJAYARAI K. VAIDYA

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*A Biographical Dictionary of Puranic Personages.* By AKSHAYA KUMARI DEVI. (Vijaya Krishna Brothers, 31, Vivekananda Road, Calcutta. Re. 1/-)

This brief biographical reference-book of Vedic and Puranic names seems to have assimilated the results of recent archæological discoveries and anthropological researches. It attempts to suggest the names of corresponding figures from the Egyptian, Greek or Roman mythologies and to indicate the racial affinities of the Puranic figures. Thus we are told that Prajapati is Orion, that Pushan is the Greek Pan and the Roman Faunus; that the Yakshas are the Australoids, that the the Rakshasas are Negroes, that the Danavas are Caspians and so on.

This is all interesting, no doubt, but it is equally hazardous to ascribe to the mythological figures a racial individuality merely on the evidence of anthropological similarities between personages whose characteristics are described in the *Puranas*, and the living specimens of a particular race.

The Vedic gods present greater difficulty. They need to be approached from the stand-point of an evolutionary mythology inasmuch as they had been changing with the vicissitudes of Vedic life. Corresponding to the several stages in such evolution, different traits came to be attached to particular divinities, *e. g.*, the present book describes the Vedic god Pushan as the Greek Pan and as the "god of flocks." Controversy has raged among Vedic scholars as to whether he is a solar or a lunar deity or whether his chief characteristic, "increase-giving," is compatible with the acceptance of Pushan merely as a pastoral divinity. Scholars like Oldenberg have definitely doubted the suggested similarity to the Greek Pan. Suggestions, on the contrary, are not few, seeking to connect this Vedic God with the Scandinavian *Thor* and the Greek *Hermes*. All this should convince us that this branch of knowledge is still in the fluidic stage of possible hypothesis and one fears that such a facile association of the Vedic gods and the personages of the Indian mythologies with those of other countries may, in the present state of our knowledge, lead to too easy acceptance of important conclusions without unquestionable corroboration.

The book, moreover, lacks design. No indication is given as to how the names are arranged. Otherwise, it contains a large body of information both interesting and valuable.

V. M. INAMDAR

# CORRESPONDENCE

## IS THERE NEED FOR A NEW "GITA"?

[Our esteemed contributor **Dr. R. Naga Raja Sarma** and **Shrimati M. A. Ruckmini**, Madras High Court advocate by profession but a Sanskritist by avocation, here express their reactions to Mr. S. K. George's article "Wanted—A New Gita" which appeared in the July 1942 issue of THE ARYAN PATH. Their letters present very much the same point of view. It is not the only one on this important subject, nor does it coincide with our own, but it is our policy to allow contributors free expression of opinion within the limits set by our impersonal, non-partisan and unsectarian aims. Our own attitude, which was suggested in the editorial introduction to Mr. George's article, is, briefly, that it is a new approach, not a new *Gita* which is wanted, that Krishna enjoined on his disciple the fearless performance of duty without self-interest but that He also taught him Universal Brotherhood and inculcated the spirit of dispassion in action—even in seemingly violent action. The *Gita* is not a book for Hindus only; it is a book of universal wisdom for all mortals.—ED.]

I

As the view presented by Mr. S. K. George in THE ARYAN PATH for July 1942, under the title "Wanted—A New *Gita*" is typical of a persistent misunderstanding of the main message of the *Gita*, I request you to allow me to point out that philosophically there is no need whatsoever for a "New *Gita*" as the time-honoured extant *Gita* is perfectly adequate for the full satisfaction of the metaphysical, moral and other thought-needs of aspirants and genuine seekers of spiritual Truths. I see that the editorial note itself constitutes a corrective to Mr. George's contribution. The note, however, being too brief, may not serve its purpose so well as a detailed examination of the contentions of Mr. George. Let me say at the outset that Mr. George's claim that "we have gone beyond the sense of duty, the morality, implied in the *Gita* on this subject" is not substantiated by the facts. The cry for a "New *Gita*" is like the cry of a school-child for a new book before it has touched the old.

Mr. George remarks, "We go to ancient scriptures to find answers for our modern problems." I emphatically assert that *we do not.* Modern Christians throughout the world do not go to the Bible to find answers for their pressing problems. Nor do Vedantins go to the *Gita* for answers to theirs. If a Vedantin is relieved of his purse by a gentleman of the highway, he does not consult the *Gita!* He instinctively approaches a police-outpost.

But Mr. George is clearly mistaken in judging that the *Gita* is not concerned with the problem "crucial for us today...the rightness or otherwise of the use of violence." I do not see how the problem is crucial today. It

is as old as mankind. The author of the *Gita* being a perfect psychologist (far superior to those who today dabble in modern Experimental Psychology and kill rabbits and guinea-pigs) advocated violence for well-known persons under well-known circumstances, and on well-known occasions. He likewise condemned violence for others, under different circumstances and on different occasions. The issue of violence *vs.* non-violence is artificial, and is the outcome of an inferiority complex. Weak people always swear by non-violence, and the strong always by violence.

Christ did not stop wars. Buddha did not. Mr. M. K. Gandhi will not. According to Hindu computation, the Kali-age is advancing. As it advances, worse things are in store for mankind, *not* the universalization of non-violence and the conversion of Hitler and Mussolini into orange-robed Buddhist monks or Vedantic sanyasis !

I do not think Mr. George's citation of a translation of a stanza by Edwin Arnold would support the *Gita's* having condemned those "who seek to find texts to suit their occasions." Why has Mr. George not cited chapter and verse? I would then immediately demonstrate that either the citation was irrelevant or Edwin Arnold had not caught the correct import of the stanza. I would further tell Mr. George that there is no harm, no philosophic impropriety, in finding texts to suit occasions. In the history of Indian philosophy heads have been broken over texts! Dvaitins and Advaitins, who have reached conclusions poles apart, have both *cited texts* to suit their purposes.

Mr. George must know that Hindu thought counsels manslaughter in warfare. (See the *Raja-dharma Parva* of the *Mahabharata.*) Krishna's attitude to war must be deemed most rational. War is a biological or adjustmental necessity on a par with epidemics and destructive natural phenomena like earthquakes. And a Kshatriya must fight. Against this Mr. George urges that "distinctions and tendencies...are not irremediable." I am afraid Mr. George has completely misunderstood the mission of religion, education and modern psychology. None of these would claim that its mission was the conversion of humanity into a fraternity of saints. There are no "accepted ideals." The average Hindu or Vedantin today violates his ideals as many times as there are hours in the day. So does the Christian. If there is no rigid classification of "Svadharma," there can be no rigid "accepted ideals" either. The ideals so-called are in fact mobile and volatile.

Again, I am afraid Mr. George has grievously misunderstood the mission of Buddha. Buddha never pretended or claimed to convert every Tom, Dick and Harry into a saint. And I am surprised to see Mr. George constructing a totally untenable interpretation on the "belief that sattvic elements are present in all men." The belief has neither factual nor speculative sanction. I would invite Mr. George's attention to Chapter 16 of the *Gita,* particularly to Stanza 20 in which the Lord emphatically declares that some are destined for eternal damnation. Neither Buddha's nor Krishna's appeal was ever indiscriminately made to all.

Rhetoric is no substitute for reason. The rhetorical question whether God incarnate would counsel a bomber t-

do his duty regardless of the civil population that must be destroyed, is immature. X or Y having chosen the career of a bomber must do his duty as directed by his commander, regardless of the sentimental objection that the civil population would be destroyed. It was open to him to have declared himself a conscientious objector and refused to fight at all!

Incidentally, I do not see why appeal to loss of reputation should be judged "not on a particularly high plane." If a person professedly a philosopher does not behave like a philosopher, there must result loss of reputation; if a warrior does not behave like a warrior, there must be loss of reputation. I am unable to see why an appeal to loss of reputation should not be used to galvanise a sentimentalist into dynamic activity. It is all too easy to talk glibly of a man of conviction to whom "good name is the last thing." Very often such "conviction" is terribly error-ridden and such men of conviction care eagerly for their good name in a small hero-worshipping coterie.

I would thus indicate the main Vedantic conclusions: The *Gita* is essentially *Brahma-Vidya* (Science of the Absolute). It is likewise *Yoga-sastra* (practical psycho-physical discipline). I do not think Mr. George is quite correct when he observes that the "eternal wisdom of the *Gita*" lies in "its doctrine of Nishkama-karma." That is only one of the many means to a specific end. The eternal wisdom of the *Gita* refers to an exalted goal, which is nothing short of *perfect and complete freedom from the transmigratory career.* Its main message is how the eligible can secure that freedom. For the *Gita's* message of immortality is addressed to the *Adhikari* (eligible); the *Gita* never claimed to convert a donkey into a Derby-winner.

We have not correctly understood the exalted spiritual message of the *Gita*. We have not even made a serious and honest attempt to do so. Emphatically we have not gone beyond its intellectual and moral implications. There is thus no need for a new *Gita* today or at any time, for the matter of that, as Mr. George might realise if he would care to go through my contribution "The Truth about the *Gita*," published in THE ARYAN PATH for February 1934.

R. NAGA RAJA SARMA

*Triplicane*
*Madras*

II

I have read with interest the amazing but thought-provoking article in THE ARYAN PATH, "Wanted—A New *Gita*." It is indeed laudable that the writer has gone into the subject with a sincere spirit of enquiry and a genuine wish to study the *Gita* in a new light and to consider if it can be applied to modern problems. But in spite of his declaration at the outset that when we go to the ancient scriptures "we ought not to seek somehow to wrest answers from them to suit our needs" but "ought rather to understand the problems these ancient texts were faced with and the answers they gave to them in the light of their historical setting," he has set aside that very standard in his own article by propounding two interesting interpretations. The first is that the rigid classification of men into different classes and castes, whether on the principle of heredity or on that of dominant qualities, is no longer held to

be unalterably valid and the second, that war may have been a good thing, a necessary thing, at certain stages of man's evolutionary career, but is definitely no longer such under modern conditions.

First, as regards caste. In spite of all progress in material civilisation, even the most democratically organised human communities have not passed beyond the stage of distinctions of caste and creed. If there is not the distinction of caste by birth there is no transcending of caste by quality and by wealth, even in the most civilised Western countries. That distinction of man from man which is dependent upon the innate difference in men's temperamental qualities and endowments can never be wiped away altogether, so long as mankind continues to be what it is (a spirit clothed in flesh). So caste is bound to exist as long as human limitation has its place in mankind, in some form or other and under some name or other.

The manifestation of inequality in society is natural and inevitable, however much the manner of that manifestation might vary from time to time and place to place. For no modern would make the assertion that all men are equal, in spite of all the boasted theories of individualism and democracy. There is still the bane of colour and blood. The problem of the Negroes remains still unsolved. Gandhiji has declared emphatically:—

> They have no right to talk of protecting democracy, and protecting civilisation and human freedom, until the canker of white superiority is destroyed in its entirety.

The statement that "Sattvic elements are present in all men" should be taken with its own obvious limitations. It is one thing to say that all men have the potentialities of Sattvic character and a totally different thing to say that they are actually Sattvic. If that were true we should need no philosophy of conduct like the *Gita* nor an incarnate God like Krishna. The world would have come to an end long ago. On that same level is the practicability of the Ahimsa principle in this war-minded world. When each nation under the plea of preserving its own nationality flies at the throat of every other nation, when each Government is concentrating all its resources to discover the best means of maximum destruction possible within the minimum time and human means, the writer's plea of Ahimsa seems to me to be a cry in the wilderness. I am afraid the writer is confusing the ideal with the actual under the glamour of the principle.

That Ahimsa was possible to the most elevated man is evident from the *Gita* itself:—

> When the dweller in the body has crossed over these three qualities, whence all bodies have been produced, liberated from birth, death and old age and sorrow, he drinketh the nectar of immortality.

Sir S. Radhakrishnan has stated it in another form:—

> The reality of evil has become a part of the accepted code of philosophy....Who can withstand the temptation to regard evil as a fundamental reality, who that lives in this age to witness...such unspeakable atrocities of civilised Europe in the twentieth century?

That it requires a very high degree of self-control and mastery over passions to achieve the Brahmic qualities is more than once stressed in the *Gita* by its emphasis on the three degrees of Sattvic, Rajasic and Tamasic characteristics, and its placing of Ahimsa in

the same category as Truth and other spiritual qualities. The despair of the author of the *Gita* of seeing the world rise to the Sattvic level of conduct is clearly seen in his statement in Chapter XIV, Sloka 20, already quoted. The inventions of dive bombers, secret weapons, poison gas and what not, are proof positive of the direction of the mentality of the people.

The second argument of the writer, that war is no longer necessary, takes one by surprise. I wonder what other scale of justice he has invented to weigh the propriety or impropriety of the claims of the different nations of the present world. No nation on earth would venture on the ghastly destruction of men and materials for the mere pleasure of it. I would say rather the nations are driven reluctantly to war by unforeseen circumstances. I think that was what Krishna meant when He said to Arjuna that nature would impel him to fight, however averse he might be to participating in the war.

Even the most militant belligerent would not admit that he had no justifiable cause to declare war.

Once begun, the war leads on the nations to more and more atrocious consequences, unexpected and even undreamt of by the nations themselves. The defeated nation cannot be expected to remain calm and passive when it is being flayed, neither would the victorious nation remain satisfied with the particular victory, which would, quite likely, be followed by defeat if further defence measures were not resorted to. It is useless to try to limit the effects of war. One thing leads to another in a chain of sequences the limit or end of which even God may not envisage. If the civil population is attacked and has to suffer the consequences, it is an inevitable and a necessary evil in this present state of affairs.

Under the present circumstances the distinction between civil and military population pales into insignificance. The people at large are so anxious about the results of the war, because of the war consciousness roused in them by the leaders of the nation, that they are willing to sacrifice their lives and property provided the disintegration of their empire could be prevented. Human nature changes little and the fighting instinct is one of its characteristics which has not been absolutely controlled yet. Moreover, most wars are in the cause of freedom and democracy and also they are a cure for the overpopulation of the world.

When once war is declared neither the war weapons nor the accuracy of aim would make it possible to isolate the civil population in a water-tight compartment from the military, out of the realm of danger. If the subjects of a nation are entitled to the benefits of a victorious war, equally so must they be subject to the disastrous consequences which are inevitable. The civil populations are as much feeders of war as food, ammunitions etc. They have to be fodder for the guns as all the products of the country are used for military purposes. Moreover, the actual death calamities could be considered negligible when computed against the lasting benefits to a successful nation. Even *Smriti* writers tolerated the sacrifice of a few in the interest of a larger number. The present death calamities are a microscopic minority which has to be tolerated or excused in the present state of affairs. If destructive power is developed during war time

recuperative powers are also being developed side by side with it.

Just as disease and pain in one part of the body have their own weakening influence on the whole human system, the war is also a national disease, which could at best only be cured by peace pacts, treaties, disarmament conferences and League of Nations Covenants and not avoided altogether. That is why the *Mahabharata*, of which the *Gita* forms only a part, recognised a code of conduct known as *Apath Dharma*, as distinguished from *Moksha Dharma*. The *Visvarupa Adhyaya* of the *Gita* itself may be taken as a picturesque description of the fact that ghastly destruction of the State is unavoidable. For Arjuna himself, to his horror and surprise, sees all the ferocious consequences of the war with his divine eye.

So I would conclude by saying that we have not gone beyond the sense of duty, morality and ethics inculcated in the present *Gita*. We are still far, far away from any hope of reaching the highest ideal propounded in the *Gita*, the universal transformation of all into Sattvic men. One has only to read the newspapers to judge of the state of morality prevalent among modern civilised nations.

So what we want is not a new *Gita* to replace the old one, but only a proper attitude of approaching the old *Gita* itself with a reverent mind. Wider sympathy with our brethren, a true understanding of the view-point of others, a sympathetic heart which is moved by the down-trodden people and an unflinching devotion to God are counselled by the *Gita* and mark the ideal for the realisation of which mankind must strive hard.

M. A. RUCKMINI
*Triplicane, Madras.*

## THE MENACE OF RACIALISM

May I avail myself of the hospitality of your pages to express the apprehension which a trend in current writing arouses? I should like to sound a warning note against the appeal to mob instincts which some writers and agitators—not all of them by any means irresponsible demagogues—are basing on the false and dangerous Nazi distinction between superior and inferior races, though they try to make it palatable to the world by foisting it on the unsuspecting public in an anti-German disguise. It is not sufficient to disagree with the Nazis only as to who should be regarded as inferior races, Jews, Indians and Negroes, or Germans, Japanese, etc. If we accept the racialist principle at all, it will soon spread over the world; soon all the nations will again be classified into born slaves and born rulers, and the colour question will intensify to new acerbity. Then only one step more and we shall simplify our forensic methods after the Nazi model, the race test deciding the guilty party.

Do not say that these are phantasies; they are the logical consequence of the acceptance of racial discrimination, of whatever type it may be. Recently several English as well as American critics have drawn attention to a certain contemporary current of literature appealing to the mob which tries to infilter anti-Semitism as well as contempt for the coloured races in the specious guise of anti-Germanism and

xenophobia. As long as we believe that in this war moral values as well as material ones are at stake—justice, humanity, liberty and the equality of nations and races—as long as we stick to the concept of our great religions, as well as of our moralists and lawgivers, that every person must be judged on his or her individual merits and moral qualities, we must needs disapprove of *every* sweeping discrimination on racial lines falling alike on guilty and innocent, even if pleas for such discrimination be introduced through the back-door in an anti-German disguise.

The more I feel all the unspeakable horrors of this time, the more I believe that only justice, stern and bloody, but *just and impartial*, can save Europe, and that indiscriminate hatred and revenge must bring its final suicide in new butcheries; and the more I believe that only the collaboration of all persons of good-will can rebuild what is worthy to survive of the past glories of Europe, and that the perpetuation of old antagonisms and discriminations will lead to its disappearance altogether between the growing giants of America and Russia.

A plea in extenuation must be admitted for some of the preachers of such subversive doctrines. The bitterness of a shattered life has clouded the outlook of many victims of these bloody times. Hatred has blinded them to the meaning of life and they are not aware of the possible drastic consequences of their words. But without condemning those whose judgment has been warped by suffering, I still feel it a public duty to denounce teachings which not only contribute to falsifying the war aims proclaimed by the British and American Governments, but also, in their indirect consequences, will be detrimental both to the Jewish and the Indian communities.

I fully realize, however, that all such criticism will be of little avail as long as we cannot show to the distracted peoples of our time the deeper meaning of this crisis, the new vistas of life which will arise from the present horrors, new aims which are worth fighting for; and that hatred will be the stop-gap of this aimlessness as long as only lip-service is paid to the religious and moral values on which our civilization, nay, every civilization has grown.

*Poona.* G. Y. H.

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Can the white man and the coloured man ever come together in any sort of co-operation? That is the crux of the future. In the answer to that question is the answer to where and when this war will end. A truce which does not take into account the question and the answer will be only a temporary breathing space for recuperation for yet a greater phase of the war. If Americans deny the question and evade the answer, if they ignore it as a matter of policy and diplomacy, it is simply to behave like the ostrich, because in Asia no one denies it or evades it. In India it is the burning question, whose flames leap higher every hour; in Burma it is a raging fire; in Java, yes, and in the Philippines and in China.

—Pearl S. Buck in *The New York Times Magazine*, 31st May 1942

# ENDS AND SAYINGS

*"_____ends of verse*
*And sayings of philosophers."*
HUDIBRAS

A move to observe October 4th as World Day for Animals has been inaugurated by the English Branch of the World League against Vivisection and for Protection of Animals. The objects of this observance are to direct attention to the wrongs inflicted on animals and to direct thought and action to their abolition. Appeals have been issued to observe the day everywhere and the observance will be successful if it can spread the realisation that animals are entitled to justice and to immunity from cruelty no less than ourselves. We refuse to animals the treatment which as fellow-beings they deserve, because we are selfish and they inarticulate. We exploit their helplessness. We inflict upon them nameless cruelties in the name of science. We treat them as insensate things for sport and amusement. The right to slaughter them for human consumption is widely taken for granted.

We claim to have given them legislative protection in India under the Prevention of Cruelty to Animals Act of 1890. Its presence on the statute-book is a complacent assurance of our good but hardly operative intentions, serving chiefly to mask our apathy. As was pointed out by Mr. Yasin Yunus in his paper on "Cattle Poisoning in India" read at the Medico-Legal Society Meeting at Patna on 30th July 1942, that Act does not cover even so flagrant an offence as poisoning.

World Day for Animals is dedicated to St. Francis of Assisi, whose love for our furred and feathered younger brothers is well known. But long before Saint Francis, India had heard the message of *Ahimsa*. One greater than St. Francis walked our Indian soil and taught men to be pitiful and kind. Sir Edwin Arnold in *The Light of Asia* shows us Gautama taking the limping lamb upon his neck and later, at King Bimbisâra's court, pleading so movingly for mercy to the weak that "the might of gentleness" conquered the priests themselves, waiting to sacrifice.

As H. P. Blavatsky wrote in 1886,

> When the world feels convinced...that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices.

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If war has any good by-product, it is to bring to nations an awareness of past follies and an appreciation of the need for intelligent plans for the future. That is why we hear so much about the New World Order. The Fabian Society, with characteristic outspokenness, seeks to direct discussion on proper lines by placing before Britain issues which the war has clarified and facts which it can no longer ignore. *A Word on the Future to British Socialists,*

No. 256 of the Tract Series issued by a committee of the Fabian Society, warns of the danger of reintroducing in Europe completely independent nations, instead of a federation subject to a central economic control. It is becoming increasingly obvious that the stable ordering of the world after the war must necessarily involve socialism in one form or another. The hour of unearned privilege has struck. No programme of reconstruction can be successful unless it opens to peoples sunk in poverty the road to economic and political parity with those now more favoured. The brochure includes a heartening declaration of faith in the rights of man as man.

We must completely disintegrate our imperial system in respect to its political and economic domination of the dependent people....An empire based on fully equal rights of citizenship for all its peoples may be justifiable, and indeed greatly preferable to the breaking up of large political units into a multiplicity of small States too weak to stand alone. But the absolute condition of such a commonwealth is that there shall be no racial discrimination among its peoples, and that in planning its economic and social development no less weight shall be given the claims of men whose skins are black or brown or yellow than to those of its white citizens.

The principle is sound. The attitude which the Committee gratifyingly sees as necessary will "exclude any return to imperialist exploitation of native labour, or to the claims to prominence of a narrow class of white settlers and officials."

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*Science and Culture* for August 1942, in its editorial comments on Shri Sudhir Sen's article on "The Economics of Food and Nutrition," quotes some pregnant words from an editorial in *Nature* of March 1942 :—

There are huge blocks of human life, in India and China for example, where the standard of diet is not of the same order as the minimum proposed by the Technical Commission of the League of Nations or as the standard of diet of Western Europe. Europe, excluding the U. S. S. R., with a population little more than one-third of that of Asia consumes more cereals and six times as much meat.

This is a significant commentary on the poverty of the average Indian and of his capacity to purchase food. What he is able to procure is hardly sufficient to keep him alive. Knowledge of food values might help somewhat, but his scanty budget does not permit him to worry overmuch about the nutritive value of the stuff he can afford to buy for himself and his family. With the incredibly low average income, the deficiency and, frequently, the absence of some of the most important protective foods, like milk and milk-products, is though shocking, not surprising.

The problem of underfeeding and malnutrition is essentially economic. Though attempts at securing better nutrition through intelligent adjustment of family budgets are welcome, the results must be less gratifying than attempts to ameliorate the economic condition of the masses. Shri Sudhir Sen therefore rightly urges that it is national waste to purchase commodities from abroad which could be produced as cheaply at home. Through a scientific reorganisation of our agriculture it is possible to enhance the yield, to improve the quality and thus to provide money's worth in terms of nutritive value. The drastic curtailment in the import of food-stuffs imposed by war conditions should prove to us a lesson in self-sufficiency and a stimulus to an efficient plan of exploiting our untapped resources so that, with improved

economic conditions, the problem of food and nutrition will gradually solve itself.

But such large-scale planning demands co-ordinated effort and such a lead as a Ministry of Food could give. The Editor of *Science and Culture* expresses surprise that there is no such Ministry for India, in view of the importance of the problem here.

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If affluence breeds indulgence it slowly and steadily leads towards bankruptcy, material and spiritual. This is as true of individuals as of nations and empires. The cyclic course of civilisation reflects itself in individual and national fortunes which are but the components of the entirety of human progress. History abounds in instances of the decline and fall of nations and it is an unintelligent approach which explains such decline and fall in terms of cataclysms like wars and invasions. Wars have their causes deeper than mere aggressive mentality and territorial acquisitiveness. It is a significant approach to "the deeper causes of war," therefore, which Dr. H. Goetz makes in his article under that title in the August *New Review* when he says that the following of cruel wars closely upon periods of comparative prosperity and cultural progress is not mere accident.

The scope for economic development within national frontiers must necessarily be limited. Failure to appreciate either the limits of such possible development or the need for harmony and balance between nations leads to a reckless race for new opportunities and to ignoring the rights and the duties involved. Responsible thus for dissatisfaction from without, such quick and easy progress tends also to undermine the moral factors which keep the different social strata in proper balance. It thus becomes responsible for unrest within by making of the leader and the pioneer a master; of the servant, a slave. Economic machinery becomes heavy and class distinctions become inflexible. It is such conditions that make war possible and even inevitable. Dr. Goetz warns, therefore that "Nothing could...be more disastrous than to fight this war in a spirit of mere revenge." However necessary the punishment "of those ambitious political and military adventurers who have let loose all the furies on mankind" that punishment alone is not sufficient.

It is not punishment that can permanently check crime, but the removal of the conditions which breed crime. The builders of the future peace of the world must remove the conditions which precipitate war. This reform, Dr. Goetz thinks,

> can be achieved only by a return from temporal to eternal values. Not the glorification of the state or of the nation which are only temporary ideals,...not the worship of material civilization which is only means, instrument, not the blind belief in a miraculous cure by some...economic or political system...But a revival of religious sense which will give a new meaning to our life, of humanity and good-will which will smooth our interrelations, of justice which will give everybody his due share....

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It is a sympathetic study of different peoples' philosophies that can knit together humanity into a harmonious unity. Such a study gives to the open-minded student the most intimate and the most characteristic thought of the people in crystallised form. In these days, when the future is being planned

on the basis of international understanding and on the basic fact of common humanity; it is a welcome sign that the Western world is evincing an increasing interest in Oriental philosophies, as can be seen from the Spring 1942 number of *Philosophic Abstracts*. Dagobert D. Runes himself, the Editor of that bibliographic journal as well as of *The Dictionary of Philosophy* which is reviewed in that issue, mentions in the preface to his *Dictionary* that "In any such conspectus, it is increasingly recognized that the Oriental philosophies must be accorded ample space beside those of the western world." The discussion of Chinese, Hindu, Persian and Jewish philosophies in *A Popular History of Philosophy* by Mr. Maurice M. Kaunitz is another indication of a growing trend.

India's contribution to philosophy has not been small. Tolerance and sympathy towards fellow beings, a recognition that the goal of all philosophies is basically the same, these were stressed as much by the ancient scriptures as by the great saint of modern India, Swami Ramakrishna, in honour of whose centenary was published *The Cultural Heritage of India*, reviewed in *Philosophic Abstracts* by R. B. Winn. Appropriately, therefore, that work opens with what the reviewer calls "Rabindranath Tagore's inspired words dedicated to the Spirit of India":

> I love India, not because I cultivate the idolatry of geography... but because she has saved through tumultuous ages. the living words that have issued from the illuminated consciousness of her great sons.

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Scientific research today is regimented by the United Nations, as well as by the Axis, towards a single purpose —the effective prosecution of the war. The orientation of scientific research in every warring country is therefore determined by the national demand which has pressed it into service. The question is raised editorially in *Endeavour* for April whether such co-ordination, useful and necessary in time of war, would also be useful and desirable in times of peace, when only complete State control could achieve it.

None can deny the value of co-ordination in any branch of inquiry. The failure to pool results, no less than the absence of a clearing-house of information on current projects, spells endless duplication and deplorable waste in time and energy. Without, moreover, a broader outlook, a more synthetic vision, a more purposeful direction, research in the various branches of knowledge is likely to remain unrelated and thus unhelpful to the progress of humanity towards a better understanding of life and of nature, towards the appreciation that all life is one. Co-ordination is necessary and the *help* of the State in achieving it may be most valuable.

But the question of State control stands on a different footing. Official regimentation of workers can yield only a dreary mediocrity. *Endeavour* warns against "any attempt to convert science from a willing collaborator into a regimented slave."

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There are three main motives for scientific research—intellectual curiosity, altruism and the profit motive. In pure science the first frequently preponderates, in applied science it is often ancillary to the third. Altruism is a characteristic of the high-souled scientist in either field. Many scientists

in both fields rightly value knowledge in terms of its applicability to the amelioration of human conditions and the disinterested research of the pure scientist may, in the long run, be no less fruitful in benefits—and even in profit—than the quick results sought by the votary of applied science.

Many a concept that has revolutionised science—from the half-law which dawned on Newton when his famous apple fell, and which he christened "gravity," to the quantum theory of light radiation, conceived by Planck as he was walking to a scientific meeting—has come to its discoverer as a flash of intuition. The scientific mind must be allowed a measure of detachment, leisure for brooding and sufficient freedom from immediate demands to keep the casement open to the winds of thought. As the Editor of *Endeavour* remarks,

> Imagine NEWTON, with no leisure for physics or mathematics, compelled to spend his days devising new methods for assaying bullion, FARADAY commanded by GLADSTONE to discover "something useful," or EINSTEIN instructed by a government department to check the tables of seven-figure logarithms!

The Editorial call deserves to be widely heard :—

> Let us indeed have more co-operation, more pooling of information, more purposeful and economical direction of research, but let us resolutely withstand the deadening fetters of bureaucracy.

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Misconception as to the nature and purpose of history is largely responsible for the neglect of its study. Regarded as a record of dates and names, its importance is hardly appreciated. It would be easy to agree with this facile view and neglect history if only the past ever died. But, as Büchner wrote, "The whole past of the Earth is nothing but an unfolded present." And the converse is equally true. Shri K. Visvanathan, writing on "Indian History Its Study and Teaching" in *The Educational Review* for July 1942, points out that "the spirit of enquiry in history ought to be not the what, but the how and why of things." It is a common complaint that our ancestors wrote no history. But this is a misconception. Shri Visvanathan demands :—

> Do not the *Vedas*, the *Puranas*, the *Upanishads*, the *Smritis*, the *Ramayana*, and the *Mahabharata*, the *Rajatarangini*, the many *sthala* and *kshetra mahatmyas*, the *Jataka* and the *Pithakas*, and many other Sanskrit and Pali works tell us something about the life of our ancestors? Are they not, as such, history books?

In respect of mediæval and modern India, partisan writing misleads more than it helps. "A knowledge of history, [real history] is broadening and humanising," killing narrowness and placing man in his proper relation to other men. Among the lessons which the present and the future can learn from the past is why nations and institutions have arisen, grown, declined. Among the other lessons of history which Shri Visvanathan cites are the fundamental unity of India and the indubitable fact that democracy was known in ancient India and went to the West with civilisation.

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Though the Indian mind recognises the relativity of human standards, it also, as Shri S. Natarajan points out, recognises the divine at the heart of the universe, striving towards which is the main force behind human progress, and which, bringing to man an awareness of his dignity as a human being, inspires him to self-elevation. This is true of politicians as of

others. The question, therefore, whether absolute ethical standards have any place in politics—raised by Dorothy Fosdick in the June *Political Science Quarterly* and discussed editorially by *The Indian Social Reformer* of 29th August—is pertinent. Dorothy Fosdick thinks that there are two types of men—those who presuppose and those who altogether deny the existence of an absolute ethical standard in politics. To the former class she assigns Gandhiji, George Lansbury and William Jennings Bryan and to the latter the dictators of Europe. The latter group is again divided into the Machiavellians who exalt power over considerations of right and wrong, and the Neo-Machiavellians who substitute social justice or political order for the principle of power.

If evidence were needed to prove the necessity of ethical standards in politics, the present world chaos is there before our eyes—the result of the woeful neglect of such standards. The politics of misused power may claim more spectacular results; but are they lasting? If there is to be reaction—and there is bound to be—what is there to commend such politics?

Political order and social justice are good slogans only unless their promoters accept moral considerations in securing them, for the simple reason that order and justice cannot evolve out of what is not moral. A stage in human progress has been reached when thinking about the security and welfare of isolated political units has been proved to be inadequate. "Patriotism," as Edith Cavell said, "is not enough." Politicians who promise progress to their country at the expense of other nations betray a sad lack of the broad outlook, the synthetic view. These are possible only if moral considerations prevail. The temporary success of expediency as a political policy probably makes Dorothy Fosdick attempt a reconciliation, under a theory of relative ethics which cannot take us far. Neither expediency, however specious, nor failures, however discouraging, must shake man's innate faith in the universal applicability of moral principles in the conduct of affairs. The world of politics is an extremely practical world but its ministers overlook at their peril and ours the need for the long view and the moral motive.

It is perhaps inevitable that international ethics should show some lag behind the highest individual moral code. Nations are made up of all the individuals who compose them and the average man is perhaps as far from the positive implications of loving his neighbour as himself as his government is from active concern for other nations' welfare. But the average man is not a cut-throat or a pickpocket. He accepts at least in theory the obligation not to exploit his neighbour. It would be a step forward if his government caught up with him in that.



# THE ARYAN PATH

**Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.**

*—The Voice of the Silence*

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## PSYCHIC PHENOMENA

Dr. Lionel Giles, one of our earliest and highly esteemed contributors, has done significant work upon the bridge between the ancient East and the modern West at which we too are labouring. His translations of several important Chinese texts, including the golden words of Lao-Tzu, of Confucius and of Mencius, have done much to reveal the similarity of spiritual aspiration and of moral striving in ancient days and now. But not all affinities, alas, are spiritual ones. The meeting of thought and aspiration across the millenniums is paralleled at a lower level by the psychic consanguinity, which he brings out in the following article on "Wizardry in Ancient China," between archaic necromantic practices and the recrudescence of mediumship and spiritism in the modern world.

Between the credulous Emperor Wu of the second century B. C. and the expectant "sitter" at a present-day séance there seems to be as little essential difference as between the materialisation of his Lady Wang and, say, the appearance of Katie King of the Crookes investigations. Even the fact that the messages reported contained "nothing extraordinary" establishes their kinship with the overwhelming majority of "spirit communications" of the present day. Nor is physical-manifestation mediumship made a less dangerous and infectious psychic disease by imperial honours. These could not protect the poor "Marshal of Cultural Perfection" from the moral shipwreck that has overtaken so many mediums. And when, finding his powers waning, he stooped to fraud, he but met the sorry fate inflicted on how many hapless "witches" in mediæval times!

The conviction that there is nothing new under the sun may bring a sense of *ennui* to the superficial, of frustration to the reformer, of insecurity to the blind accepter of exclusive claims. But to the thoughtful man of open mind it carries reassurance and perception of the

unity of humankind, a unity that bridges the temporal distances between ancient and modern civilisations and cultures as easily it spans the seas.

Implicit in every scientific attempt at understanding the world, whether in its dense material or its superphysical aspects, is the recognition of the reign of law. There would be no point to research, physical or psychical, without the assurance that identical conditions can be counted on to produce unvarying effects, the calculability of which depends alone upon the adequacy of the control and the knowledge and skill of the investigators.

In no branch of scientific investigation, however, is freedom from preconception more essential than in psychical research and from none, surely, is it more conspicuously lacking. Credulity is bad but incredulity in the face of undeniable facts is no better. There has been a shocking waste of time and energy in the last half century in the repetition, by investigator after investigator, of experiments that would already seem conclusive.

Probably in no other field is the testimony of reputable witnesses received with greater suspicion. Conscientious investigators have their *bona fides* challenged by others of less open mind and of inadequate knowledge. The types of psychic phenomena that lend themselves at all—though never with too good a grace—to laboratory tests are relatively few, and in those fields the constant ploughing leaves no chance for crops. The prospect for the scientific recognition of phenomenal manifestations is not bright if it must wait till every interested scientist is personally satisfied of their occurrence.

"A Layman Looks at Psychical Research" in *The Journal of the American Society for Psychical Research* for April. Charles E. Ozanne attempts to cut a straight path through the jungle of data on superphysical happenings which has grown up around the psychical researchers, never from the outset able to see the wood very clearly for the trees.

The evidence, he finds, makes strongly probable the existence of extra-sensory perception, telepathy, a connection between deaths and apparitions of the dying which is not due to chance alone, and phenomena of mediumship to explain which, he believes, demands accepting either spiritism or "telepathy of a very extensive sort."

It is no doubt natural that the psychological development of the race should follow the general order of development traced by unfolding individual intelligence—that the query "What?" should antedate "How?" and "Why?" But the child who remains overlong in the "What?" stage is considered subnormal. Research in the physical sciences has largely achieved the transition. Observation has long been chiefly a tool in their causal quest. But there is some ground for anxiety lest Psychical Research

the youngest of the modern sciences, may not represent a case of arrested development. In spite of professed interest in causal factors, most investigators are preoccupied with the endless amassing of facts unexplained and, we believe, unexplainable as long as the clues in ancient Eastern psychology are disregarded.

This was pointed out repeatedly by H. P. Blavatsky between 1877 and 1891, but the Psychical Researcher failed to take advantage of her advice. Even today he suffers from his lack of the understanding which her knowledge of the laws of their production can bestow, knowledge gained from masters in Asiatic psychology. Mr. Ozanne himself would gain considerably were he to lay aside his prejudice and to study with an open mind the principles of Oriental Psychology tabulated by H. P. Blavatsky in her *Isis Unveiled.*

We shall mention two of the invaluable clues which H. P. Blavatsky scattered before the Psychical Researchers. But before we offer these for consideration, we should like to quote a short passage written by H. P. Blavatsky in 1888 :—

> It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. It opens limitless horizons to *substance* informed by the divine breath of its soul in every possible state of tenuity, states still undreamt of by the most spiritually disposed chemists and physicists.
>
> (*The Secret Doctrine*, I. 520)

Let the reader remember how far the orthodox science of that day was from recognising either the illusive nature of matter or the divisibility of the atom, both scientific commonplaces now. Then let him ask himself whether other suggestions from the same source are not entitled to respectful hearing and whether it may not be worth the investigators' while to follow them up even at this late day instead of continuing to ignore them, or rejecting them out of hand.

The following are the clues we mentioned, the acceptance of which, as working hypotheses, along with the existence of a supersensuous medium through which thought is transmitted, would set the feet of investigators both of telepathy and of séance-room phenomena on the road to results which have so far eluded them :—

> The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter.
>
> (*The Secret Doctrine*, II. 149)

> When two minds are sympathetically related, and the instruments through which they function are tuned to respond magnetically and electrically to one another, there is nothing which will prevent the transmission of thoughts from one to the other, at will.
>
> (*The Key to Theosophy*, p. 243)

# WIZARDRY IN ANCIENT CHINA

An utterance of Confucius which has received less attention than it deserves records his opinion of a class of professional wizards called *wu:* "The people of the south have a saying: 'A man without constancy will make neither a *wu* nor a physician.'—This is well said." *Wu* is usually translated "sorcerer" or "magician" or, if stress is to be laid on his dealings with the spirit-world, "necromancer"; but here the fact of his being coupled with a physician points rather to an exorcist who drives out the demons of disease; and in other places, for reasons that will appear, one might perhaps go so far as to use the word "medium." In any case, it is remarkable that Confucius, a confessed agnostic in regard to the supernatural, should so emphatically have endorsed this favourable judgment; and it may repay us to consider a little more closely the particular functions and status of the *wu* in those early ages.

First of all, it should be noted that the term is frequently applied to witches as well as to wizards, and it is not always possible to tell from the context which of the two are meant. Their magical powers did not excite the deep-seated fear and distrust that were so universally felt in Christian Europe and they were regularly employed as servants of the State. According to the Book of Rites,

when a ruler attends the funeral ceremonies after the death of a minister, he takes with him a sorcerer (*wu*) and an officer of invocation (*chu*) with a peach-wand and a reed-broom, besides a lance-bearer to protect him from maleficent spirits.

Peach-wood was believed to be especially potent in keeping evil influences at bay, and we know that human images of that material used to be set up by district magistrates at the gates of their official quarters. The purpose of the broom was obviously to sweep away troublesome spirits, and recalls the association of broomsticks with witches in the West. The *chu* were also wizards of a sort: their function, we are told, was "to make announcements to the spirits, whereas the *wu* were the means by which the spirits were enabled to come down."

From the Chou Ritual we learn that

when the country is afflicted by severe drought, the sorcerers are led forth to perform a ritual dance and pray for rain; when the State suffers a great calamity, they perform the rites consecrated by long usage; in all funeral ceremonies they are employed to call down the spirits of the dead.

For, as a commentator reminds us, "when a man dies, his flesh and bones sink into the earth, but the spiritual part of him reverts to its original abode in the heavens." In the spring-time, again, they invoke the blessing of spiritual beings in order to ward off sickness.

Although not systematically persecuted, it appears that the wizards

and witches of China had to run certain risks in the exercise of their calling. Witness the following incident recounted in the Book of Rites:

In a season of drought the Prince of Lu hit on the expedient of exposing to the burning rays of the sun an unfortunate creature in the last stage of emaciation, in order to excite thereby the compassion of Heaven. Dissuaded from this on the ground of cruelty, he then suggested the exposure of a witch instead. But his counsellor replied: "To expose a poor silly woman to the glare of Heaven because it denies us rain would surely be a most unsuitable way of obtaining your wish." The early historical work *Tso Chuan*, which seems to be the source of this story, gives a slightly different version, according to which the victim was to be actually burnt alive. But it was sensibly pointed out that, even if witches could really produce drought, to burn them would only increase the calamity. And so humanity prevailed.

Another grim little tale in the *Tso Chuan* has a less happy ending. In 581 B. C. the Marquis of Chin dreamed of a spectre which broke into his palace and threatened vengeance for the slaughter of his descendants. A noted sorceress was called in, and was found to know all the details of his dream. "What will be the outcome?" asked the Marquis. "You will not taste the new wheat," she replied. Soon afterwards he was attacked by a disease which no doctor could cure, but was still alive when the new wheat was brought in from the fields. After it had been prepared for his table, the sorceress was summoned again, and having been shown the wheat; was incontinently put to death. The Marquis, however, actually collapsed and died before he could begin his meal.

On one occasion at least, in the fifth century B. C., the witches met a fate which was not wholly undeserved. According to Ssu-ma Ch'ien's *Historical Record*, a new governor who had been appointed to a district bordering on the Yellow River began by inquiring into the grievances of the people. He found that the Elders and other officials were in league with the sorcerers of the place to extort large sums of money every year for the purpose of providing a "bride" for the River-god. They would select a young girl of poor family, array her for the wedding ceremony, and launch her on the stream in such a way that she would soon sink and be drowned. The bulk of the subscriptions was then divided amongst the conspirators. The governor arranged to be present when the ceremony took place, and at once declared that the bride was not good-looking enough. The chief sorceress, an old woman of seventy, was told she must go and report to the god that another maiden would be chosen immediately. Accordingly, she was thrown into the river, and, as she did not come back, the governor ordered others to be sent after her one by one, to find out the cause

of the delay. Then the Elders' turn came; but after they had been thrown in, the remaining officials hurriedly began making prostrations and begged for mercy. This was granted; and from that time forth no one dared to broach the question of another bride for the River-god.

Wizardry undoubtedly prepared the way for the later phases of Taoism, though at first the exponents of the new doctrine seem to have regarded the *wu* in the light of rivals for popular favour. Both Lieh Tzu and Chuang Tzu tell of the discomfiture of a certain magician, credited with supernatural powers, as soon as he was confronted by a genuine man of Tao. Roughly it may be said that the *wu* were chiefly concerned with necromancy, while the Taoist adepts branched out into a number of other pursuits centering round the quest for immortality. The dividing line between the two cults was so thin, however, that in course of time they seem to have practically merged into one; and in the fourth century A. D. we find the famous alchemist and Taoist writer Ko Hung telling this curious anecdote with evident appreciation:—

When the Emperor Ching Ti of the Wu dynasty fell ill, he sought out an exorcist, and tested him in the following way: having killed a goose, he buried it in his garden, and erected a small building over the spot, in which certain articles of feminine attire were displayed on a couch. This he showed to the exorcist, saying: "If you can describe the appearance of the dead woman who is lying in this tomb, you shall be handsomely rewarded, and I will have faith in you." For twenty-four hours no answer was forthcoming, but at last when pressed the exorcist said: "To tell the truth, I see no disembodied spirit there at all, only a white goose perched on the tomb. That is why I did not answer at once; for I suspected that the spirit might have assumed that shape, and I was waiting for the true figure to appear. However, there has been no change, I don't know why. I dare not conceal the truth from your Majesty." On hearing this, the Emperor showered gifts upon him. —It appears, then, that even a goose has a spectral body after death.

Long before Taoism obtained official recognition, the art of sorcery had been systematized for public purposes, and sorcerers often stood in high favour at Court. Three of the most masterful emperors in the third and second centuries B. C. had a great hankering after the occult. The first of these, the tyrant Ch'in Shih Huang, gathered round him a band of magicians who directed a fruitless expedition in search of the fabled Isles of the Blest. Then came the first Han emperor, who founded four colleges of priestesses (that is, female *wu*) whose business it was to sacrifice to certain deities at different seasons of the year. But both were outdone in ardour by the Emperor Wu, whose long and politically momentous reign was strangely punctuated with psychic adventures. Here is one of them, told all too briefly by Ssu-ma Ch'ien:—

In the following year (121 B. C.) Shao-wêng, a native of Ch'i, was admitted to the Emperor's presence on account of his proficiency in spirit-magic. Now, the Emperor had a consort, the Lady Wang, of whom he was very fond. She died, and Shao-wêng was able, through his art, to produce materializations both of the Lady Wang and the Spirit of the Hearth at night, which were seen by the Son of Heaven as he watched from behind a curtain. Thereupon he honoured Shao-wêng by conferring on him the title of Marshal of Cultural Perfection, loaded him with gifts, and treated him on the footing of a guest.

The same episode is related with a little more detail in the Han History :—

Seeing that the Emperor never ceased yearning after his dead wife, the magician Shao-wêng of Ch'i said to him : "I can bring back her spirit-form." Accordingly, when night had fallen, a curtained space was prepared, lamps were arranged, and offerings of food and wine set forth. The Emperor was instructed to watch from behind another curtain, and he saw a beautiful girl, like the deceased lady in appearance, walk round the alcove and sit down, after which she took a few steps in his direction ; but before he could obtain a nearer view, she vanished. This raised the Emperor's love and grief to an even higher pitch, and he composed an elegy which began : "Can it be she or no? I stood apart and beheld her coming towards me—too slowly, alas!"

Whether it was a genuine materialization or not, this is certainly the earliest account of such a séance that has come down to us, unless the raising up of Samuel by the Witch of Endor can be regarded as one. Unfortunately Shao-wêng appears to have yielded to a temptation from which mediums of the present day are not wholly immune ; for Ssu-ma Ch'ien goes on to say that his powers began to decline, and the spirits would not come to his call. So he made an inscription on a piece of silk and gave it to a cow to eat. Then, pretending to know nothing about it, he said : "I sense something uncommon in this cow's stomach." The animal was killed, and the document discovered : its purport was certainly very strange. But the Son of Heaven recognized the handwriting, and caused an inquiry to be made, so that the fraud was detected. The Marshal of Cultural Perfection was put to death, but the affair was hushed up.

Some further passages from the the same chapter of the *Historical Record* are worth quoting. About the year 133 B. C. the Emperor Wu had sought out the "Spirit Princess" and built a special shrine in his private park where sacrifices were offered to her. This was a woman who had died in childbed and subsequently appeared to her sister-in-law.

One could hear the words uttered by the spirit without seeing any material form....The year after the death of the Marshal of Cultural Perfection the Son of Heaven fell seriously ill in the Ting-hu Palace. Every available exorcist and physician was called in, yet he did not get better. Yu-shui Fa-kên said : "In Shang-chün there is a wizard into whom the spirits descend when he has a seizure." The Emperor

summoned him and had a sacrificial offering prepared for the occasion at Kan-ch'üan. When the seizure came, he caused somebody to interrogate the Spirit Princess (who was evidently the wizard's "control," as we should say nowadays), and she spoke as follows: "Let not the Son of Heaven be troubled by his illness; but when it abates a little, let him make an effort to meet me here at Kan-ch'üan." His health began to improve, so he got up and went to Kan-ch'üan; and as soon as he was completely cured, he granted a general amnesty and had a feast prepared in honour of the Spirit Princess in the Palace of Longevity.

Now, the deity most venerated by the Spirit Princess was the Great Monad. Her attendants were Ta-chin, Ssu-ming, and others, all of whom accompanied her. These spirits could not be seen, but one could hear them speak. Their voices were like those of human beings. They would come and go, and at the time of their coming an awe-inspiring wind would blow. They abode in the curtains of the room, and sometimes spoke in daylight, though it was usually at night that they did so. The Son of Heaven only came in after a process of purification; and the wizard, playing the part of host, attended to the provision of food and drink. Whenever the Spirit Princess wished to speak, it was done through the medium of the wizard. Moreover, the Emperor had a palace built to the north of the Palace of Longevity, where feathered banners were displayed, and everything arranged so as to do honour to the Spirit Princess. A man was appointed to take down in writing whatever she said, and these utterances of hers were called "Inscribed Laws." Their content was such as was known to the world in general, and there was nothing extraordinary in them; yet they delighted the heart of the Son of Heaven. These things were kept secret, and no one knew of them.

There are several points in the above which strongly suggest that we have here to do with genuine psychic phenomena, and that spiritualism was the same in essentials two thousand years ago as when it was rediscovered in the last century at Hydesville. To begin with, the description of the wizard as one "into whom the spirits descend when he has a seizure" would apply to any medium of the present day going off into a trance and passing under control. The invisible spirits whose voices were like those of human beings may very well have been using the "direct voice." The "awe-inspiring wind" corresponds to what is now known as the "psychic breeze," an unexplained phenomenon which I myself have experienced more than once, and which seems to accompany the release of ectoplasm in any large quantity. The curtained alcove or tent mentioned in the materialization séance must have served the same purpose as our "cabinet." Darkness, as we know, conduces to good results, and hence we are not surprised to learn that the manifestations usually took place at night. It is emphasized, too, that the presence of the wizard, or medium, was essential for communication. Finally, the very fact that

there was "nothing extraordinary" in the messages that came through tells in favour of their genuineness, and diminishes the probability of fraud having been used to create a sensation.

But the real importance of this record lies in its having been penned by a sober, responsible eye-witness who was by no means too well-disposed towards magicians in general. This is what Ssu-ma Ch'ien himself says in his note at the end of the chapter:—

I have accompanied His Majesty on his ceremonial tours when he sacrificed to Heaven and Earth, to the various deities, to the famous mountains and rivers, and when he accomplished the *fêng* and *shan* rites. I have been into the Palace of Longevity to attend the sacrifices there, and have heard the spirits speaking. I have thoroughly investigated the claims of magicians and priests, and afterwards, in private, have reviewed them in order. All matters connected with the worship of spirits, divine or disembodied, from ancient to modern times, I have here set forth in their inner and outer aspects, so that wise men of the future may be able to read and judge for themselves.

LIONEL GILES

# ON IMMORTALITY

In an interesting study of "The Chinese View of Immortality: Its Expression by Chu Hsi and Its Relationship to Buddhist Thought" (*The Review of Religion*, May 1942) Professor Derk Bodde compares the Buddhist teaching on immortality with that of the Neo-Confucianism of the twelfth-century Chu Hsi, which wielded a great influence among educated Chinese down to the present century. With the sole exception of Mo-Tzu, who taught in the fourth century B. C., Professor Bodde claims that the Chinese non-Buddhist philosophers either denied altogether the existence of a soul after death or conceived of immortality impersonally, as the continuance, in newly constituted forms, of the parts of an indestructible universe.

Professor Bodde recognizes Chu Hsi's claim, that the logical culmination of the Buddhist view would be an anarchistic world of individual and unrelated Natures or personalities, as a gross misrepresentation of the Buddhist point of view. The latter is better summarised by Sir C. Eliot, whom Professor Bodde quotes as writing that the Buddhist teaching does not deny that before birth or after death there may be other existences similar to human life. It merely states that in all the world, organic and inorganic, there is nothing which is simple, self-existent, self-determined, and permanent; everything is compound, relative and transitory.

The Buddha himself explained why he withheld from the masses such difficult metaphysical doctrines. Several pertinent quotations could be cited, notably the famous dialogue in the *Samyuttaka Nikaya* in which is brought out the differentiation between the two selves—the one lower and impermanent, the other higher and everlasting.

Incidentally Professor Bodde describes the abstract *li* or Law in Chinese philosophy, as "multiple, so that for every single class of objects that belong to the physical world of matter, there exists a corresponding Law or principle in the metaphysical world." This abstract *li* and individualised Law or *hsing* seem to parallel closely the Indian concepts of abstract Dharma and the *dharma* of each particular element or being.

# EIRE IN WAR TIME

[**Mr. R. M. Fox** wrote in our last volume (August 1941) on "Modern Ireland: Beliefs and Tendencies." Here the author of *Green Banners: The Story of the Irish Struggle* and of *Rebel Irishwomen* writes from Dublin of the situation which the war has brought to his country—fresh proof, if any were needed, that the world is one and that no nation liveth unto itself.—ED.]

In war time tempers grow irritable, so it is not surprising that Eire's insistence on her neutrality has resulted in all kinds of attacks and misconceptions. From one section of the British press the reader may gather that Ireland is a sort of under-cover ally of Nazi Germany. It is necessary then to get some kind of objective analysis of the Irish situation.

For convenience we can separate the essential factors into the contemporary and the historical, although in practice there is no such separation. The historical influences are, in fact, just those ways of thinking which have made it impossible for Eire to preserve her national unity and take part in the war.

These historical influences are not just a matter of brooding over old wrongs or ancient enmities. They form part of the living present. For generations Ireland was engaged in the struggle for independence, an independence substantially won with the establishment of the Irish Free State in 1922. But even then the separation of the Six Counties from the rest of Ireland left an unhealed wound. The London Treaty was not so much negotiated as imposed, and a civil war resulted for which Britain was blamed. Like all countries whose independence is of recent attainment Eire is sensitive about her national status. Allied to this is the fact that, in pre-independence days, anti-British slogans entered deeply into the consciousness of the people, who were brought up on such sayings as "England's difficulty is Ireland's opportunity."

Today these sayings have no meaning. But there is always a time lag and opinion is still coloured by them. What is surprising is that the section influenced by such prejudices remains so insignificant. There is, it is true, a small illegal body organised on military lines which persists in regarding Mr. de Valera as the tool of England. Such a view is a corrective to the more reactionary Tories in Britain. This intransigeant element claims that Irish independence is not yet won and uses the border issue as a means of fomenting discontent. The group in question is not numerically strong but potentially it might be a great source of national weakness if it could draw discontented people into its orbit with familiar slogans. Those who remember the pre-war bomb campaign in Britain will not underrate the disruptive powers of the

physical-force group which regards Mr. de Valera and his Government as its greatest enemy and would lend itself to any anti-British activities.

Faced with that situation Mr. de Valera has proclaimed Eire's neutrality. Any other line—even if he had wished to take it—would have split Ireland into warring fragments and put a powerful lever into the hands of his enemies at home. The wisdom of such a stand is evidenced by the support Mr. de Valera has received from practically every responsible section of the community, including those who are bitterly anti-Nazi and who realise that a Nazi triumph would mean the end of Irish independence. The gain to the Allied cause, they feel, would not be compensated by the dangers of civil war and commotion which a declaration of solidarity with Britain would involve. Such a split in Ireland might even do great harm to the cause which they would like to assist.

It must be remembered, too, that when Mr. de Valera talks about being neutral he means just that. Long before hostilities began he announced that he would never permit Eire to be made a base for any hostile activities against Britain. Reports to the contrary which have appeared in papers catering to sensation are untrue and have the harmful effect of injuring the friendly relations between Ireland and Britain.

When we turn to ideological factors we are on more difficult ground. It would be idle to claim that the Irish view of democracy coincides with the traditional British view. British democracy has not been an article for export to such countries as Ireland or India and it is no wonder that it is not accepted at its face value. Coercion tempered by armed revolt was the normal state of affairs in Ireland for generations. Parliamentary government is of too recent growth to be as deep-rooted as in Britain. A régime which began with civil war only twenty years ago is bound to favour a strong central government of an authoritarian kind. The existence of military courts to deal with violent offences against the State is an index of the situation.

Democracy is not regarded as imperative in the conduct of national affairs. So it follows that a call to defence of the principles of democracy does not make such a strong appeal as it does in Britain where, for generations, no other method of conducting national affairs has been known. Eire looks rather at the practical difficulties and dangers—the certainty of national disunity and the possibilities of disaster for a small weak country which may become the cockpit for stronger powers. Ireland desires to remain at peace. But no one should imagine that she would be slow to defend her independence with all the forces she could muster. Much money and time have been devoted to the question of National defence. Although the prevailing view—even among those who take a definitely anti-Nazi stand—is that Ireland would not be able

to contribute enough in attack to justify such a small nation's entering the war, there is no doubt that a stubborn defence would be made against any aggressor.

Many people may find it difficult to understand why Mr. de Valera should trouble to protest against the landing of American troops in the North. But no one familiar with the border situation should be surprised. Eire has never ceased to regard this Northern territory as belonging by right to the Irish Nation. Mr. de Valera's statement —the friendliness of which was emphasised by Mr. Brennan, the Irish Minister at Washington—was not intended to change the accomplished fact of the landing but simply to register the view that the Eire Government has the right to be consulted before troops are landed in any part of Ireland. Mr. de Valera is a stickler for the persistent affirmation of National rights—a habit acquired in past years—and though, from the larger stand-point of the world struggle, it might appear an irrelevance it stakes a claim for future consideration.

Eire's decision not to play a belligerent part in the world conflict if this can be avoided, Britain should understand, does not imply hostility or favouring the Nazi cause. The fate of other small nations does not encourage a break away from this policy. For about two years America held fast to neutrality. The Indian Nationalist movement initiated an obstructive civil-disobedience movement in war time. Progressive opinion in Britain respected the reasons behind these activities. Is it too much to expect that the greater difficulties of Eire will also be understood?

For Eire the main problems of the war situation have not been political or military but economic. The internal difficulties of adjustment have been so great that other issues have been dwarfed. In Britain the civilian population has been absorbed in war tasks but in Eire the constant preoccupation has been to keep people at their ordinary work. Lack of essential supplies to industry—increasingly acute with growing shipping restrictions—threatened a wholesale closing down of Irish industries. A scheme of rotational work has now been devised for many industries, with the assistance of the Department of Industry and Commerce. Employees may now work alternate days or periods and claim unemployment benefit for the days they do not work. This arrangement has the advantage of keeping a large number on the pay-roll who would otherwise be flung on to the streets.

Every day this question of supplies grows more difficult. Industry and transport are affected with a kind of creeping paralysis. Lack of coal has meant the gradual cutting down of railway services until now only a skeleton service is maintained. Scarcity of petrol has done the same for road services. Fuel, light and power—the arteries of the nation—are all threatened. Gas has been

rationed in several provincial towns, including Cork, the second city. Strong appeals have been made to Dublin citizens to economise in gas to avoid rationing in that city, a step which would have disastrous consequences to the already hard-hit industries in the area.

In place of British coal, not now available, a huge campaign for the cutting of peat was launched last year. Transport was the weak link in the chain, for peat is bulky, burns twice as quickly as coal and needs to be moved from the bogs to the towns. This year efforts are being intensified. Much of time, energy and petrol was wasted in the initial stages taking workers to and from the bogs. Now it is the intention of the Government to spend £500,000 on the building of camps on the bogs which will accommodate 10,000 workers during the whole cutting season. Five new villages of concrete houses have already been constructed. Where big suitable buildings exist they are being reconstructed. Civilians, the Construction Corps and the Army are being used in this gigantic fuel drive.

Bread is another danger point. Before the war about 50 per cent. of Ireland's wheat supply was imported. Last year it was estimated that the farmers grew 290,000 tons out of the 370,000 needed, leaving 80,000 tons to be imported. Actually the farmers have only delivered about 190,000 tons of grain from last year's harvest at the guaranteed price of 45s. per barrel—a deficit of about 100,000 tons. Whether the farmers withheld this grain or whether the acreage under wheat was overestimated is not clear, but the deficit means a very serious situation before the next harvest. Already Ministers have indicated that bread and flour rationing may be necessary. Deliveries of flour have been cut to 80 per cent. of the 1940 figure. The daily wheat consumption of Eire is about 1,000 tons and, on the basis of the present stocks, the country will be 100 days without wheat or bread unless more can be imported or further economies made.

The possible wheat shortage last year was dealt with by fixing a 98 per cent. wheat content of the loaf so that white bread is no longer on the market. Restrictions on the use of wheaten foods in hotels, restaurants, etc., were also made. Compulsory tillage has been introduced on all arable land. The tillage quota this year has been raised and lands are being taken over and worked by the State when owners disobey the order. The Senate recommends compulsory sowing of wheat in addition to compulsory tillage in general. It is an offence to feed wheaten foods to animals. To stimulate the farmers the price has been raised to 50s. per barrel this year. A State subsidy of nearly £2,000,000 was made last November to keep down the price of bread. But now that the price of wheat has been raised, bread will inevitably cost more. So far, bread rationing has been avoided and

appeals have been made to those who can, to cut their bread and flour consumption by at least one-fifth. By this means it is hoped to avoid a flat rationing scheme which will press most severely upon the very poor for whom bread is the principal food.

Within ten years the area of wheat cultivation rose from 21,000 acres to 491,000 in 1941. Incidentally it may be noted that while the lack of imported raw materials from Britain has slowed down the wheels of industry and revealed the weakness of a rigid self-sufficiency policy in industry, the efforts made, both in industry and in tillage, to put Ireland on her own feet in the pre-war years have proved invaluable in the present crisis. The call made for 650,000 acres under wheat in 1942 would mean a 30 per cent. increase and would make Eire quite independent of imported grain.

Now that America is in the war the difficulties of importing grain from overseas are greater than ever. An Irish firm, Grain Importers Ltd., sponsored by the Government, has chartered boats across the Atlantic. Cargoes were brought to Lisbon and transhipped in smaller vessels to Eire. The growing of more wheat will release cargo space for other vital goods.

Apart from feeding her people, Eire has a large cattle population to feed. In pre-war days she imported thousands of tons of feeding stuffs, including much maize from South America. All this has now stopped. For eight months of last year, cattle exports were prohibited in consequence of foot-and-mouth disease. At the end of this period Eire was left with about twice the normal number of cattle. To maintain the stock on the farms it will be necessary to grow oats and barley this year to the extent of 1,350,000 acres as against 900,000 acres in 1941. This means about 2,000,000 acres under cereals or a quarter of the entire arable land of the country. This, in itself, is a complete revolution in economic life, for Eire is traditionally a cattle and not a tillage country. Already there is serious talk of slaughtering a large proportion of the cattle if it is necessary to reserve the grain for the people. Bread is now 100 per cent. wheat content—nothing is wasted from the grain—and it may be necessary to mix oats and barley with the wheat.

Eire's war presents itself as an economic war for food and for work, for keeping the wheels of industry and transport running. Her imports have dropped to roughly half her export figure. Normally the position is reversed, for industrial requirements are large. There is a shortage of coal, petrol, tobacco, thread, imported wools, news-print, every kind of industrial commodity, and no one knows where the next difficulty will arise. Industrialists have set up a Research Bureau to discover home substitutes for essential raw materials from abroad. This body has succeeded in keeping several industries running that were on the verge of

closing down.

The question of price inflation has also forced itself to the front. To guard against rising prices the Government has stabilised wages and dividends at their existing level, irrespective of price changes. Civil servants whose salaries were adjusted according to a sliding cost-of-living scale found suddenly that they had reached the maximum figure. Employers may be fined for paying more than the existing wage rates. Modifications have had to be made in the case of lower-paid workers, for prices continue to rise in spite of these precautions. The theory behind the order is that unless wages and dividends are pegged down there will be a "vicious spiral" of wages chasing prices and *vice versa*. Eire is fully occupied with these internal problems which are intensified by the fact that all the countries at war are far too busy with their own concerns to spare material or shipping to satisfy her import needs.

R. M. Fox

## LABOUR AND LEISURE

The *Gita*'s whole philosophy of moderation together with the Buddha's counsel of the Middle Way, stand behind the protest of the English essayist, Mr. John Stewart Collis, against too long hours of work. After two years' experience as an agricultural labourer he writes feelingly in *Time and Tide* of 20th June, finding the maldistribution of labour rather than of wealth the basic inequality.

> I who have seen both sides and felt both sides and worked in both capacities, do say that nothing, absolutely nothing, has made so great an impression on my mind as this inequality of working hours....

The sufferers from this maldistribution are not only the overworked but also the underworked. Too much leisure is as bad as too little, and not for the unemployed alone but also for those at the other end of the economic ladder, whom circumstances have freed from the need of gainful employment.

To put moderate exertion in action within the reach of all would demand not only bringing many more into the ranks of productive labour but also the acquiescence of the privileged in the reduction of incomes which a general shortening of the hours of labour would certainly entail. Nothing, surely, could move them to such willing self-abnegation except the recognition of the whole world as a fraternity, a noble ideal indeed, but the anticipation of its general early realisation is hardly practical politics.

We agree with Mr. Collis that "the way to save the world is not by a World Brain or an International Conference or a New Party or Even Equal Wages for All," but we do not think that "giving everyone work he liked," however desirable, would in itself bring in the Golden Age. J. M. Barrie put his finger on a truth at once profounder and more practical when he wrote "Not in doing what you like but in liking what you do is the secret of happiness."

In this as in other things we have to make haste slowly. Let the ideal be accepted of a progressive reduction of the hours of labour—though perhaps not quite to Mr. Collis's five-day week and six-hour day. And then let effort be steadily directed towards its realisation, *pari passu* with the development of opportunities for, and the encouragement of, the more fruitful use of leisure by the over-rested as well as by the overworked.

Ph. D.

# THE POET RADIU'D-DIN OF NISHAPUR

## HIS LIFE AND TIMES

[ We publish here the second of two articles by **Dr. Hadi Hasan** of Aligarh Muslim University who, a decade since, added to his laurels as scholar and historian by his discovery of the lost *diwan* of the mediæval poet Radiu'd-Din of Nishapur, whose life and times he here reconstructs partly on the basis of its evidence.

It was a noble culture that produced Radiu'd-Din but the times that form his setting seem as dark as our own in the cheapness in which human life is held. It was the poet's fortune not to live to record the tragic downfall of his sovereign and the sack of Samarqand. The Qara-Khanid dynasty dramatically illustrates the universal cyclic rise and fall, to which cultures and dynasties alike must bow.

The historian's task ends with the conscientiously constructed outline of events; but here is grist for the imaginative playwright's and the fiction-writer's mill.—ED. ]

## II.—"THE PATHS OF GLORY..."

### THE REIGN OF RUKNU'D-DIN

The next ruler was Qutlugh Bilga-beg Abu'l-Muzaffar Qilij-Tamghaj Khaqan Mas'ud b. Jalalu'd-Dunya wa'd-Din 'Ali. His name, as mentioned by his secretary Bahau'd-Din Muhammad b. 'Ali b. Muhammad b. al-Hasan (or b. 'Umar in the *Sindbad-namak*) az-Zahir al-Katib as-Samarqandi, on f. 3a of the unique Leyden MS. Codex 904—*A'radu's-Siyasat fi Aghradi'r-Riyasat:* "Examples of Diplomacy in the Aims of Government" composed about 560 A H.[1] and transcribed by Habibu'llah Isfahani in 947 A. H. —is as follows.—

خداوند عالم خاقان عالم عادل اعظم مكرم
موید مظفر منصور معظم شرف ملوك الامم
مولی الترک والعجم ظهیر الاسلم صیر الانام
ضیاء الدولة بهاء الملة ملجاء الامة
جلال الملک تاج الملوک الترک رکن الدنیا
والدین غیاث الاسلام والمسلمین
شمس الملوک والسلاطین قتلغ تیکا بکا
(six) ابو المظفر قلیج طمغاج خاقان بن
جلال الدنیا والدین

The title Ruknu'd-Dunya wa'd-Din is supported by numismatic evidence and the evidence of his court-poet Radiu'd-Din of Nishapur. Says Barthold (*Turkestan*, p. 336):—

Judging from his coins, Mas'ud b.

[1] Ethe (*Grundriss der Iranischen Philologie II*, p. 258) says it was composed in 552 A. H. but Ruknu'd-Din to whom the work is dedicated began his reign c. 556 A. H. and some time must be allowed for the occurrence of the various events of Ruknu'd-Din's reign mentioned in this work.

'Alī succeeded to the throne in 558 A. H.: two coins dated 558 A. H. issued by this monarch are known and are described by Dorn in the Mêlanges Asiatiques (St. Petersburg, 1881, tome VIII, p. 734).

But the author of the *A'radu's-Siyasat fi Aghradi'r-Riyasat* has left another work, preserved in the unique Br. Mus. MS. Or. 255, again dedicated to:—

ركن الدنيا والدين غياث الاسلام والمسلمين ظل الله فى العالمين قتلغ بلكا ابو المظفر طمعاج (طمغاج read) خان بن قلغ قرا خان

who had returned after a long absence to his hereditary dominions and who after vanquishing his foes in Turān in the year 56,[1] *i. e.*, 556 A.H., had restored peace in his empire.

Obviously, therefore, the dates of the termination of Jalalu'd-Din's reign and of the commencement of Ruknu'd-Din's reign have been wrongly stated by Barthold by two years: Jalalu'd-Din died and was succeeded by Ruknu'd-Din in 556 A. H. or earlier.

Ibnu'l-Athir (XI. 55) mentions Ruknu'd-Din as early as 524 A. H. Further, Ibnu'l-Athir is the sole authority for the following information (XI. 205): Acceding to the request of the ruler of the Qara-Khitays, Chaghri Khan b. Hasan-tagin [چغرى خان بن حسن تكين] asked the Qarluqs to vacate Bukhara and Samarqand and to disarm themselves and settle down as agriculturists in Kashghar. The Qarluqs resented this order and marched on Bukhara. Trouble was averted only by the ingenuity of the sadr of Bukhara, Muhammad b. 'Umar b. Burhanu'd-Din 'Abdu'l-Aziz b. Mazah, who, by playing upon the religious feelings of the Qarluqs, induced them to refrain from plunder till Chaghri Khan, who had been secretly informed of the situation by the sadr, arrived with his troops and crushed the revolt. Mirza Muhammad, in his notes to the *Lubabu'l-Albab* I. p. 332 :—

امام شمس الدين صدر جهان محمد بن عمر بن عبد العزيز بن مازه كه رئيس بخارا بود و در سنهٔ ۵۵۹ غارت تركان قرلق را بر بخارا بلطائف الحيل بتعويق افكند تا چغرى خان بن حسن تگين كه از جانب خطا والى سمرقند و بخارا بود برسيد و شر ايشان را دفع نمود

accepts Ibnu'l-Athir's version in its entirety but Barthold (*Turkestan*, p. 334) disagrees with the date, adding: "Ibnu'l-Athir mistakenly refers this event to 559/1164 when, judging by the numismatic data, Jalalu'd-Din's son, Qilij-Tamghaj Khan Mas'ud was already on the throne." "It is very likely," continues Barthold, "that this account (of Ibnu'l-Athir) relates to the event which evoked the campaign of Il-Arslan, although it is also possible that after

[1] (*Sic*):—

خصمان ملك و دولت و متعديان خطه توران در شهور سنه ست و خمسين بود و مصاف

Il-Arslan's withdrawal a new dispute arose between the Qarluqs and Jalalu'd-Din." Now, according to Radiu'd-Din's ode already cited, the sadr of Bukhara, Shamsu'd-Din b. Husam, was responsible for making Bukhara an abode of peace in 559 A. H. Why should the poet specify this date and say that it was in 559 A. H. that Bukhara became through Shamsu'd-Din's efforts an abode of peace unless it be that he is referring to Shamsu'd-Din's rôle in saving Bukhara in 559 A. H. from being looted by the Qarluqs ? Ibnu'l-Athir's date, rejected by Barthold, is therefore correct; the Qarluq revolt did take place in 559 A. H.— though not, as stated by Ibnu'l-Athir and accepted by Mirza Muhammad, in the reign of Chaghri Khan b. Hasan-tagin but in the reign of his son and successor Ruknu'd-Din. Consequently, the Qarluq revolt of Ibnu'l-Athir cannot be identified, as Barthold does, with the Qarluq campaign of Juwayni: the two events are separate and distinct, the latter occurring in 553 A. H. in the reign of Jalalu'd-Din; the former in 559 A. H. in the reign of Ruknu'd-Din.

Supplementing his information on Ruknu'd-Din's prowess, already quoted,[1] his secretary al-Katib as-Samarqandi writes:—

"Now 'Ayyar Beg, though not born great, achieved greatness by his accuracy of judgment and endurance of fatigue, and for a full year he commanded (the armies of) Transoxania and performed great feats, for he was brave and valorous and there was no horseman like unto him in the ranks of the Qarluq guard. Nevertheless since at heart he was inimical to His Majesty he beheld not the face of the government but its back, and witnessed not the forehead of the country but its nape. And the battle in the steppe between Zamin and Sabat was a marvel of the times for when the two armies confronted each other on that plain and pressed forward, the one upon the other, 'Ayyar Beg brushed aside the victorious troops and cut his way through the ranks till he reached the elevation where His Majesty, with a few select members of his staff, had taken his stand under the royal umbrella. And there was His Majesty standing like a rock in dignity and the sky in grandeur and like the sun in Aries and the moon in Cancer when the hunter of Death emerged from the ambush of Fate and caught the neck of 'Ayyar Beg in the lasso of Destruction and presented the victim to His Majesty who signed the death-warrant (*i. e.*, slew him) with his own hand. And then several thousand of those rebels were slaughtered upon that plain and

Whosoever should doubt this statement let him go and behold the battlefield of the king,

Where on hill and dale lies the rich harvest of the bodies of his foes.

"More noteworthy is the record of the king in dealing with two sects of people who were the vilest of creatures on the face of the earth.

[1] See THE ARYAN PATH, Vol. XIII, pp. 451-2, October 1942.

Firstly those responsible for aiding, abetting, and participating in the murder of His Majesty the martyr Tamghaj Khan Ibrahim b. Muhammad;[1] and secondly, the Ghuzz clan which had revolted against His Majesty and pillaged the province of Khurasan, and had destroyed mosques, pulpits, and (other) places of Islamic worship and had put to death, with torture, the theologians and the divines of Islam. Divine retribution overtook these parties both of whom were annihilated during the auspicious reign of His Majesty. And during winter, without the use of either bridge or boats, this just sovereign transported 100,000 troops over the Oxus and not a soldier's dress was wet! And the four following are the treasures which, during the commencement of his reign, fell to the lot of His Majesty whereby the tresses of the bride of the kingdom were adorned and the faces of the illustrious people of the age illuminated *viz.*, (i) the campaign (against 'Ayyar Beg and the Qarluqs) in the steppes of Zamin, Jan,[2] Nakhshab, Araksu and Kakaniyan, (ii) the campaign resulting in the blockade of the murderers (of Tamghaj Khan) who had strengthened themselves in the land of Islam and whose evil, thanks to the statesmanship of His Majesty, was cleansed from Transoxania so that the inhabitants of Kish, Nakhshab, Chaghaniyan and Tirmidh could sleep in peace on the bed of comfort, (iii) the crossing of the Oxus at a time when the sky was blowing camphor in the faces of men and the river had clothed itself in crystal: the fire of hell had yielded to the icy blasts and the face of the earth was veiled in a mantle of snow. Like Moses he crossed the Nile and (iv) slaughtered the Pharaohs of oppression (in Khurasan). And verily this was a miracle wrought by His Majesty, like which no miracle hath befallen any ruler or government."[3]

The vengeance taken on the Ghuzz was no doubt in response to Anwari's appeal contained in the celebrated poem—"The Tears of Khurasan":—

بر سمرقند اگر بگذری ای باد سحر
نامهٔ اهل خراسان ببر خاقان بر
,,
خسرو عادل خاقان معظم گر چند
بادشاهست و جهاندار بهفتاد پدر
داشمش فخر بآنست که در پیش ملوی
پسرش خواندی سلطان سلاطین سنجر
باز خواهد ز غزان کینه که واجب شد
خواستن کین پدر بر پسر خوب سیر
,,

[1] Tamghaj Khan Ibrahim b. Tamghaj Khan (so 'Awfi) Muhammad-tagin Arslan Khan became ruler of Samarqand after the battle of Qatwan 536 A. H. and was killed by the Qarluqs and his body thrown out on the steppes towards the end of Dhu'l-Hijja 550 A. H. (so Ibnu'l-Athir, XI. 133, who adds that the Khan was a weak ruler throughout his reign) or in 551 A. H. at Kallabad near Bukhara (so Jamal Qarshi, *Texts* p. 132):—
الخاقان ابراهيم بن ارسلان خان محمد بن سليمان مات بكلاباد ببخارا سنة ٥٥١

[2] Text حسن *cf. Bibl. Geogr. Arab.* I. 319.

[3] Leyden MS. f. 212b–214a.

چون شد از عدلش سر تا سر توران آباد
کی روا دارد ایران شده ویران یکسر؟

The *mamduh* of the poem is accordingly Ruknu'd-Din and the sadr "Shams-i-Islam Burhanu'd-Din" is no doubt identical with Shamsu'd-Din Muhammad, the saviour of Bukhara in 559 A. H.

There can be no doubt that Ruknu'd-Din proved to be a vigorous ruler. "Abu'l-Muzaffar Tamghaj Khan," says Radiu'd-Din, "hath subdued all his enemies in the east and must now contemplate a conquest of the west." Ode V.

ابوالمظفر طمغاج خن کہ می ترسد
بحد مدحت او وهم هیچ شاه ستای

,,

شها چو هیچ مخالف ترا بشرق نماند
عنان فتح و ظفر زین سپس بغرب گرای

Again: "Ruknu'd-Dunya wa'd-Din hath brought to Samarqand and Bukhara the splendours of Saba." Ode VIII.

خسرو عالم رکن‌الدین والدنیا آنکہ
رتبتش مسند بر بارک جوزا آورد

,,

فتنہ زین پیشی بدین گونہ نمی بود ضعیف
عدل و انصاف شهشی کار بدینجا آورد
هرچہ در شهر سبا بود ز امن و نزهت
عدل شاهشی بسمرقند و بخارا آورد

Finally, "the redress of the nation Tamghaj Khan has conquered Balkh and Zamin." Ode X.

غیاث ملت طمغاج خان شہ دوران
کہ سر نتاند از انکشی نمی نهد گردن

,,

پادشاه فضلا صدر جهان خواجهٔ عصر
مایهٔ قدر و شرف قاعدهٔ فضل و هنر
شمس اسلام فلک مرتبه برهان‌الدین
آنکہ مولاش بود شمس و فلک فرمانبر

,,

یاورش بادا حق عز و جل در همه کار
تا دین کار بود با تو به همت یاور

,,

پیشی سلطان جهان سنجر کرپرور است
این چنین بادشه دادگر حق پرور
دیدهٔ خواجهٔ آفاق کمال‌الدین را
کم نباشد بجهان خواجه ازان کامل‌تر

,,

با کمال‌الدین ابنای خراسان گفتند
قصهٔ ما بخداوند جهان خاقان بر

The Khaqan of Samarqand to whom the ode is addressed has hitherto not been identified but as the Ghuzz spoliation of Khurasan began in 548 A. H. the anonymous *mamduh* can only be Ibrahim Tamghaj Khan or Jalalu'd-Din or Ruknu'd-Din. Now Ibrahim who succeeded to the throne after the battle of Qatwan in 536 A. H. was a weak ruler throughout his reign and was himself killed in a civil war in 550 or 551 A. H. by the Qarluqs. Similarly Jalalu'd-Din who ruled 551-556 A. H. had himself to enlist Qara-Khitay support to suppress Qarluq mutineers in his kingdom; and even so the result was indecisive. By elimination Ruknu'd-Din is left over and Ruknu'd-Din who had already taken vengeance on the Qarluqs could also be induced to take vengeance on the Ghuzz spoliators of Khurasan:—

تو آن مبین کہ بجنگ آمدند تم بر تم
حدیث تیغ خود از فتح بلخ و زامن[1] پرس

دل چو غنچہ از انواع کینہ و عصیان
چہ خیزد از سخن نازل من الکن؟

تو این نگر کہ باقبال پادشاہ شدند
چو لالہ ہر یک اندر شکم فتادہ ستان

The victory of Zamin is obviously the battle in the steppe between Zamin and Sabat independently described by al-Katib as-Samarqandi, but the reference to the conquest of Balkh is fresh information not contained in other sources. "Tuti had taken refuge in Balkh," says the poet in another ode. "When thy armies made a charge from the fortress of Handawan in Balkh, Tuti fled to Marv." Ode VII.

کنون بدانند آن چند موش خوار یقین
کہ کار نصرت تو نیست گربہ در انبان

عجب نباشد اگر یوز را شود پندی
ز بخت و دولت و اقبال شہریار جہان

از انچہ دید سگ از زخم گرزہای گران
زہی عجائب فتح و ظفر کہ گشت عیان

خدنگ خیل تو شاہا ستارہا پیکان بود
سرای پردہ خسرو بچین و از بختش

ستارہ وار از ان کرد با حسود قران
ببلخ یابی پر چین شدہ رخ طغیان

ازین مصاف مخالف چو کوہ آہن رفت
خدایگانا بشگفت ہر گل فتحی

ز بسکہ ماندش اندر دل و جگر پیکان
کہ داشت گردون در طی غنچہ امکان

ببلخ جانش چون پای در رکاب آورد
چنین کہ خیل تو دندان نمود دشمن را

ز خوف جان بسوی مرو تافت باز عنان
برون شود مزۂ تلخش از بن دندان

مخالف ار چہ بمرو است جان بشاہ دہد
عدو ز شومئی بیداد خیزہ شد ور نی

کہ شہر مرو ازین روی شد ہمی شہجان
بپای خویش کس آید چنین بگورستان؟

سرون مثال بخود بر عدو ہمی پیچد
ببلخ طوطی الحق عظیم یافت قرار

ہمین بود—چو سر و بن ندارد از خذلان
کہ جغد را طمع افتاد آشیان و مکان

چہ سود از ان رخ پر چین ہمچو سوہانش
حسود جغد صفت بلخ را چہ خواہد کرد؟

بنام او چو اجل میزند سنان[2] سوہان
چو کرد جملئہ ویرانش عدلت آبادان

فلک خضاب سیہ روز خصم را کرد است
چو حملہ آورد از حصن ہندوان سپہت

کہ شد بگیتی اقبال شہریار جوان
چو چشم ترکان بر خصم تنگ گشت جہان

In the *Rahatu's-Sudur* (p. 183), Tuti Beg is mentioned as one of the Ghuzz leaders amongst whom Sultan Sinjar was a captive between Jumada I 548 A. H. (Ibnu'l-Athir XI. 119) and Safar 551 A. H.[3]

و با جملہ بلاد خراسان غزان ہمین

[1] Obviously زامن Bahar's MS. رامن Nafisi's راحین

[2] *i. e.* سنان را بہ سوہان

[3] *Texts*, pp. 27-28 :—

این نامہ بملک نیمروز تاجالدین ابوالفضل نصر بن خلف السنجزی نویسد — در استدعای او بمعاونت سلطان اعظم خلدالله ملکه — در اواخر ماه صفر که این دوست بحدود شهرستانه رسید.... هرچند حالی ذات مبارک خداوند عالم خلدالله ملکه از مضایق ظلمت و مواقف وحشت بسلامت بیرون آمده است و بقلعئ محروسش ترمذ رسیده

معامله کردند مگر بشهر هراه که بارهئی
محکم داشت نتوانستند ستد و سلطان
سنجر دو سال در میان ایشان ببود — اتفاق
افتاد که بدر بلخ شدند و بعضی از بندگان
خاص چون موید ای ابه و چاعتی دیگر
با خدمت آمده بودند اما بی حضور امرای
غز قرقود و طوطی بگ در خدمت سلطان
نیارستندی رفت

In a letter sent by Atsiz after Sinjar had escaped from Ghuzz captivity and had reached Tirmidh (and therefore written between Safar 551 A. H.—the date of Sinjar's release—and 9 Jumada II 551 A. H.—the date of Atsiz's death)—Atsiz reproaches the great commander Nasiru'd-Din Abu Shuja' Tuti b. Ishaq b. al-Khidr with concentrating Ghuzz forces in the province of Balkh, because the sovereign, *i. e.*, Sinjar, having resumed his rule, whosoever tries to set up his own independent authority is a seditionist[1]:—

این نامهٔ بجانب محروس امیر اسفهالار
اجل کبیر ناصرالدین ابو شجاع طوطی ابن
اسحاق ابن الخضر نویسد — اکنون می باید
که جانب محروس زادهالله حراسة خبر دهد
که عزم حشم غز چیست؟....اگر هم در
بلخ خواهند بود این حال از جاده خرد و
منهج ادب دور باشد چه خداوند عالم خلدالله
ملکه بر سریر سلطنت بسلامت نشست
کس را نرسد که در صمیم ممالک او بخلاف
او مقام کند

After 551 A. H. no reference to Tuti is available; but let us consider independently the fate of Balkh. During the reign of Il-Arslan b. Atsiz, 551-557 A. H., "Marv, Balkh and Sarakhs," says Barthold (*Turkestan*, p. 335), "were in the hands of the Ghuzz who recognized no superior authority but mentioned the dead Sinjar in the Khutbah." A little lower down, Barthold continues:—"The author of the *Ta'rikh-al-Khayrat* (Br. Mus. MS. Or. 4898 f. 162 a), quoting a contemporary of the event, Yusuf b. 'Abdu'llah Andkhudi, speaks of the pillage of Balkh and Andkhud by the Qara-Khitays in 560 A. H. It is very probable that this invasion was connected with the winter campaign of Qilij Tamghaj Khan Mas'ud of which an account is given by al-Katib as-Samarqandi."

The evidence about Ruknu'd-Din, Tuti and Balkh is now complete, and the general conclusion may be stated. Nasiru'd-Din Abu Shuja' Tuti b. Ishaq b. al-Khidr, the Ghuzz leader, who had concentrated his forces in Balkh in 551 A. H. between the months of Safar and Jumada II of that year, remained the *de facto* ruler of the city till the winter of 560 A. H. when, in response to Anwari's appeal sent through Kamalu'd-Din, a former minister of Sultan Sinjar, 100,000 Qara-Khanid and Qara-Khitay troops under Ruknu'd-Din crossed the frozen Oxus, laid siege to Balkh, and took it after a charge made from the Handawan fortress. Balkh was

[1] *Texts*, pp. 28-29.

pillaged but Tuti escaped with his life to Marv "of the soul of the king" —Marva'sh-Shahijan, Great Marv.[1]

According to Anwari, Sinjar used to call Ruknu'd-Din by the title of "son." Curiously the homonymous Ruknu'd-Dunya wa'd-Din Burhanu'l-Islam wa'l-Muslimin Abu'l-Muzaffar Tamghaj Bughra Khan Ibrahim b. Bughra Khan Sulaymantigin, who ruled for a short time after 524 A. H. is also called by the same title in an official letter of Sinjar.[2]

Ruknu'd-Din repaired in 560 A. H. the city walls of Bukhara destroyed by the Ghuzz in 538 A. H. It appears also that he circulated paper-money and that complainants in his time wore paper dress. Says Radiu'd-Din :—

غیاث ملت طمغاج خان شہ دوران
کہ سر ستاند از انکش نمی نہد گردن
زر از کفت متظلم شد زین قبلست
کہ کاغذین بودش گاہ گاہ پیراھن

The redress of the nation, Ṭamghāj Khān, King of the World,
who cuts off the head of every stiff-necked rebel...
Gold hath become a complainant of thy generosity, wherefore it
appears at times in a paper dress.

## THE REIGN OF JALALU'D-DIN II

Ruknu'd-Din was succeeded by Jalalu'd-Dunya wa'd-Din Qilij Tamghaj Khan Ibrahim b. al-Husayn. Mirza Muhammad, in Sharafu'd-Din Husam b. Abi Bakr an-Nasafi's ode, cited in Vol. I, p. 166, of the *Lubabu'l-Albab*, erroneously identifies him with his predecessor (*Lubabu'l-Albab* I, p. 377 ) and Dr. Nizamu'd-Din, p. 189 of 'Awfi's *Jawami'u'l-Hikayat* in "the story of Amir Rashid, the *qawwal*, who tries to outwit Mahmud, the musician, at the court of the Sultan Qilij Arslan Ibrahim ibnu'l-Husayn" erroneously identifies him with his successor. No Qara-Khanid ruler of the name of Arslan Ibrahim ibnu'l-Husayn is known and 'Awfi's text should be read : "Sultan Qilij Arslan [ -i- ] Ibrahim ibnu'l-Husayn."

Dr. Nizamu'd-Din has also wrongly identified Jalalu'd-Din with "the great Tamghaj Khan the ruler of Samarqand who prevented a rise in the price of meat" (See *Jawami'u'l-Hikayat* under Jalalu'd-Din Ibrahim b.Husayn Tamghaj Khan Qilij Arslan of Samarqand, Sultan, Ilak Khan, and p. 155 of the text) : this error is obviously an oversight ; in Barthold's *Turkestan*, which has been utilized by Dr. Nizamu'd-Din, the story is correctly referred to Abu Ishaq Tamghaj Khan Ibrahim Buri-tagin ( d. 440 A. H. ) b. Nasr. As has already been mentioned, Tamghaj

[1] To distinguish it from Little Marv—Marv a'r-Rud.

[2] *Texts*, p. 24 :—
خاقان اعظم عادل موید فرزند اعز رکن‌الدنیا والدین برهان‌الاسلام والمسلمین ابوالمظفر طمغاج بغرا خان ابراهیم بن سلیمان اِدام‌الله دولته کہ فرزند و پروردهٔ ماست.... بر سریر ملک ترکستان نصب فرمودیم

Khan by itself has no identification-value and Dr. Nizamu'd-Din's identification of the Tamghaj Khan of Kashghar ( who with the help of Khidr Beg defeated the Khan of Chin called the son of Sawaji ) with Jalalu'd-Din Tamghaj Khan ( See index under the name of this ruler and p. 222 of the text ) seems to me to be purely arbitrary.

"Coins with Ibrahim's name," says Barthold, "were struck first of all at Uzgand as early as 560 when his predecessor was still reigning; in Samarqand his coinage begins from 574 and extends to 595. There is a coin of his minted at Bukhara in 597."[1] When 'Awfi visited Samarqand in Rajab 597 A. H. he was still living[2]: 'Awfi calls him "Sultan of Samarqand" and praises him for his calligraphy and piety but gives no historical details. He made his living chiefly by the sale of copies of the *Holy Qur'an* transcribed by him and was once smitten with remorse for not listening to the complaint of a peasant. ( *Jawami'u'l-Hikayat*, Nizamu'd-Din's text, p. 160 ) In his early youth Ibrahim composed quatrains of which 'Awfi cites an example, and to perpetuate his name he built a magnificent palace at Samarqand in the Gurjmin or Karjumin quarter. ( *Jawami'u'l-Hikayat* Pt. I, Ch. X, Anecdote 30)[3]

During Ibrahim's reign Bukhara was conquered by Takish[4] Khwarazmshah as is mentioned ( i ) in an official letter of Takish ( *Texts*, pp. 75-77 ) and ( ii ) in Ibnu'l-Athir. According to the official letter, a band of miscreants and apostates had strengthened themselves in Bukhara; the armies of Takish crossed the Oxus, stormed the city walls or citadel and were about to plunder the town when the Khwarazmshah stayed their hands. This was on Tuesday the 12th of the month. ( The year and the name of the month are unspecified. ) At nightfall the commander of the citadel and over a thousand of his men attempted a sally but the entire party was captured and admitted the next morning to a general pardon. According to Ibnu'l-Athir's version, mentioned under the year 594 A. H., the siege of Bukhara was necessitated by the campaign of Takish against the Qara-Khitays, for Bukhara remained faithful to the Qara-Khitays and had consequently to be taken by assault. And though the garrison had insulted

[1] *Turkestan*, p. 353.

[2] *Lubabu'l-Albab*, I, p. 44.

[3] وقتی سلطان طمغاج خان ابراهیم بن الحسن [read حسین] رحمة‌الله علیه که سلطان سمرقند بود خواست که در منعلت کرجمین قصر بنا کند، مدتی در آن کرد و آن عمارت بوجهی میپرداخت که مثل آن کس نشان نداد است و هم روز بر سر آن بنا ایستاده بودی و مزدوران را کار میفرمودی و پیوسته گفتی که مرد معمار دراز عمر بود و معنی این سخن آنست که یعنی اثر او دیر ماند چنانکه تنجمل و مکنت و پادشاهی و خزاین و دفاین از اسکندر منارہ ماندست و از کسری ایوانی

[4] See my *Falaki*, 1929, p. 32.

Takish by dressing a one-eyed dog in a caftan and high peaked cap and exhibiting it as Sultan Takish, nevertheless Takish spared the city and even distributed money amongst the inhabitants. Barthold concludes (i) that Takish did not take Bukhara twice over (*Turkestan*, p. 346), (ii) that Ibnu'l-Athir's account contains grave errors arising from unanalyzed contradictory statements of his sources, p. 345, and (iii) that Bukhara was conquered either on 12 Muharram 578 A. H. or 11 Jumada II 578 A. H. (the difference of one day—since the official letter says Tuesday 12th of the month—being often met with in Muslim chronology). Now though both years—578 A. H. of Barthold and 594 A. H. of Ibnu'l-Athir—fall within Ibrahim's reign (574—*c.* 597 A. H.), the earlier date agrees better with 'Awfi's remarks : "When Jalalu'd-Dunya wa'd-Din Qilij Tamghaj Khan Ibrahim ibnu'l-Husayn ascended the throne of Samarqand there arose seditious tumults on all sides." (*Lubabu'l-Albab*, I. 42) :—

و در آن وقت که بر تخت ملک سمرقند
نشست از اطراف و جوانب فتنها برخاست
بود' امام شمس‌الدین ولوالجی او را رباعی
گفت

شاهی که ازو شیر فلک را بیم است
خسرو فر و رستم دل و جم تعظیم است
ای دیو ستم رو که سلیمان آمد
وای آتش فتنه هین که ابراهیم است

Jalalu'd-Din Ibrahim had at least three sons : one of them, according to Radiu'd-Din (Ode XI) was accidentally drowned in his father's lifetime in the Oxus :—

فراخ بزل شهنشاه زاده آن شاهی
که تنگ بود جهان را ز خیل او هامون
غریق گشت برودی درون که هر چشمی
شد است از ان رود امروز رشک صد جیحون

,,

حذر نکرد سپهر دلیر از شاهی
که تیغ اوست بتسکین فتنها مفتون
جلال دولت طمغاج خان که تابع اوست
همیشه طالع مسعود و طایر میمون
خدایگانی کز عدل او امروز
بعالم اندر یک ربع نیست نامسکون
ز باغ دولت او برد چرخ تازه گلی
که اشک صدر جهان شد ز درد او گلگون
چگونه صدر زمانه قرین غم نبود
چو هست قدر وی از شاه با فلک مقرون

The sadr mentioned in the threnody is Burhanu'l-Islam Taju'd-Din 'Umar b. Mas'ud b. Taju'l-Islam Ahmad b. Burhanu'd-Din 'Abdu'l-'Aziz b. Mazah (panegyrist and threnodist of Ibrahim b. Husayn), who taught 'Awfi the Fa'iq of az-Zamakhshari. (*Lubabu'l-Albab*, I. 170) Odes and obituary notices written by the sadr in honour of Ibrahim b. Husayn are cited by 'Awfi. (*Idem*, pp. 170-172)

Of the other two sons, the younger is mentioned as a hostage at the court of Muhammad Khwarazmshah in 608 A. H.,[1] and the elder, who succeeded Ibrahim, was 'Usman the last Qara-Khanid ruler, who died a

[1] Barthold, *Turkestan*, p. 365.

violent death in 609 A. H., as will be seen hereafter.

At the court of Ibrahim b. Husayn there flourished, in addition to Radiu'd-Din, the physician Sharafu'z-Zaman Majdu'd-Din Muhammad b. 'Adnan as-Surkhakati, 'Awfi's maternal uncle, whose *History of Khitay* (dealing with the emperors of Khitay) and *History of Turkestan* (dealing with the Turkish peoples, former Turkish emperors and the marvels of Turkestan)—both written for Ibrahim b. Husayn—have unfortunately perished.[1]

## THE REIGN OF NUSRATU'D-DIN

Nusratu'd-Dunya wa'd-Din Qilij Arslan Khaqan 'Usman b. Ibrahim was born in 582 or 583 A. H.: when 'Awfi met him during his father's lifetime at Samarqand in Rajab 597 A. H. he was not more than fourteen or fifteen years of age and was exceedingly handsome. The facts of 'Usman's reign are difficult to arrange chronologically, for Juwayni contradicts himself, 'Awfi and Radiu'd-Din say little or nothing, and Ibnu'l-Athir and Mirkhwand agree only to differ with Juwayni. The sequence of events as here presented is therefore tentative.

'Usman was reigning in 601 A. H. when he appeared as the defender of Gurganj on behalf of Muhammad Khwarazmshah against Shihabu'd-Din the Ghurid. Later, when Shihabu'd-Din had been defeated by the Qara-Khitays under Tayanku-Taraz near Andkhud, 'Usman interceded on Shihabu'd-Din's behalf (for as a Muslim he did not wish to see the Sultān of Islām a prisoner of the infidels) and his intercession was successful.

'Usman is next mentioned during Muhammad Khwarazmshah's campaign against the Qara-Khitays. Resenting the Gur Khan's refusal to bestow upon him his daughter, 'Usman enrolled himself on the side of the Khwarazmshah whose name he introduced in the coinage and Khutbah. Muhammad Khwarazmshah occupied Bukhara, fortified Samarqand, and marched against the Qara-Khitays whom he defeated on the plain of Ilamish. The dates given by Mirkhwand and Juwayni are 606 A. H.[2] and Rabi' I 607 A. H.[3] respectively, but according to Ibnu'l-Athir[4] the battle was fought in 604 A. H. and ended unfavourably for Muhammad Khwarazmshah and his ally 'Usman. According to the continuator of Narshakhy, Bukhara was occupied by Muhammad Khwarazmshah in 604 A. H.

The Gur Khan, however, still regarded Samarqand as his protectorate and to meet the menace of the Naiman prince Kuchluk solicited 'Usman's help. And as 'Usman refused this help (because the Gur Khan had previously refused him his daughter) Samarqand was occupied

[1] *Idem*, p. 17.

[2] *Turkestan*, p. 356.

[3] II. 77.

[4] XII 171-175.

by a Qara-Khitay division of 30,000 men *c.* 607 A. H.[1] The Gur Khan had no desire to be vindictive; he levied a small tribute and after giving his daughter to 'Usman in marriage, withdrew his troops for service against Kuchluk. His departure brought the Khwarazmshah to Bukhara. 'Usman changed sides once again, joined the Khwarazmshah, and the allies marched to Taraz and fought an indecisive battle with the Qara-Khitays in which Tayanku was taken prisoner. The Muslim alliance thus established in the field was further strengthened at Gurganj by 'Usman's marriage to Khan-sultan, the daughter of the Khwarazmshah.

'Usman's second marriage proved ruinous. In accordance with Turkish custom he was detained a whole year at the bride's house and when Muhammad Khwarazmshah arrived alone at Samarqand in 608 A. H. to resume the campaign against the Qara-Khitays he found himself in a hostile city which was interpreting the observance of Turkish etiquette as a thin disguise for the Khan's imprisonment. Accordingly Muhammad Khwarazmshah ordered 'Usman and his bride to be sent over and himself returned to Khwarazm.

On arrival at Samarqand 'Usman yielded to the wishes of his subjects and renewed his alliance with the Qara-Khitays. Khan-sultan, who was ill-treated and even obliged to wait on her rival—the Qara-Khitay princess—fled to the citadel. 'Usman consented to spare her but at his suggestion the Khwarazmian inhabitants of Samarqand were slaughtered "and their bodies hung up in the streets as butchers hang meat." Thereupon Muhammad Khwarazmshah took a fearful vengeance: the city of Samarqand was given over to a three-day sack; 10,000 men according to Juwayni (Ibnu'l-Athir says 200,000 men) were destroyed and the Qara-Khanids exterminated. 'Usman appeared before the Khwarazmshah in complete submission—with a sword and a piece of cloth for a shroud—and would probably have been allowed to live, but Khan-sultan, void and empty of any dram of mercy, insisted on her husband's death and so he was executed on the following night. And this was the end of 'Usman, "the martyr," in the year 609 A. H.

HADI HASAN

[1] *Turkestan*, p. 363.

# CHRISTIANITY IN ENGLAND

[The picture which the **Rev. Leslie Belton** a thoughtful Unitarian minister well known to ARYAN PATH readers, draws of the awakening in the English churches in his two articles, the first of which we publish here, is on the whole encouraging, however dubious one may feel of the ability of the leopard to effect a lasting change in his spots. The reported *rapprochement* of men of differing faiths is a hopeful sign, as are the shift of blame from God to man, which Mr. Belton has observed, and the insistence that conditions must be bettered. Most dangerous of sops to Cerberus, however, would be the liberal theologians' evolving of a doctrine of divine forgiveness, as Mr. Belton suggests. Law is not mocked and, furthermore, until a juster social and economic order is established, the heavy sense of the shared guilt of exploitation is a most necessary spur.—ED.]

## I.—SIN AND SOCIALISM

Never in their history have the churches been so sparsely attended, even allowing for war-time conditions, as they are today. Only a National Day of Prayer or some great emergency brings the people flocking to church. Yet it would be wrong to assume a general lack of concern with religious and ethical questions. The contrary seems to be true: large sections of the public, many of whom have rarely engaged in religious observance, are manifestly interested in these questions and the more astute among them seem to be waiting to see what the churches will do. Is the Church irremediably tradition-bound, they ask, or is it capable of seeking new fields of service and of creating new forms of expression more consonant with the modern outlook?

That is the kind of question they are asking, while the churchman, on his part, insists that the Church's task is to lead and command, not to bow to passing moods or modify its message at the critics' behest. Yet if it is true that a spiritual ferment is at work among the people, it is obviously the Church's task and opportunity to use and direct it. Everything depends upon *how* it is used and directed. The churches will fail if they seek to use it in order to preserve their tradition and increase their power; they may succeed if they use it for the creation of a living and rational faith. *It may be that the churches must die to live.*

The heavy incubus of tradition and privilege makes success at first sight improbable. Signs are not lacking that church leaders are aware of the needs of the hour and ready to meet them; they have the will, not always the inspiration.

Critical observers sometimes fail to realise that the old jibe about

priests *imposing* their religion on the people is wholly untrue today, at least so far as Protestantism is concerned. Even of the Church of England it is unfair to say that it is wholly governed by a clerical caste; of the Free Churches (Nonconformity) it is completely untrue. The Free Churches are democratically administered and their salaried leaders are ministers, not priests. To characterise them as clerics who wish to impose their authority on the people is totally to misconceive their vocation. It is one of the most singular and one of the most hopeful signs in British Christianity today that professional ministers of religion are, broadly speaking, in advance of the lay-members of their congregations, theologically and sociologically. The spiritual ferment is as actively at work among them as it is among the more thoughtful sections of the unchurched masses.

A crucial question is: will this current interest in religion be directed towards the strengthening of orthodoxy or the renewal and enrichment of liberalism? Will it induce a new escapist faith (always likely in war time) or will it socialise religion? Will it associate itself with outworn mythologies and exclusive revelations or with new insights born of the turmoil of these times?

According to Professor C. E. M. Joad, the generation which has grown to maturity since the last war is suffering from spiritual starvation, "a repressed will to believe"; they are realising that man has spiritual as well as bodily needs but for the most part they cannot accept the traditional doctrines of the churches. Our society is sick and we are at last discovering that the cure for this sickness lies fundamentally not in politics or economics but in ethics and religion. A spiritual vacuum waits to be filled. Can the churches fill it?

This diagnosis, as here briefly restated, has the merits and faults of a Joadian generalisation. While it may be true that many people are suffering from "a fund of unexpended seriousness," it is not true to say, at least it is not the whole truth, that men and women are spiritually starved because their intelligence revolts against the creeds of the churches. That may be true of some members of the intellectual elite but it is not true of the majority of the people who care very little for any theology, philosophy or church. Other causes, besides the intellectual one, are operative here. It is, however, a fair assumption that many thoughtful people are now realising as never before, that (as Dr. Joad puts it) "the sickness of our society is the expression of a sickness in ourselves." In other words, one of the characteristics of our time is a renewal of emphasis on the doctrine of sin.

In a time of trouble it is perhaps natural and inevitable that men should reflect on the problem of evil. Such reflection was markedly characteristic of Christian thinking during the Four Years' War. It is

no less marked today but with a singular shift of accent. The accent during the last war was on God. Why, it was asked, does God allow the horrors of war? That question is being re-formulated today, with the emphasis on Man. Why, it is said, is man so faithless that he persistently disobeys the laws of God; why is he so impotent to curb the pull of the savage within him; why does man misapply his skill and imperil his civilisation by engaging in the horrors of war? *War is seen not as God's punishment for human sin but as man's failure to control his life and use his opportunities.* Awareness of this failure engenders a cramping sense of frustration. Idealism has run to waste. A vast fund of idealism and planning went to the shaping of the League of Nations. The League failed, like numberless other plans. Why did it fail? Why this impotency? The question is implicit in Sir Alfred Zimmern's admission that the history of the past twenty-five years has revived his belief in human sin, and in Mr. H. G. Wells's bitter recoil from his former utopianism in the face of the foul deeds of latter-day barbarians.

Another cause of the new emphasis probably lies in the filtering through into the consciousness of men and women of all stations and types of the disclosures of the Freudian and similar psychologists which assure us that the human psyche is less rational than it had thought itself. Not intellect and will, but emotionalised instinct is the principal drive behind human action. This impulsive power within the man is amoral and egoistic. Out of this awareness, and out of the clash of ego-desires with the demands of civilised living, there arises a sense of guilt, or, as the theologian describes it, a consciousness of sin. Thus psychology provides a modern equivalent of the doctrine of original sin, with this difference—that the way of salvation now lies not through acceptance of a superhuman Saviour but through self-integration which comes of submitting the life-energies (libido) to some master-end.

Theologically, this emphasis on the pervasiveness of guilt needs to be set within the framework of a doctrine of divine forgiveness, a task which the more liberal theologians, who react against individualistic theories of atonement, have yet to assume if the narrower evangelicalism is not to regain its hold over people's minds.

This reversion to the idea of original sin is itself a sign and outcome of another feature of the contemporary scene to which we would call attention, the uprising of the old orthodoxy in a revised form, implying a reaction, more marked in theology than in religion, from religious liberalism. (This aspect of our survey will be touched on in a second article.) In one particular at least avowed liberals themselves share in the reaction against the liberalism-that-was. Nineteenth-century Christianity was predominantly individualistic. Evangelicalism was concerned with the

saving of souls one by one, a worthy motive as far as it went (though it resulted all too often in self-righteousness and intolerance) but a motive which took small account of the depressive effects of a social system which virtually condemned millions to penury and economic slavery. The liberal's gospel was scarcely less narrowly individualistic than the evangelical's. It rejected the notion of original sin, and the salvationist theology built upon it, in favour of a doctrine of progressive redemption, but it offered no effective protest against a social order dominated by wealth and power. The insistence in recent years on what is now called the "social gospel," representing the working out of Christian ethics in terms of the community, is one of the most hopeful signs of the times, a development which is more likely than any other to strengthen the churches' waning influence.

The churches—so runs the charge—have identified themselves too consistently with the political and economic *status quo*, ignoring the demand for economic security and a more equitable apportionment of the nation's wealth. Because of this, people have turned to Marxism or (before the war) to Fascism, to amend the Church's default. The charge, however, is not altogether a fair one. It is true that some branches of the Christian Church are too deeply involved in State connections to shake themselves free, short of declaring for disestablishment. The Protestant Free Churches, however, have nothing to gain, either in power or prestige, by accommodating their message to the pattern of any political creed. From their ranks—from the ranks, indeed, of all the churches—there is arising a gathering company, varyingly revolutionary in method and aim, strongly convinced of their social responsibility and sensitively aware that "guilt" has communal as well as personal implications. We *are* our brother's keeper; our task is to befriend our brother not simply by ameliorating his lot within the system that degrades him but by recasting the system itself in the light of spiritual insights and needs.

To this end a great conference on "Christian Politics, Economics and Citizenship" was organised soon after the close of the Four Years' War. To this end also, the memorable international and inter-church conference on "Church, Community and State," which met at Oxford in 1937, exerted a powerful influence on social thinking. The searching character of its report on the Economic Order is reflected in later, wartime developments, such as the Church of England's Malvern pronouncements and the statement on "Social Justice and Economic Reconstruction" issued by a joint Commission of the Churches.

Considerations of space preclude a summary of the findings and proposals of this statement and of others, of which the most radical is probably that of Sir Richard Acland's

Forward-March movement. Says Sir Richard :—

It is our Christian duty earnestly to seek now for an order of society in which the shares and documents of title in our great resources shall cease to be owned by private individuals. This is essential, not as an end economically desirable in itself, but as an indispensable means towards ends which are desirable on moral and spiritual grounds.

Behind this utterance, whether we agree with its proposal or not, lies a regenerated will to make brotherhood more real by effacing the ugliest stains, and the extreme inequalities, from our common life. Recalcitrants still exist; "big business" will strive again for power when the war is over. This we admit, while affirming that it is simply not true,—not true, that is, of the vast majority of the people of the British Isles—that they want "the world as it was before Germany started the war." (Shri Subedar, as quoted in "Ends and Sayings," THE ARYAN PATH December, 1941.) This is precisely what the British people do not want and from which they pray to be delivered. It is to prevent this and to lay the foundations of a saner world-order and of a community-life more richly informed by ethical values that groups of people owning diverse allegiances are working together as never before, breaking down barriers which once seemed insurmountable. They may not succeed; they may succeed only in part; but their will to succeed and the sincerity of their purpose cannot be denied.

LESLIE BELTON

## COMMUNAL UNITY

Unity and tolerance are natural to Indians, Sir M. Venkatasubba Rao declared in a speech at Amraoti on the 7th of September, in the course of which, *The Hindu* reports, he stressed unity as second only to self-discipline as a requisite for freedom. Every page of India's early history, he declared, proclaimed tolerance as our distinguishing feature. "Disunity is alien to our genius."

> The two great communities, Hindus and Muslims, live in perfect amity and cordial relations subsist between them except where they are disturbed by perverted politics. Do not believe the statement that Hindus and Muslims are by nature opposed to each other and must so remain opposed. On the contrary, the tradition of tolerance has, as I have said, deep roots in our very consciousness

Our villages are the standing proof of this, as Sir Jogendra Singh brought out on the 24th of September when he reminded the Council of State of the millions of our country who desire peace,

> whose hearts throb in unison in thousands of villages, who are aware that all religions teach that concord is a blessing and discord a curse, who, in spite of preachings which have been raging in full blast, have lived for centuries and live now as good neighbours.

But Sir Venkatasubba Rao might have gone further. Are not unity and tolerance the distinguishing characteristics of man as a human being?

# FOLK-SONGS, LEGENDS AND MYSTICISM

[ This is the third in the series of **Shri Devendra Satyarthi's** articles.—ED. ]

## III.—THE MAN OF THE HEART

Says Rabindranath Tagore :—

To detach the individual idea from its confinement of everyday facts and give its soaring wings the freedom of the universal: this is the function of poetry.[1]

The mystic, like a true poet, finds harmony in the truth, which has obviously no dimensions like the facts of everyday life, but which comprehends God's script, not in the dogmas of prejudice-ridden religion, but in the "mystery of unity" running through the heart of creation and his own throbbing heart. That God is everywhere and that everything is God, the original idea of pantheism, goes a long way towards the conception of creative unity—an illumination that is mysticism.

A mystic of mediæval India, who compared himself to a song-bird, tells us about the birth of his songs, the offspring of his inspiration, in a poem translated by Rabindranath Tagore :—

Where were your songs, my bird,
When you spent your nights in the nest ?
Was not all your pleasure stored therein ?
What makes you lose your heart to the sky,
the sky that is limitless ?
I had my pleasure while I rested within bounds.
When I soared into the limitless,
I found my songs ![2]

In mystic mood, the Munda tribesman in Chhota Nagpur compares his soul to a bird when he sings: "O bird, where did you mark the golden land, O bird ?" He thinks, musing, of God's love as a region where gold is found ; he is poor ; sooner or later, he hopes, the dove will find out the rich land.

"O Green Diwali,"[3] a Gond folk-song, symbolizes the soul as a swan :—

O green Diwali ! O green Diwali !
We shall meet, at Diwali we shall meet.
And if we die, our spirits will meet.
The swan will not remain though you tempt him with costly pearls.
He longs for his own country.
O Diwali ! O green Diwali !

The Gond, though more at home with love-songs instinct with the breath of the forest and with his immemorial dances, has also his mystic moods. "Life burns like a lamp," he will sing :—

My life is burning like a lamp, O it is burning like a lamp ! What kind of lamp is this ? What kind of oil is burnt ? What kind of wick is this ?[4]

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[1] *Creative Unity*, p. 41.
[2] *Ibid.*
[3] *The Seoni Gazetteer.* The words here are readjusted slightly. The Editor calls it a song of the Ahirs.
[4] *Songs of the Forest : The Folk-Poetry of the Gonds.* By SHAMRAO HIVALE and VERRIER ELWIN. With a Foreword by SIR FRANCIS YOUNGHUSBAND. (George Allen and Unwin, Ltd., London ), p. 136.

God remembers him, he is sure :—

What care I if all men scorn me, if God remembers me? This life is very precious, for hardly it can be created. God alone can make it.[1]

In one fragment after another he brings in love for God :—

Your mouth is given you for speech, and both your eyes to look on God.[2]

Almost all his musings belong to his songs; he does not ask "Why do I die?" "He meets a tiger and says, 'It is so written in the Book of Fate that I should die.'"[3] Like a forest-tree, he persists, he sings again :—

Plant ten Kachnar trees for flowers. In a garden set the *Tulsi*. Water them unweariedly, but they will always wither. But the trees in the forest, which depend on God alone, never wither and die. The forest trees grow always.[4]

At morn and eve he sings, and the lively airs of his rhythmic songs suddenly speak of death; in his traditional store of songs you may meet with a rare flash, as for instance :—

The bed says to the carpenter, do not make me, for if you do, to-morrow or the day after, they will carry you upon me to your grave. And there will be no one to help you. The pick says to its proud maker, do not make me, for to-morrow or the day after, they will use me to dig your grave, and there will be no one to help you. The cloth says to the weaver, do not weave me, for to-morrow or the day after, I will be your shroud. And there will be no one to help you.[5]

But death is no check to his *onward journey* :—

Sickness has come to the village. From every house they have carried out a corpse. Do not weep, my sisters, do not weep. Comfort your hearts. After this life of two days is past, we must travel onward alone. And every one must tread the same path. You may turn your clothes into paper, and write many books and read them, but no one can read his fate. So quietly take the name of God, for when this life of two days is over, we must journey onward alone.[6]

Thus does the folk mind run ahead to the "onward journey"—the journey after death.

As if beholding some faint, far-off silver lining to the cloud of life's ultimate reality, the folk mind is sure of its deliverance at the hands of the divine personality. I can mention here a folk-song that I have translated from the Hindi of the Allahabad countryside :—

You'll go I know, my soul!
You'll go I know!
Four girls together go
To the market-place, lo!
Each cleverer than the other!
Their needs they purchase;
At heart they are dissatisfied
With their purchases;
No more market!
That's their regret.
You'll go I know, my soul!
You'll go I know.

[1] *Ibid.*, p. 109.
[2] *Ibid.*, p. 110.
[3] *Ibid.*, p. 97.
[4] *Ibid.*, p. 99.
[5] *Ibid.*, p. 143.
[6] *Ibid.*, p. 142.

Kings who rule will go !
Queens like Kamalapat, too !
Brahma, who reads the Veda, will go !
The learned ones, practising the *Yoga*, too !
You'll go, I know, my soul !
You'll go, I know !

The sun will go ! The moon will go !
The wind and the water, too !
Once again the earth will go !
The old process will be repeated !
You'll go, I know, my soul !
You'll go, I know !

Four elements make the cage ;
Not its own, the dweller in it !
Some Man, who'll look to it, will come !
Even without water will be drowned (the cage) !
You'll go, I know, my soul !
You'll go, I know !

The human body is compared to a *Rang mahal*, a pleasure palace ; the soul flies away one day like an indifferent lover. A folk-song from the United Provinces expresses this idea :—

I didn't quarrel !
My beloved is gone !
The pleasure palace has ten doors ;
Which window remained unshut,
I know not !
I didn't quarrel !
My beloved is gone !
Ye five women
Of my neighbourhood,
Didn't he leave
Some word with you ?
I didn't quarrel !
My beloved is gone !

"Permit me to inquire," asked a disciple of Confucius, "the nature of death." And Confucius aptly replied ; "How can we know the nature of death, when we do not understand the nature of life ?" What is life ? A symphony ; its joy is its harmony, its creative inspiration. As Rabindranath Tagore has put it :—

This great world, where it is a creation, an expression of the Infinite—where its morning sings of joy to the newly awakened life, and its evening stars sing to the traveller, weary and worn, of the triumph of life in a new birth across death—has its call for us.[1]

Yes, it is not after death but in life on earth that the mystic wants to seek the Divine Beloved. He builds his spiritual truth on the base of his suffering. He imagines that the Beloved will come to his hearth, poor and humble as it is ; *"Main ureekan kar rahi kadi a kar dera !"* (I wait and wait, O come sometime and encamp with me !), he sings with Bullhe Shah. Sorrow and evil persist ; they turn the human mind to the inner truth of life, its joy and its good. Suffering is the corner-stone of life, on which humanity is founded as on a firm rock. As Anatole France has observed,

Man is good because he suffers. He has derived everything, even his genius, from his pain....We must know how to suffer, and that the science of pain is the only science of life.[2]

[1] *Creative Unity*, pp. 26–7.
[2] *On Life and Letters*, First Series. (John Lane, The Bodley Head, London), pp. 295-6.

And when the Baul,[1] the mystic mendicant in Bengal, sings:—

*Kothae pavo tare*
*Amar maner manush ye re ?*
*Harae shei manushe tar uddeshe :*
*Desh bideshe berai ghoore !*
(O where shall I find Him,
That Man of my heart ?
Since I lost that Man
In search of Him
I wander from land to land !)

we know his pain, his longing. His idea of *Maner Manush*, or the Man of the heart,[2] comes to us like an echo from afar. For who is the Man of the heart but God ? He knows his *Man* not so much by knowledge as by a long, slow-growing instinct.

Once, at Santiniketan, I met a charming Baul, who sang in his silvery voice the age-old mystic songs to the accompaniment of his one-stringed instrument, the *ektara*. For long, he had kept his heart's door open, he told me; sooner or later his Man must pay a visit, for some day He would not wish to remain a fugitive any longer.

The Baul speaks little but thinks much, and his words retain simplicity and sincerity. He feels much more than he understands: songs are his mother-tongue. Candour and faith are his wings. Now he smiles. Now he laughs. Mark the sudden ecstasy on his face. Now some hidden grief touches him. His eyes are swimming with tears. His body is instinct with certain rhythms. He dances as he sings ! He is a mendicant, first, last and always; yet, in his inspired moments, he forgets that he is a beggar in patched flowing robes. His songs are winged

Rabindranath Tagore has translated some Baul songs. Here are three of them from his *Creative Unity*:—

I

I stop and sit here on the road. Do not ask me to walk farther.
If your love can be complete without mine, let me turn back from seeing you.
I have been travelling to seek you, my friend, for long;
Yet I refuse to beg sight of you, if you do not feel my need.
I am blind with market dust and midday glare, and so wait, my heart's lover, in hope that your own love will send you to find me out.

2

It is luck that I am an empty vessel,
For when you swim, I keep floating by your side.
Your full vessels are left on the empty shore, they are for use.
But I am carried to the river in your arms, and I dance to the rhythm of your heart-throbs and heaving of the waves.

3

My master's flute sounds in everything, drawing me from my house to everywhere.

[1] *Baul*, literally, madcap, is *Bavala* in Hindi and *Bcola* in Punjabi, *Baul* being the Prakrit form of the Sanskrit *Vatul*, according to the *Hindi Shabad Sagar* of the Nagari Pracharini Sabha, Kashi. Prof. Kshitimohan Sen, the head of the Vidya Bhavan Department at Santiniketan, an authority on the mediæval Hindi mystics and Bauls, has contributed an article on the Bauls to RABINDRANATH TAGORE'S *Religion of Man*. *Haramani* (in Bengali) by M. MANSOORUDDIN gives a number of Baul songs

[2] *Creative Unity*, pp. 78-9: "'The Man of my Heart,' to the Baul, is like a divine instrument perfectly tuned. He gives expression to infinite truth in the music of life... the longing for the truth which is in us, which we have not yet realised."

While I listen to it I know that every step
I take is in my master's house.
For he is the sea, he is the river that leads
to the sea, and he is the landing-place.

Observes Rabindranath Tagore :—

The poet is fully conscious that his value in the world's market is pitifully small; that he is neither wealthy nor learned. Yet he has his great compensation, for he has come close to his Lover's heart. In Bengal the women bathing in the river often take their overturned water jars to keep themselves floating when they swim, and the poet uses this incident for his simile.[1] ...The great distinguished people of the world do not know that these beggars—deprived of education, honour and wealth—can, in the pride of their souls, look down upon them as the unfortunate ones, who are left on the shore for their worldly uses, but whose life ever misses the touch of the Lover's arms.[2]...The Bauls have a philosophy, which they call the philosophy of the body, but they keep its secret; it is only for the initiated. Evidently the underlying idea is that the individual's body is itself the temple, in whose mystic shrine the Divine appears before the soul, and the key to it has to be found from only those who know....This mystic philosophy of the body is the outcome of the attempt to get rid of all outside shelters which are too costly for people like themselves.[3]

God, in the Baul songs of Bengal, is obviously a *Lover*, whereas in the mystic folk-songs of the Punjab, as we have seen, man, putting himself in the rôle of a woman, seeks union with the *Beloved*.

The Baul sometimes sings of God as Father (*Bava*). I find it in one of the songs in my own collection. The son's ardent desire to meet the mysterious, fugitive *Father* is an eternal symbol of man's aspiration for what is beyond. With all the innocence of a child, when the Baul sings, the words laugh and weep on his lips. He cries for his Father. His mother, presumably the world, is there; his brothers and sisters too; they, perhaps, are not so eager to find the good old Father; singing of him with hope and with faith, the Baul goes in search of him. The song I am going to translate, far older than the Bauls of the present generation, is like a page from an autobiography :—

Whither has gone my father ?
Tell me, mother,
Whither has gone my father ?
Someone would say,
Father was the King !
Someone would say,
Father was the Cowherd !
Someone else, mother, tells me,
Father is drowned in the waters !
Someone else says again,
Father lives in the Fire !
Someone would say,
To father goes this way !
Now many saints have many views !
Tell me, mother,
Which way I should follow.
Mother tells me,
Father was just in our house !
Whither has gone my father ?
Tell me, mother,
Whither has gone my father ?
In constant search
I am spent !
Searching and searching,

[1] *Creative Unity*, p. 82.
[2] *Ibid.*, p. 83.
[3] *Ibid.*, p. 86.

I have lost my road!
Gradually age overtakes
This my body, mother O!
Tell me, mother,
If you found father's trace O!
Mother tells me,
Father was just in our house!
Whither has gone my father?
Tell me, mother,
Whither has gone my father?

An innocent mysticism continually finds expression in the Baul songs. God is recognized as the *Music-Maker;* one song, presumably of Baul origin, recorded by Prof. Kshitimohan Sen,[1] which I will translate now and call "The Music-Maker, Flute and Breath," is sung from the fulness of the heart. The Baul finds himself in the capacity of the breath, sweet and sacred, that the Divine Singer puts into his flute; later on he forgets this idea and transforms himself into the Flute-Player; once again he returns to the simile of the Music-Maker's singing breath and the ending note retransforms him into the flute itself. We at once remember Shelley's famous line: "Make me thy lyre even as the forest is," or Tagore's "*Amare karo tomar veena, laho go laho toole!*" (Make me your *Veena;* pick me up, O pick me up!) So sings the old Baul, his face a pattern of wrinkles, his hair and beard haggard, but his eyes and feet yet remembering the old rhythms:—

Blessed am I,
Since in your flute,
Your own breath am I!
By your blowing but once,
Should I be spent wholly,
No sorrow to me!
Your flute is the triple world!
And your own breath am I!
Through holes, good and bad,
Music I make.
Both weal and woe I blow.
Music I make at morn:
Music I make at eve:
In the night's stillness music I make:
Music I make in spring:
And in rains, too, I sing!
As is your heart's desire,
In a single attempt,
Should I be spent wholly,
No sorrow to me!
To a tune so precious I have been played;
What more would I seek?

DEVENDRA SATYARTHI

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## ABOLITION OF CAPITAL PUNISHMENT

When the sky is almost completely overcast, a ray of sunlight through a rift in the clouds illumines whatever spot it touches. The recent abolition of flogging in the State of Mysore is one such bright spot in the dark contemporary scene; the abolition of capital punishment in Holkar State, Indore, announced by H. H. the Maharaja on the 18th of August, is another.

[1] The song first appeared in *The Prabasi.* Professor Sen stated that he was told in the village of Eedalpur, Faridpur District, where he got the song, that there lived about one hundred years ago a man named Dudu Thakur who always sang it with redoubled gusto.

# NEW BOOKS AND OLD

## COMPARATIVE PHILOSOPHY *

The author brings together here nearly a dozen papers contributed by him to journals like THE ARYAN PATH or read before learned bodies like the Indian Philosophical Congress. They deal not only with problems of a purely theoretical character, such as "time and eternity," but also with problems that have a direct bearing upon practical life, such as the "ethics of renunciation." But whatever their theme, the papers have certain characteristics in common to which we may briefly refer before proceeding further. The first thing that strikes a reader of this volume is the interest which its author evinces in Indian thought; it is no less keen than his interest in Western philosophy into the study of which, as indicated in the Preface, he was initiated earlier. Secondly, the treatment of questions here is comparative right through; and they are discussed, except in one case, from the stand-point of both Indian and Western thought. The comparing of two systems of thought so different in their origin and history may have its hazards; but it is almost inevitable in the conditions of higher study in present-day India. And it is not, we may add, without its value, if it does not end merely in finding similarities between the two systems but also extends, as here, to the eliciting of points of contrast. A third general characteristic of the papers is their clear and impressive style; the reader often comes across expressions which, by their aptness and felicity, fix themselves in his memory.

Of these papers as many as six treat of practical problems; and we may consider these together as all of them are concerned, in one form or another, with the same topic, *viz.*, the Hindu view of *karma*. They together give us a well-considered account not only of the doctrine of *karma* and the theory of transmigration underlying it, but also of the whole scheme of *varnasrama-dharmas* in their moral as well as their social bearing. Naturally the *Gita* finds a prominent place throughout these papers, for, though the conception of *dharma* is very much older, its significance to life, as it is at present understood, is entirely due to the teaching of that work.

The first paper of this group, which is also the longest in the book, treats of the *Gita* teaching of *nishkama-karma* or "disinterested action" and its social application. It points out how the *Gita* ideal of conduct, though described as "disinterested," is not negative. It may discountenance personal desires; but it does not exclude all motives, as is clear from its insistence upon the need for pursuing the ultimate aim of *moksha* or self-perfection. And this positive aim, again, is to be achieved through action and not inaction. Hence, as the author shows by his lucid explanation of the terms *nishkama* and *karma*, the *Gita* seeks neither to root out all desires nor to abolish all action.

* *Studies in Philosophy*. By M. A. VENKATA RAO, M. A. (Published by the Author, Assistant Professor of Philosophy, Maharani's College, Bangalore. Rs. 5/- or 7*s*. 6*d*.)

But what is the exact nature of the activity it commends for reaching this final goal? The answer is contained in the expression *svadharma*, which denotes chiefly the duties that devolve upon a person in virtue of the social environment into which he is born and the position he occupies in it. In other words, the way to self-perfection lies through devotion to social duty. It is thus that the *Gita* finds a place for social service in the discipline of life.

We have stated but the central argument of this paper; and that, in its barest outline. There are several other points discussed in it. In fact, it is so comprehensive that all the remaining papers of the group may be looked upon as only amplifying the ideas contained in it. Still we may make a passing reference to three of them, which deal with the subject in express relation to Western thought. One explains the conditions which, according to Kant, are presupposed in all moral experience, and shows how the significance of these "postulates of morality," *viz.*, freedom, immortality and God, is revealed in a fuller and more consistent form in the *karma* doctrine. Another examines the Christian belief in immortality, and points out that the arbitrary assumptions on which it rests, *e. g.*, that souls are created and that a single life is sufficient to finally determine their destiny, can be avoided by adopting the theory of transmigration. In this connection, the author also considers at length and confutes the arguments commonly urged against the hypothesis of rebirth, such as man's lack of all recollection of the lives through which it supposes him to have passed. The third explains the striking resemblance between the *Gita* conception of *svadharma* and Bradley's famous idea of "my station and its duties." The parallelism is so close, it says, that Bradley's exposition of this topic may be described as "an unconscious commentary on the *Gita*."

The other studies included here are equally interesting; but, in a short review like this, it is not possible to refer to them all. We shall therefore content ourselves with making a few observations on one, *viz.*, the last in the volume. It bears the title of "Æsthetics in India" and, together with the two appendices that are reprints of book reviews, gives in a nutshell what is known as "the theory of *rasa*," which is the best of the Indian theories of fine art and contains the most valuable contribution of India to general Æsthetics. The word *rasa* stands for the aim of art and signifies a form of experience which is marked by a complete forgetfulness of the self; its essence is joy, which is represented as akin to joy divine. The theory is here set forth in terms of modern psychology, which is a great help to readers not acquainted with Sanskrit, in comprehending it. We have noticed some minor points that may need reconsideration. For instance, it may not be altogether right to represent the Dvaita idea of *visesha* as "a power" (p. 144) for it is taken in the doctrine to characterise not only positive entities but also non-existence (*abhava*). To give another example, the Sankhya holds, like the Mimamsa, that the Veda is *apourusheya* and not *pourusheya*, as stated here (p. 168). But such points are only a few. The book, as a whole, is replete with carefully thought-out and well-expressed ideas, and it deserves to be widely read.

M. HIRIYANNA

# MODERN INDIA *

It is not possible to do justice to modern India's ethical ideals in something less than forty pages. Therefore, Dr. Thompson has wisely focused his camera on the field of politics, and has given us a limited but clear picture. He concerns himself with five great leaders of Indian thought: Roy, Gandhi, Tagore, Iqbal and Nehru, with all of whom he claims to have enjoyed personal friendship. In the case of Roy, who died in 1833, this claim must be a slip of the pen, unless Dr. Thompson is considerably older than he looks!

"The hidden survival of Buddhist doctrine in India" runs like a silver thread through the lecture, binding the idealism of the five personalities together. The speaker tells us that Gandhi has sometimes cited the Buddha's example to close friends, and he recalls Gotama's words in those of Iqbal. Some may be surprised at his reference to Nehru in this connection:—

> It has been said of the Buddha that no man ever lived more godless yet more godlike. No man ever lived more ethical than Jawaharlal Nehru, though he lives without religious creed.

Dr. Thompson stresses that Gandhi and Nehru were spiritually roused, like the Buddha, by the sight of humiliation and misery. He attributes the Mahatma's non-violence to his grim experiences of "the fierce ruthless vigour of the white races" in South Africa and India. And he observes with uncommon insight:—

> The ideas which have changed the thought of whole peoples have usually been born thus, not in a palace or chancellery but in a stable or the ward of a hospital or the cell of a prison. And about an ethical idea there is something so mastering and imperious, that unless you are prepared to have your whole life and outlook revolutionized you had better not even look at it. For these ideas have a habit of ending by claiming all.

In spite of this, the speaker has come to the conclusion that the political value of non-violence in India is finished. His criticism, however, suggests that he has misunderstood the Mahatma's views. Tagore was nearer a just criticism when he said that non-violence, like every other moral principle, has to spring from depth of mind, and it must not be forced upon man from some outside appeal of urgent need. It should primarily be practised for the sake of spiritual perfection and not for the attainment of some immediate success in politics.

The politics of poets are apt to be elusive, but the lecturer catches and conveys the spirit of Tagore and Iqbal admirably. The pages on these two will repay careful reading. He has not been so successful in bringing Roy to life.

Surely Dr. Thompson is wrong in supposing that the influence of Buddhist teaching in contemporary India has never been investigated. He should read his ARYAN PATH more closely. But we will not carp at small blemishes. His lecture is full of erudite expositions that hold the interest. Indians and British alike are in debt to him for the valuable work which he has done to tie what Nehru called those "silken bonds of the spirit between Britain and India," now so sadly broken. While there are men of courage and good faith like Dr. Thompson, there is still hope that the ethical ideals of East and West will, as Tagore believed, complete one another.

DENNIS STOLL

* *Ethical Ideals in India To-day.* Conway Memorial Lecture. By EDWARD THOMPSON. (C. A. Watts and Co., Ltd., London. 1s.)

*Count Cagliostro.* By MICHAEL HARRISON. (Rich and Cowan, Ltd., London. 18s.)

This is speculative biography, the author himself remembering that, in the case of Count Cagliostro, it is impossible to procure the testimony of unbiased witnesses. Of source-material, Mr. Harrison lists the biography prepared under the auspices of the Inquisition; Cagliostro's own account of himself prepared under conditions such as make its acceptance subject to the utmost reservation; the effusions of Theveneau de Morande, a notorious blackmailer; a fabrication of the Marquis de Luchet; and the inevitable tittle-tattle of Court circles. It is no wonder that he is driven to say: "Anyhow, let us assume"! That, however, does not inhibit him from pronouncing judgment. In his view, Cagliostro was "possibly one of the most distinguished men in the annals of criminality." His reference to the Comte de St. Germain as "a most superior type of rogue" has an equally negative validity. And yet the author is anxious to testify to the undoubted possession by Cagliostro of certain psychic gifts:—

> Earlier historians have seen fit to dismiss with none but the most savage comment the pretensions of Balsamo to the possession of that power called clairvoyance. Fortunately, we live in an age in which the existence of such a faculty has been established, and those powers which seemed to earlier ages to be supernatural we now concede to be no more than extranormal. There can be no doubt that Balsamo was indeed one of those persons in whom the faculty of clairvoyance was singularly developed.

There is some evidence here of the far-off approach to the vindication of calumniated reputations!

It is difficult to subscribe to Mr. Harrison's opinions about occultism. He appears to have been influenced by the writings of Mrs. Nesta Webster, to whom anything savouring of the occult is naturally of the most sinister and subversive nature. He writes of the Germany of the eighteenth century as being steeped "in those principles of occultism which were to find a practical form in the events of the French Revolution." Nowhere does he define those "principles of occultism," and, in his efforts to associate Count Cagliostro with the revolutionary movement "which was agitating for the alteration of the existing social system in Europe," Mr. Harrison is led into a strange contradiction. At p. 156 he confesses to agreement with Mr. Trowbridge that, in spite of his vanity, Cagliostro "was animated by a genuine enthusiasm for the cause of humanity," whereas at p. 163 we find that he does not think we can admit "without stronger proof than at present we possess that Cagliostro desired to regenerate more of mankind than was represented by Seraphina and himself." Of the relations of husband and wife, and of both to the social world in which they moved, the author is content to repeat the most scurrilous stories of the day.

Cagliostro was arrested by the Holy Office in Rome on September 27, 1789, and, on April 7, 1791, was found guilty of heresy, his sentence of death being commuted to imprisonment for life. At this point, Mr. Harrison assails the foundations of his own biography when he points out that "in order that the inevitable verdict should not scandalize the more liberal elements of Christian society, the Holy Office anticipated Herr Himmler's methods in blackening the character of the accused." Cagliostro

is said to have died in prison; but, in fact, his disappearance is still a mystery that awaits solution. One cannot help thinking of his life in conjunction with the words which expressed his feelings when he left England after much persecution:—

> The injustices I had experienced rendered me unjust to myself, and, attributing to the whole nation the faults of a few individuals, I determined to leave a place in which I had found neither laws, justice nor hospitality.

Long ago, Mme. Blavatsky suggested that Cagliostro had been untrue to his vows in some respects, and had yielded to ambition and selfishness. That may well be true, and while Mr. Harrison has written for readers who like that kind of thing an entertaining piece of eighteenth-century gossip, the real history of Cagliostro yet remains to be revealed.

B. P. H.

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*Writers in Freedom:* A Symposium Based on the XVII International Congress of the P. E. N. Club. Edited by HERMON OULD. (Hutchinson and Co., London. 8*s.* 6*d.*)

But for the war the Seventeenth International Congress of the P. E. N. Club would have been held in India, and this book might have contained the names of many Indian speakers instead of only one. However, under the existing circumstances early in 1941 London seemed the necessary centre, even though arranging the meeting at all at that time for the following September was very much an act of faith, a breathing defiance in the cannon's mouth, though also, as one Free French speaker declared, "a striking demonstration to the whole world that the spirit remains free though the battle rages." Men and women of many nationalities were present, to listen and to speak, and of the speeches some thirty-odd are here partially reported at very various lengths—8 British, 5 German, 3 Spanish, 3 French, 2 Czech, 2 American, 1 Chinese, and so on.

The Congress's main theme was supposed to be "Literature and the World After the War," but though some spoke to the subject others quickly escaped through its very broad windows to wander where they would, with often individually interesting but as a whole rather incoherent results, the volume turning out to be not much more than a bundle of fragmentary confessions of literary or sometimes social faiths and hopes tied together by the accident of a single platform. Storm Jameson made it a major duty of the writer to remind governments and the like that the real unit of value is the human one. J. B. Priestley saw humanity turning to writers as guides, philosophers and friends. A Polish author felt himself and his kind to have lost all influence with the wider world. Rebecca West elevated the artist as the interpreter of deeper than conscious truths, while John Dos Passos would have him set to for the good of the commonwealth, and let literature look after itself. S. de Madariaga also thought writers should go into politics, but not least to give life and substance to their art, but Denis Saurat recoiled to give the Rebecca West outlook another twist, calling on writers to "build up religion through education of the masses." Arthur Koestler swayed between the dangers of the writer closing his study window on the world, and of falling right out of it. E. M. Forster

would keep the writer "a bit of an outsider." Olaf Stapledon would have him interpret mankind to men, but recognised the artist's peculiar difficulties in transcending the local—perhaps rather undervaluing his special gift for just that ascent. French writers spoke of France yesterday and today, German writers of Germany yesterday and tomorrow. A Norwegian representative denied the real existence of Europe as an entity apart from Asia; others took just that dichotomy completely for granted. There was an artillery duel, with rather wild fire, on propaganda, and some sustained sniping over the absent body of the "man of good will," Jules Romains. Peter von Mendelssohn spoke brilliantly of the lot of the refugee or *émigré* writer, but Mulk Raj Anand raised for India the voice rather of a political nationalist than an artist, and one more aware of grievances than difficulties. To describe India as "today a self-conscious modern young nation, an organic whole, a unity," will surely seem to many, even many Indians, to speak ahead of the realities.

But if a book of scraps, it is, at its best, a book also of essences.

GEOFFREY WEST

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*Design and Purpose.* By FREDERIC WOOD JONES, D. SC., F. R. S., F. R. C. S. (Kegan Paul, Trench, Trubner and Co., Ltd., London. 5*s.*)

The 1941 Purser Lecture at Trinity College, Dublin, has been expanded by Professor Wood Jones into a confession of his convictions of the design and purpose of life.

He sees today three trends—the negation of despair, a legacy from the crass materialism of the Haeckel-Huxley school of thought, secondly, the stultifying absurdities of theological dogmas. And lastly, and more hopefully, the searchings of scientists in various fields for a truer perspective of life as a whole.

This is nothing new, for, looking back to the "natural philosophers" of the early nineteenth century, and further yet to the "pagan" philosophers, Plato, Aristotle, Democritus, Lao-Tzu, he sees in all a striving towards the vision of Universal Mind working in and through all things with order and purpose—a concept of a way of life trod by all beings, with no break of continuity in the evolution of "non-living" and "living" creatures.

Here in little is a tonic of hope for those too much aware of the apparent disharmonies of life. It is also, for the Theosophical student, a picture of how far the prophecies of H. P. Blavatsky in 1888 about the approach of twentieth-century science to the Esoteric Philosophy have been fulfilled.

E. W.

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*The English Regional Novel.* By PHYLLIS BENTLEY. (P. E. N. Books, George Allen and Unwin, Ltd., London. 2*s.*) Here is a thoroughly readable if necessarily brief account of the English regional novel from Emily Brontë to the author of this booklet herself. The large number of twentieth-century writers, as well as the space-limits, accounts for the bare hurried mention which individuals get. The novel which particularises its setting and confines its story and all its ingredients to one locality has developed considerably through George Eliot, Hardy and Bennett to writers like Sheila Kaye-Smith or Mary Webb. The author believes that the English regional novel has celebrated almost every yard of English soil and has achieved enough in quality and quantity to merit discussion as an art form. And yet—the aspect of life which the novelist illuminates is far more important than the setting, however truthfully delineated.

V.

# ENDS AND SAYINGS

"_____*ends of verse*
*And sayings of philosophers.*"
HUDIBRAS

The traditional Indian ideal of social service, as personal service rendered naturally by women, as leisure and opportunity permitted, to family, neighbours and others in ever-widening circles, was well brought out by Shrimati Maneklal Premchand in the September 1942 *Bulletin* of the National Council of Women in India.

As long as this type of service was available, every village or town looked after its own needy members and hence the need for organised social institutions was not felt.

None can fail to recognise in this the ideal, when personal interest in the needs of others and personal efforts on their behalf obviated organised charity with its paid workers and its red tape. Service freely rendered out of human fellow-feeling may be less technically efficient than that which the trained social servant can render; but which arouse more genuine gratitude, the ministrations of the sympathetic neighbour or the bounty of the "hireling shepherd, whose own the sheep are not," paid by the same great charitable trust whose funds he dispenses?

This is not to minimise the efforts of such an institution as the Sir Dorabji Tata Graduate School of Social Work, whose *Report for 1940-1942* we have before us. By all means let social workers be educated to help people to help themselves, but social work in the West has not been such an unqualified success that application of its modern technique to India can be looked to confidently for the solution of all our problems. Good works there must be under present conditions if the spirit of brotherhood is not to die out altogether, but without wisdom good works may and often do bring about more harm than good. And training in social service unfortunately does not insure wisdom! Dire have been the results sometimes of well-meant interference in the lives of others by social workers trained on the most modern lines. Moreover, poulticing superficial eruptions cures no deep-seated ill.

We decry no well-considered efforts to ameliorate conditions, provided their effect will be to foster human brotherhood and to minimise the glaring inequalities and injustices which deny it in practice. But we do deplore the notion that a facile cheque wipes off the individual's obligations to his fellow-men, any more than a dole relieves the State of blame for widespread unemployment.

Society has a direct responsibility for the economic conditions which make so much charity necessary. The many women's organisations to which Shrimati Maneklal Premchand refers can render no more useful service than in directing public attention to the need for economic and social justice; and in arousing the feeling of individual responsibility for doing what one can to relieve the suffering which comes under Karma to one's personal knowledge.

We are in hearty sympathy with the writer's strictures on institutions' restricting their service to particular communities. The highest type of service draws no distinctions of race, creed, caste, sex or condition.

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The varied items of information contained in *News from the East and West Association* of June 10th is evidence of the increasing interest which the West—particularly the U. S. A.—is evincing in Oriental affairs. The East and West Association of New York City, with Pearl S. Buck as its president, devotes itself to mutual knowledge and understanding of the life of the Oriental and American peoples. The Club Bureau of the Association is reported to be "preparing study programmes about life in China, India and other Asiatic countries." The General Education Committee of the Association, at its first meeting in New York on 27th May, accepted the inclusion of Eastern cultural studies in college courses as a specific aim. A special course on "The Pacific and Greater East Asia" was announced for 6th July to 21st August, at Teacher's College, Columbia University. Under the auspices of the Association and of the India League of America, an exhibition of the sculpture of Greater India, including the India-derived Khmer art of Thailand was arranged.

The same bulletin announces the availability from the New York office of the American Council, Institute of Pacific Relations, of broadcastings in its "Spotlight on Asia" series. One wonders who has given the broadcast on India in that series, or if indeed there was any. A number of subjects are listed but none on India. Can our subcontinent have been overlooked? Or did discretion suggest silence? At least the Vermont Unit of the East and West Association included India in its summer programme and in Boston on April 28th over 3,000 persons heard addresses on "India and China in the Present Crisis."

Leaving aside the intriguing questions whether the American Council's broadcast series included India, and, if not, why not, all this activity is surely indicative of the urge in some Western minds to attempt to understand the East. But it needs to be stressed that mere interest or understanding is not enough. These will be unproductive and futile if they merely satisfy a passing academic curiosity. Civilisation today, it is said, is in the melting-pot. Much is promised for the morrow out of the unhappy present. When nations more advanced in the race of material progress are moved to take an interest in the life of others, not less cultured but held back for diverse reasons, they are accepting a responsibility—in the real sense altruistic—to influence world opinion on their behalf. Unless this study and appreciation of Eastern life and culture and this emphasis on mutual good-will can be directed to ensuring justice to every branch of the human family, they will not have served their purpose. Informed opinion, purposeful interest and sympathetic understanding can make bodies like the East and West Association, not centres of academic discussion merely, but potential powers in the shaping of the world of tomorrow.

The war has brought the East and the West nearer to one another, from one point of view. Nothing can be so helpful as mutual understanding and sympathy for avoiding the repetition

of the present disaster, but Western nations have to learn one fundamental lesson, *viz.*, to give up their arrogant attitude as a superior race, labouring in Asia for the good of Asiatic people. This implies their recognition that in the past they have exploited Asiatic colonies to the detriment of the children of Asia. That exploitation will have to cease if Europeans desire to forge bonds of real friendship with the Asiatics. Combating the suggestion that "all the work achieved during a long and often happy collaboration between the European and Asiatic peoples had been lost irretrievably and that such collaboration could never be restored" as a "dangerous fallacy," Dr. H. J. van Mook, Netherlands Minister for the Colonies, writes on "The Position of Europe in Asia" in the July 1942 issue of *The Asiatic Review* and observes:—

If we fight for decency and understanding in the relations between peoples, and for that concept of liberty in which personal freedom is harmoniously welded with social and national obligations, it would be criminal to consider that cause as lost with regard to Asia because one misguided Asiatic people succeeded in its first attacks. And I am convinced that—though the victory of our common cause must, of course, be won—the European and American prestige does not and will not rest on the force of arms alone.

This is a helpful admission. European powers have been shown that an Asiatic Power can beat the mightiest of them at their own game of machine-gunning, air bombing and submarining. European nations have yet to learn that martial strength has not taken them far on the path of progress. Force of arms may impose or perpetuate slavery but after this it will take more than superior ammunition, more even than superficial suavity and absence of pigmentation, to command respect. There must grow a spirit of friendship founded upon mutual trust and respect.

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The recent press release of the Secretary-General of the League of Red Cross Societies at Geneva on "The Economics of Medicine," reproduced in *The Mysore Economic Journal* for September, brings together valuable data. Empiric medicine, he points out with copious illustrations, dates from long before the Christian era. "We find it among the Chinese, Indians, and peoples of the Near East, as a sum total of ideas which we still profit by."

Five thousand years ago, medicine was as we would have it to-day, logical, free from witchcraft and arbitrary doctrines. The Edwin Smith papyrus, inscribed sixteen centuries before Jesus Christ, reproduces texts in a language, long since fallen into disuse, dating from before the Pyramid age. This document is a systematic treatise on surgical affections, arranged according to their localization, from the head to the inferior part of the body; for each of these affections there is set forth, as in a modern manual, always in the same order, a description of the lesion, the method of examination to be employed, a list of the symptoms, the prognostic, the treatment, and criticisms.

In India, where the need for more adequate medical service to the impoverished millions is so acute at the present day, Governmental public health activities are traditional. "The rulers established hospitals, from the fifth century B. C.; in the second century, the kings of Ceylon appointed district physicians, at the rate of one doctor for every ten villages."

Not one single medical doctrine, the Secretary-General declares, has been built up since that is not based upon the elements of therapeutics as practised in Babylonia, Egypt, China, India,

Arabia, Judæa. Medical knowledge suffered a long obscuration when medicine came "to be dominated by systems, theories, dogmas." The objective viewpoint has been only gradually coming into its own with the comparatively recent triumph of ancient methods. The professional neglect of the general population a few centuries ago coincided with a situation which Indian practitioners of the indigenous medical systems will not be slow to recognise :—

> The Medical Faculty and Colleges were engrossed for the most part in forbidding graduates of other universities, surgeons, and apothecaries to practise.

The appeal of the Secretary-General for bringing medical aid within the reach of the masses everywhere deserves a more effective general response than, we fear, it will receive. It is the fundamental unity of the human family which logically makes the welfare of each unit the concern of the whole. A humanitarian appeal at a time when men have deliberately steeled their hearts for the grim undertaking of war might well fall on deaf ears. How expect Governments committed to the destruction and maiming of human bodies on the grand scale to turn serious attention to the preservation of other bodies not directly related to that activity? The Secretary-General fortunately, however, has another string to his bow and bases his appeal in part on economic considerations which may command a hearing above the roar of battle. He urges that the efficacy of present-day medicine to cure in many cases, as well as to relieve,

> confers upon it an important economic rôle: the preservation and improvement of human life. It is therefore in the name of economy, as well as in that of wider social conceptions, that today the best possible medical care is demanded for the entire population.

## MRS. C. A. F. RHYS DAVIDS

In the death on the 26th of June of the eminent Buddhist scholar Mrs. Caroline A. F. Rhys Davids, at the age of eighty-four years, THE ARYAN PATH loses an old and valued contributor. The last study which she sent us, "The Man and the Word," we shall be publishing in an early issue.

Surviving by twenty years her famous husband, already in the eighties of last century acclaimed as the greatest Pali and Buddhist scholar of the day, she has carried on tirelessly the work to which he gave his best years The West's intellectual appreciation of Buddhism is the greater for her efforts. Mrs. Rhys Davids was the author of numerous books as well as the editor of many Buddhist works. She had served since 1923 as President of the Pali Text Society which her husband founded and which has numerous scholarly achievements to its credit.

# THE ARYAN PATH

**Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.**

*—The Voice of the Silence*

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## THE RE-EMERGING PATTERN

Three centuries ago this year saw, on January 8th, the death of one great scientist, Galileo Galilei, and the birth of another, Isaac Newton, on Christmas Day, 1642.

Galileo with his heliocentric theory, and Newton with his theory of gravitation, have exerted a profound influence on modern thought. All honour to both for their honesty, their open-mindedness, their courage and their industry! It is not to detract from any of these to recognise that the discoveries for which posterity honours both were not original but were restatements of truths once well known. For, as Newton himself wrote, "Restatement is a service only less valuable than inspiration itself."

Galileo's theory of the elemental vortices had been taught by Anaxagoras two thousand years before. The law of vortical movement in primordial matter was in fact learned by the Greeks from the Egyptians. They had it from the Chaldeans, who in turn had been the pupils of the Brahmins of India. Aryabhata, the earliest astronomer of India, calculated the revolution of the earth as scientifically as Archimedes and the modern astronomers. The Greek astronomer Aristarchus of Samos in the third century B. C. taught that the earth revolves around the sun and "moveth circularly about her own centre." Pythagoras had brought the teaching three centuries before from Middle Asia where it had been taught for many ages.

Galileo availed himself of the Pythagorean manuscripts, with whose doctrines Newton also was familiar. Galileo, moreover, was anticipated nearer his own day in some of his theories, not only by Copernicus but also by William Gilbert of Colchester. Newton found most valuable clues in the writings of that medieval mystic and "nursling of the genii," Jacob Boehme. Newton's profound mind, reading between Boehme's lines, was able to fathom his spiritual thought and to translate it for the scientific thinker.

Sir Isaac, one of the most religious men of his day, could fortunately not foresee the uses to which his teachings would long be put by the upholders of a mechanistic universe. Newton held to the Pythagorean corpuscular theory, and what is his "exceedingly rare ethereal medium" but the Ether of the ancients? The direction in which his great mind was working is evident from his leaving open the question whether the agent causing gravity is material or immaterial. This, with a liberal interpretation of his personal *working* God, opens the door to the ancient conception of guiding and operative *intelligences* behind the natural forces. His theory of gravitation itself, faulty because incomplete, echoes however feebly the doctrine of magnetic attraction and repulsion.

The great Pattern of the manifested universe, and of the evolutionary scheme in the impersonal and universal Mind, was grasped by the first Scientists. It was handed down in trust to their successors and by them recorded. But time and superstition made a jig-saw puzzle of the Cosmic Plan, as far as the perception of men in general was concerned. Since then, the effort of successive generations of seekers, who inherited the pieces without the Pattern, has been directed chiefly to study of the separate bits.

The original Pattern, however, was never lost to the consciousness of the Self-realized Ones. But for long ages they have had to work in secrecy and silence, dropping hints, like precious pearls, far and wide apart, into minds prepared to receive them. Such minds of larger vision have attempted synthesis and have found that certain facts dovetailed with others. Those who followed, using their findings, have carried further the reconstruction of a portion of the Plan. The work of none is independent of his predecessors' efforts, and so the credit for no achievement belongs wholly to one man.

This continuity of knowledge and this interlinking of effort and of thought afford most powerful proof of human unity. So the harmonious Pattern, still only dimly sensed but gradually re-emerging ever farther into public ken, bears its own evidence, beyond gainsaying, that the world is one. Science has discovered many parts and correlations of that Pattern since Isaac Newton's day. But each is still only a rediscovery, a restoration of the lines perceived how many ages since!

# A GREAT INDIAN ARTIST

[ **Shri Gurdial Mallik,** himself a server at Santiniketan who carries self-effacement to a fine art, writes here on a congenial theme. Of Shri Nandalal Bose the late Shri Mahadev Desai wrote truly some five years ago : "Nandababu is not a Bengal artist, he is an Indian artist, and he would go to the ends of India to lay the flower of his art at the feet of Mother India."—ED.]

Man has a dual personality—that of the artisan, using the term in the sense of the bread-winner, and that of the artist, who creates for his visions forms of beauty which are a joy for ever. But as only the spirit can be, and is, the true artist, the true artist is always a man of the spirit. All others who in our modern world of glamour and greed pass muster as artists are more often than not counterfeit coins.

Such an artist of the purest ray serene is Shri Nandalal Bose, who is entering on the sixtieth year of his present earthly existence. He is the most famous student of Shri Abanindranath Tagore, the founder of the present-day Indian School of Painting. But he has also the fervour and the fragrance of an initiated disciple, his master being the God-man of Dakhshineshwar. That is why he has what the mystics characterise as "drunken consciousness" (secret and ceaseless wonder at the Eternally Ineffable) and "divine shame," *i. e.*, the perpetual sense of the smallness of one's own self in Its presence.

*Apropos* of this "divine shame" of his, a story may be told here. Once a distinguished visitor came to Santiniketan—that shrine of the ecstasy and the idealism of the Poet Rabindranath Tagore, where Shri Nandalal Bose is high-priest of the temple of art. As he went round the place he saw, among other things, the gallery of pictures, through which he was led by a short-statured, square-shouldered, simply clad, bare-headed, barefooted and bespectacled gentleman with a bright forehead and beaming eyes and a face *à la* Ajanta fresco. The guide conducted him from painting to painting, mentioning the name of the artist who had executed each, except that of the one who had to his credit the well-known picture, "Dance of Shiva." The visitor, too, struck by its bewitching beauty, forgot to ask who had created that masterpiece. At the conclusion of his visit, as he was leaving the Santiniketan Guest-house for the Bolpur Station, he said to the writer, "I have enjoyed immensely my short stay here. What with the interview with the Poet, the soul-stirring music of the students and the carnival of colour in the Kala-Bhavana (Art Gallery) it has been an unending feast of joy. But my one regret is that I could not meet Shri Nandalal Bose."

"Of course you have met him," was the rejoinder. "It was he who

conducted you through the Art Gallery this afternoon."

And the departing visitor was filled with astonishment and, perhaps, with not a little of repentance for having failed to recognise the far-famed, yet humble-looking artist.

The truth is that Shri Nandalal Bose believes in self-effacement. And rightly, for every artist worth his salt knows that it is the song that matters and not the singer. So humility is his outstanding attribute and his shining adornment. What a lesson to the publicity-hunting artists of today!

Shri Nandalal was born at Kharagpur, in Darbhanga State, in 1883. His father was a very skilful State Engineer, whose name was a byword for scrupulous honesty. And it is said that at the time of departing this life he enjoined upon his children ever to be "clean of heart and hand." His mother had a rich vein of religious devotion. Shri Nandalal has inherited the twin virtues of skill and spirituality from his parents. He had his education up to the undergraduate standard when his "dæmon" or "Jeevan-devata" as Rabindranath would say (whose influence he had already consciously felt when, at the age of nine, driven by a mysterious impulse, he had painted his first picture of Shiva) compelled him to exchange the book for the brush. The same beneficent influence brought him into contact with Shri Abanindranath Tagore who had, only a few years before, at the encouragement of that great-hearted Englishman Mr. E. B. Havell, rescued Indian art from its slavish following of foreign masters. And the meeting of teacher and pupil at Calcutta was an event in the annals of the New India which is in the making. For, as it has turned out, Shri Nandalal has been acclaimed on all hands as "the legal heir" to the illuminating traditions in indigenous art established by the illustrious founder of the Bengal School of Painting.

During his period of pupilship at Calcutta, not only were Shri Nandalal's inherent æsthetic potentialities developed under the dynamic influence of Shri Abanindranath, but his spiritual sensibilities also were fostered in the shadow of Dakhshineshwar. In this way, the divine dispenser of his destiny illustrated in him the truth that art and religion are the two sides of the self-same shield of life. And the unfoldment of this truth was quickened subsequently in the solitude, sunshine and shade of Santiniketan, to which forest sanctuary Shri Nandalal shifted from the money-minded, nerve-racking, noisy old metropolis.

For over two decades now Shri Nandalal has been in charge of the art department of the Visva-Bharati —the international centre of cultures at Santiniketan. His coming there fulfilled a long-felt need of the Poet's institution. Not only did he give an emphasis to the æsthetic turn which the Poet had already imparted to the academic education of our times, but also he became his handmaiden in

the creation of a colourful, yet simple, stage for the performance of the Poet's plays. His own *credo* as an artist and art-teacher could not be summed up better than in the statement which he made to a newspaper several years ago :—

We are marching towards the Unknown because it is only the present that exists for us and not the past or the future.

We are Indian because we are trying to keep up the Indian spirit although, irrespective of style and technique, we welcome everything that has life, accept with regard all that those who come in touch with us have to offer.

And it is for this reason that we do not attach much importance to technique and worship life,—the spirit of the living.

Nature inspires us and the past. The past experiences of the world guide us.

We have tried to express our joy because Art is the expression of joy (*ananda*) of life.

The above is an echo of the message of the *Upanisads*, especially of the *Ishopanisad*, which Shri Nandalal, through continuous meditation and practice in his life, has striven to make his own.

"We worship life"—this is the key-note of his creative art as well as of his daily conduct. Therefore he is against realism (Who said, by-the-by, "Appearances are deceptive"?) in the one and snobbery in the other. His principal instruction to his pupils is always to try to see the Spirit behind the form, the Reality behind the fact, the Wonderful behind the commonplace. Two pertinent anecdotes may be related here.

A fresher (and every fresher has a similar tale to tell) once asked him what subject he should draw. The teacher replied forthwith, "Anything that meets the eye; for instance, the flower, the donkey, etc." The would-be pupil stared hard at the artist as if the latter were joking. The artist noticed this and at once whipping out of his pocket a blank card and a pencil—his constant companions—drew a sketch of the donkey grazing in the field near-by.

The pupil watched him as he drew. And no sooner was the sketch finished than he exclaimed in accents of ecstasy, "*Master Mahashye* (Sir teacher), could the donkey be so beautiful?"

"Of course," rejoined the teacher, "if one has the eyes to see with." And such a vision of the wonderful he has in a very large measure. Referring to this gift of his the Poet Rabindranath Tagore sings in his poem, "To the Painter":—

> You maker of pictures, a ceaseless
> traveller among men and things,
> rounding them up in your net of vision
> and bringing them out in lines
> far above their social value and
> market price.

Everyone has ready access to Shri Nandalal, be he an artist or not. He can never stand it for any one, howsoever highly placed, to treat with discourtesy or indifference a fellow human being. On one occasion he perceived that a certain official friend of his received, with invariably iron-

ed-out courtesy, only those who were considered "big" by the man of the world, while others were often somewhat neglected by him, almost to the point of rudeness (though the official concerned called it "plain-speaking")! So Shri Nandalal thought of curing his friend of this unconscious insult to humanity and waited for an opportune moment to bring home to him the unrighteousness of his behaviour. At last a favourable opportunity afforded itself. He saw one day an ass standing outside the building where the official in question worked. It was afternoon. The official was absorbed in his files. Going in, the artist informed him that an august visitor was waiting outside to meet him and then he himself slyly slipped out of the back-door. The official immediately stood up and, straightening the creases in his clothes, went out posthaste to welcome the visitor. What he felt on seeing the latter may better be imagined than expressed. But he caught the hint which the humorist in the artist wished to convey to him, for ever since he has been more polite to all and sundry.

Shri Nandalal has a keen but chaste sense of humour. Not seldom does it border on a child-like playfulness, which peeps out in his sketches, in the autograph books and in the sparkling sallies on art with which his conversation is usually sandwiched. He has also the docility and the impressionability of the child at the one end, as he has the intuition and the dynamism of the adept at the other. His art, like his humanity, is all-embracing. He kneels at once in the presence of the Beautiful, whether it comes to the door of his heart or through the windows of eyes or ears, in the guise of a good soul, a scene, a sketch, or a good song. It is a pity that he, whose whole being is vibrant with the rhythm of life, has not cultivated music; otherwise there is no doubt that he would have become also a musician of note.

To look at Shri Nandalal Bose's pictures, such as the "Buddha's Renunciation," "Uma's Grief," "Shiva Drinking Poison," "Shiva Mourning over Parvati" or "Chaitanya," is a spiritual tonic as well as an unforgettable experience. His "subjects" walk forth out of the finite confines of the canvas and speak to you as if they were standing face to face with you. Even if the subject which he has chosen is traditional and familiar his re-interpretation of it in the light of his own spiritual wisdom endows it with a newness akin to the newness of creation which a poet feels afresh every morning. And no wonder, for is not his creed "We worship Life"? And Life never ages or becomes extinct or ugly. It is because of this attitude of his that Shri Nandalal is a *Yogi*, too. Translating freely what the Poet Rabindranath has said in one of his poems, dedicated to Shri Nandalal:—

You were born in a room outside which the mystery of colour keeps guard. Sitting there you build a nest of form for the worn-out travellers on the path of life to rest.

You imprison in your lines the Eternal Wonder. May your brush be like the matted hair of Shiva,—the source of the waters of life!

GURDIAL MALLIK

# THE MAN AND THE WORD

[The late **Mrs. C. A. F. Rhys Davids** makes some interesting points in this posthumous article in examining the development of certain Buddhistic concepts.—ED.]

Some eleven years ago I helped, with this subject, to start the organ of a Heidelberg society founded to promote the study of the Buddhism of Eastern Asia. The Editor's tragic collapse in mental health, combined perhaps with cultural unpreparedness in others to "carry on," doomed the undertaking to speedy decease—anyway I never heard more about it. Through the columns of this more stable enterprise, I seek to give, in a slightly revised form, to what I then said, a second chance to provoke thought.

My aim is mainly to show man, with his ever-changing values, and the word ever seeking to express these, being stimulated in change as an effect of "changed skies." His changing values man may express either by a new emphasis through repetition, by a new placing of words, by a new meaning or by new words. And with his new values will go corresponding devaluations.

The changed sky (or soil) may well be a fertile source in the changing of values. We may therein look for new developments, full of interest. For the new is never to be despised as new. Always it is significant of movement; and nothing is so fatal to man as non-movement; nothing is so unnatural. But the new is not ever the better, though the better will ever be the new. When the new is also the better, it is when the man (the real "man," not body and mind only) is, in the new, lifted on to a nobler plane. It is when the man values "man" as being, or as capable of being, of a higher worth than that at which he was valued before. But a new teaching which, because of certain conditions evoking it, declares that the very man is but a name for that which is "not got at," and then goes on to declare that he does not really exist (save as body and mind) is not both a new and a better. It is a devaluing, an unworthing of the man.

But other new valuations gave the lie to this lowered outlook. And I would suggest—suggest only, for it is a big subject—that we may find instances of this in term and meaning, such as the transference of the Buddhist world-mandate helped to make emerge.

Thus, in the term *gotra-bhū*: "become of the family," we have a word emphasizing a man's quitting the *maṇḍala* or "world" of the many-folk (*puthujjana*) for the *maṇḍala* of them who minded the things that really mattered, things not of this world only, but of the beyond (*lokuttara*). He has just quitted; no more; he is ranked at the bottom of the ladder of aspiring effort. Now this word

emerges at a late stage in Pali literature. This may be seen at a glance in the useful article *s. v.* in the Pali Text Society's *Dictionary*; better seen if the references be consulted. The *Milinda Questions* of North India shows no interest in the term. But in writers who came under the influence of Ceylon we witness a certain promotion undergone by the concept. The *gotrabhū*, namely, is the *jhāyin* in the topmost stage of *jhāna* but one, that of *appanā* or ecstasy. These writers are Buddhaghosa, Buddhadatta, and Anuruddha, later than they, to mention no others.

I cannot here go into this change of emphasis in *jhāna* itself. I only suggest, that when Buddhism ceased to be Indian only, and provincial at that, when the one link between followers belonged no longer only to "Jambudīpa," but was an international faith, *dhamma* or *sāsana*, the need for such a word as "one of the family" (tribe or clan or gens, if you will) would emerge. A corresponding development was worded in the mandate of Jesus, both in his own mission-experience and again later in Paul's epistles.

The greater benefit felt after in such a community-term as *gotra bhū* is a valuation of the believer as a man among fellow-men, not as one isolated, or seeking only his own welfare, but as one of a family, and seeking his welfare in consequence as bound up with theirs. It is thus a worthier valuation of the moral man in the Sāsana than such as had preceded it, even in the case of the saint. I say "felt after"; that it was more than this, that it was clearly and fitly conceived, I doubt. It needed a later time, a fuller call, to bring out such a phrase, for instance, as St. Paul's *pāsa patria en ouranois kai epiges*; and we can hardly be said even yet to have risen to such a valuation.

I find another term emergent yet later, with new emphasis. I am thinking of *śakti*, the Pali *satti*. An ancient word, it is in early Pali rare and unemphasized. I find it once only in the *Dīgha Nikāya*: *yathāsattiṃ yathābalaṃ* (according to ability and strength. I do not find it in the *Milinda Questions*; it is in the Commentaries that we meet with it emphasized, but whether Conjevaram or Ceylon led in this emphasis I cannot say. Dhammapāla on the *Udāna* equates *tejo*[1] with *satti*; Buddhaghosa, on the "seven treasures,"[2] distinguishes a *satti* of energy, a *satti* of the mantra, a *satti* of ownership and a *satti* of fruition. The rising vogue of Sakti in India may be responsible for this strengthened usage, reaching at that time no further. Later yet we meet with the term in Burmese Buddhism, in such compounds as *janakasatti*, *paccayasatti*, the latter in the writings of Ariyavaṃsa. With him it has a forced value, belonging rightly only to the man. Namely, the cause (*paccaya*) is, in being transferred

[1] Heat, fervour, ardour, energy.
[2] *Digha Commentary*, i, 252.

to the effect, given a fictitious will-value.

*Satti*, in fact, is a not unworthy equivalent for that fundamental factor in man, the will, so poorly worded in India, because so squeezed aside by over-attention given to the man as contemplator, rather than as him who looks-ahead-for and him who reacts-to. And had Buddhism grasped the kernel of its Founder's mandate, and seen in the Way a figure of man as willer, as chooser, this emergence of *satti* might have been earlier, and have been more worthily exploited. As it was, the Founder had to make use—and great use—of words for, not will, but modes of willing.[1] As it is, *satti* as used by the Commentators is an effort to get at a new and ampler valuing of the man in words, however faultily applied.

Let us next consider not only a word, but a discipline of high importance in Sakya from the first, and which, when transplanted to other skies underwent an interesting renascence. I refer with a set purpose to *dhyāna* or *jhāna:* brooding, or musing (in the Shakespearian sense). The purpose which it was found to serve at the birth of Sakya, I have plentifully discussed elsewhere. This, briefly, is that the purpose was not that of Yoga as introversive, nor as the merely, mainly negative, preparatory exercise, which is all that survives in formulas. It was the seeking access to, in order to converse with, men of other and better worlds. This view is based on "left-in" Piṭaka evidence and, as such, merits the careful attention as yet denied it.

Here I would only bring out the transformation undergone in the concept of *jhāna*, when it took root eastwards, in the soil of Japan, in Zen culture. As such, it appears to have regained that central well-spring of the man: his nature, his objective, which was originally recognized in Yoga-dhyāna, but which became blurred and lost in Buddhism grown agnostic and earth-bound. Not that Zen is a replica of Yoga. It is more positive, more self-concentrated, less super-personal than Yoga. It is still Buddhist, in that it seeks the divine in man, rather than to develop man into, or raise man up to, the divine. It bids the man look within, not beyond himself.

So much by way of general comment. But in detail also we may note an interesting advance on jhāna-stages as defined in Abhidhamma. In these (Pali) definitions, the first factor which, in the formulas, is to be eliminated is attention in thought.[2] This older term which, in the Suttas, stands for just "thought," is, in Abhidhamma, more specifically defined as "the adjusting, fixing, focussing, superposing of the mind." Mental discursiveness[3] in the attending subject had

[1] *Viriya, vayama, padhana.*
[2] *Vitakka.*
[3] *Vicara.*

to go also. After that there would appear to be left, in awareness, only emotional factors, which also have to go, leaving bare hedonic neutrality and purged attention.

But in Dr. Suzuki's account of *zazen* (*jhāna*), "attention-in-thought" is declared to be "to aim at keeping the mind well poised and at directing attention on any point one wills."[1] Now it would be difficult better to word the exact opposite of the aim in "first jhāna" in the Pali Abhidhamma. In the original Sakyan purpose of *jhāna*, psychic development was the main desideratum; hence it was necessary to cut off the usual this-world channels of attention. Bare attention was the best vantage-point: the attitude, once more to repeat myself, of the boy Samuel: "Speak, lord, for thy servant heareth!" But in the diverted, distorted *jhāna* of the Piṭaka formula, the blotting out of the sense messages, as perceived and heeded, is in contrast to the prescribed contemplative discursiveness said here to be necessary for *zen*, or *zazen*.

I do not wish to step out of my own narrower range to press any greater nearness of *zen* to *yoga*. *Zen*, as compared with this, is relatively impersonal. In *yoga* the "man" is in full view from first to last. It is the man, and not his "mind" that is before us, the man seeking vision of, oneness with, the Divine Spirit in himself, Who he himself is:—Man transcendent as akin to man under earth conditions, yet Man above and beyond the best, the finest he has yet realized. To realize, not as yet that, but the dawning of its truth:—this brings him a spiritual release (*mōksha*) from subjection to body and mind as being, in any essential way, himself. So that he can truly say:—

> This, here, is my true kinsman; I can no other than be with him; won to evenness and unity with him: then only become I really he who I am.[2]

In the man as "more-man," we come finally to the most interesting form of growth undergone by Buddhism on a new soil. *Arahan*, meaning in the *Vedas* just "worthy person," makes a curious fresh *début* in the Piṭakan *Vinaya*. We find a rival to the new teacher Gotama claiming the title, in virtue, not of saintly worth, but of psychic hyper-will-power. At the same time new converts to "Sakya," the teaching of the Sakya-sons, with no such credentials, are called Arahans. These, in the *Sutta*-Piṭaka, would be called just Stream-winners, *i.e.*, converts; *arahan* having become reserved for achievement in the highest, or fourth, stage of the Way. Such, it was held, had not just begun the quest of spiritual wayfaring; they had finished, "done what was to be done," with nothing left to do save mystically to pass out (*nir-vān-*). This was an inevitable result of monastic Buddhism's extending its world-lorn theory of Ill to life in other worlds also, ceasing

[1] *Journal of the Pali Texts Society*, 1906-07, pp. 9 ff.
[2] *Mahabharata*. "Moksa."

to regard these with any earnestness as so many opportunities for further "becoming," and losing all vital interest in them—an attitude so akin, alas! to our own.

True, it was a worthy thing to have a working ideal of the man. And, had he been in this conceived as he really was, *i. e.*, as no mere "fivefold bundle," bodily and mental, it might have, perhaps would have, checked the harm that "bundle" theory worked. More likely it was a theory stunting the idealizing imagination of men from developing, under other conditions, to a more-human excellence, and ultimately to a more-than-human realization.

And there was this defect in the *arahan* ideal: its over-concern with the Arahan's own salvation. The three Arahan-formulas of the Piṭakas,[1] to mention only these, leave this in no doubt. I know of but one passage in the Canon where the worthy disciple professes on holy days to copy the Arahans "in compassion for the welfare of all breathing things." This is in the probably quasi-original talk to Visākhā ascribed to Gotama.[2]

It were probably truer to call preoccupation with one's own salvation Indian, rather than just Buddhist. The Indian, speaking in vague generalization, did and, I have gathered, does favour preoccupation as desirable. To give but one instance: Sir Francis Younghusband has told how, in Mid-India, he, as one of a queue, saluted a seated *sannyāsin*, and expressed appreciation of the holy man's absorption in high matters—this (said in the vernacular) met with an accepting grunt—and also with the furthering of the welfare of others. Whereupon the *sannyāsin* broke into a laugh and said: "What have I to do with the welfare of others? It takes me all my time to mind my own welfare." I did not gather that modesty dictated this disclaimer. And in face of such testimony, we cease to wonder that India has produced only one missionary religion within our ken.

And in so far as Hīnayāna Buddhism was genuinely responsible for any foreign missions (and I have ventured to maintain Asoka was not), it was a distinction to have broken away both from this and its own ideal. But, under changed skies, we witness the *arahan* theory transformed into the *bodhisattva* ideal, wherein the leading preoccupation has become just the welfare of others. Still a "person," still the real "man," the *bodhisat* reveals the true "more-than man" in the man. He is the man-idea at its highest conceived power. And the later Buddhism of India reveals this ideal in the Founder's aspiration:—

> What if I were now to make resolve, that having attained supreme enlightenment, launching the dhamma-ship, and bringing the Many across the ocean of

[1] *Cf. s. v., Pali* (P. T. S.) *Dictionary.*
[2] *Anguttara-Nikaya*, the "Threes."

wayfaring, I should after that pass utterly on ?[1]

This *bodhisattva* development shows us the resurrection of him "who was rejected of men" in being held to be not real, non-existent save in his instruments, body and mind. There was, it is true, in Mahāyāna lip-acquiescence in this in the term *nirātman*. This was the mission-stuff brought to China from Ceylon, long after missions teaching "the man" will have got thither, banned as they were at Patna. In *bodhisattva*, the *satta:* being; man, came again into his own, and that in a way worthy of Gotama, the much maligned. Here, more worthily than in *arahan*, the 'worthy-man," has the man who is experiencer (*vedaka*) and agent (*kāraka*), willer, chooser, doubter, believer, valuer, found the word—found it because he set value on what he sought to name.

C. A. F. RHYS DAVIDS

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## "THE INQUIRER"

It is a matter for congratulation that a journal like *The Inquirer*, "Organ of Unitarian Christianity and Free Religious Fellowship," should have reached its centenary with spirit of quest undaunted. Appropriate to its title, "I seek after Truth" is printed above its leading article on 11th July, 1942, as it was on July 9, 1842 when its first issue appeared.

All religious reforms have begun as protestant movements. All have been attempts to break the moulds of rigid rites and dogmas that forbid inquiry. The Unitarian Movement was no exception. But protests, being negative, however necessary, must be sterile unless followed by new formulations of vital truth. And the only preventive of subsequent crystallisation around these in turn is the assiduous cultivation of the open mind. Orthodoxy in religion has weakened throughout the world in the last hundred years but the open mind has never been more needed than in our day of militant political ideologies

F. M. Cliver writes appropriately in this centenary issue on "The Eternal Wayfarer." "Today," he writes,

> we clamour for a new order. But in all this talk there is little of the questing spirit.... The new order is to be a thing of maps, of charters and Acts of Parliament, of rules and regulations....And yet perhaps it is not a new order that is needed so much as a new spirit. Without a new spirit the ten points of the Atlantic Charter may be as vain as the fourteen points of President Wilson. Without a new spirit social, political and economic change may be as dry bones, a lump that is not leavened.

With it, much could be accomplished even within the existing frame. Men inspired by the spirit of quest, Mr. Oliver holds, are the world's great need today.

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[1] *Nidana-Katha*, introduction to the Jataka book.

# FOLK-SONGS, LEGENDS AND MYSTICISM

[ This is the fourth and last in the series of **Shri Devendra Satyarthi's** articles.—ED. ]

## IV.—CREATION MYTHS

The potential seed of mysticism, which is the creation of the same folk mind that gives a common natural vitality to its language and finds spontaneous similes and metaphors, that creates numberless songs and legends and stories—the precursors of literature in almost all lands —this must always have been there. Mysticism can never have been alien to the folk mind.

The folk mind is marvellously the same in all lands; the memory of its joys and sorrows, the birth of its hopes and dreams in the fields and forests, its faith in the good earth that changes far less than modern man may think, its oral tradition of poetry, its similes and metaphors, all these show a striking similarity. Yet it also acquires its own local colour in each country. Anatole France once wrote :—

In songs as in the prose legends the unity of the popular themes is plainly apparent....Old, eternal stories, passing from country to country, take on the hues of the sky, the mountains and the rivers, and become impregnated with the odours of the earth. It is precisely this that gives them their subtle shades and their fragrance; they absorb, as honey does, a savour of the soil. Something of the minds through which they have passed remains in them; and this is why they are dear to us.

The story-teller in every land, in every small village, has always been popular. Stories which have their origin in the blood of the people are far older than the oldest kingdoms known to history; some of them, born of the Gypsy genius, have crossed the barriers of language and of distance.

Here is Aeta Bhokta, the Santal, or rather *Hor* ( literally, man ), as the three million Santals have called themselves, generation after generation. He is more a singer than a story-teller. His village is Kad-har Beer, near Dumka, in Bihar. The legend of " Two Birds, " called " *Has Hasil,* " one male and the other female, is interesting. The forefathers of the Santals, Aeta Bhokta tells me, were born of the eggs of the mother bird.

" *Hihiri Pipiri* was the original birthplace of our forefathers. We must have left this legendary land far behind somewhere. Where? We know not. For we have been always on the move. And we have ever travelled towards the rising sun. "

The eternal problem of man's journey in quest of something higher does not escape the Santal legend. The Santals are no longer a wandering people; Aeta Bhokta, though poor, is happy in his little village. He sings. He leads the festival

dances, and he lives on the sap of legend, the mysterious travel-story of his soul.

And the Gypsies of Europe, whose language still recalls India, their original home, and who know more of love and freedom than of duty and possession, have a time-honoured legend to tell us :—

" In the beginning we were all birds ; we had wings ; we flew high over trees and mountains to gather our daily food.

" And we were birds flying toward warm countries.

"We left one region for another when the season was about to change... when the leaves on the trees yellowed, when worms and other crawling things were beginning to burrow their holes.

" After a great hunger, we once came upon a region fat with grain, the like of which we had never seen. We swooped down and ate ourselves so full we were too heavy to rise on our wings again. So we remained that night amidst the grass and grain-straw. In the morning, instead of flying away, we listened to our stomachs and ate again. Thus remaining in that field from day to day, we became heavier and heavier, hopping instead of flying. Then the leaves began to yellow on the trees ; the worms and other creatures of the earth crawled into their holes ; the cold winds began to blow, but we could not fly away.

" The grass was thinning. The grain-straw was getting dry. We, too, watching the crawling things began to shake the grain from the blade, gathering it in heaps with our wings and shoving it into holes. The fluff of our wings crusted, glued, and thickened. The wings took the shape of arms and hands. And as we were no longer able to fly, we dug holes on the shores of the rivers and on the sides of mountains.

" We are birds. Our arms are two stilted wings. We never can see a mountain without desiring to get to the top. But we cannot fly. We must crawl up there.

" The Calo people, the Gypsies, will get their wings back some day. Birds again ! " [1]

And the philosophy of the Gypsies shares the basic note of mysticism. Thus they have been singing generation after generation of the eternal journey in quest of something new, something beyond, touching their dreams :—

" Worldly goods which you possess own you and destroy you. Love must be like the blowing wind, fresh and invigorating. Capture the wind within walls and it becomes stale. Open tents, open hearts. Let the wind blow. " [2]

The Gypsy folklore bears the ancient call of the *Aitraya Brahmana*, wherein a song, addressed to Rohit, with " Chraivaiti chraivaiti " (" Walk on, O walk on ! ") as its refrain, is the gospel of the traveller.

Sarat Chandra Roy's *The Kharias* (*Man in India* Office, Ranchi), is a mine of Kharia folklore. The artless simplicity of the aboriginal people's songs and legends has a charm of its own. The songs mostly keep time with the dances ; and the legends

[1] *The Story of the Gypsies*. By KONRAD BERCOVICI. (Cosmopolitan Book Company, New York, pp. 22-3 )

[2] *Ibid.*, p. 31.

that never stale breathe life into Nature that partakes of the moods of the people.

The Kharia people in Ranchi District, in the Gumla sub-division, tell the following *Legend of Creation.*

God first created the earth. And soon the earth was adorned with vegetation. Then one day *Ponomosor* (Sanskrit, *Prameshwar*), the Supreme Deity, made two images out of clay, one of man and the other of woman. These images He put inside the hollow of a banyan. Drop by drop, the banyan's milk fell into the mouths of the images. So they received life and began to grow.

They left the tree one day and made their home in a cave. They had no idea of garments; they lived on fruit and roots. They loved each other. One day the woman gave birth to a child. Again and again, they begot many children. The race of man then multiplied beyond expectation. And they had to face a scarcity of food. "Give us another kind of food, O good God!" men prayed.

Then God sent a violent storm. It blew the leaves of the trees high into the sky. And the leaves were transformed into birds, big and small after the sizes of the leaves themselves. It was God's magic. Man killed the small birds, and there was no scarcity of food.

But the vultures, who lived on small birds, also multiplied. Most of the small birds became food for men and women. What then should the vultures eat? "Give us food, good God!" prayed the vultures.

Now men had begun to cut the fruit-trees. And God was greatly displeased with them for their high-handedness. Soon God sent a great flood. Men, women and children beyond number were drowned. For no less than eight days did the devouring flood rage. Then it subsided. But some clever families had escaped and gone to the hill-tops. The vultures were glad. They had men's dead bodies for food.

Once again God was displeased. This time the clever vultures prayed, "Give us food, good God!"

"You have already got plenty of food, my creatures!" said God.

"Men are obstinate," replied the vultures. "They do not honour you. They fled away to the hill-tops when you sent the flood."

This time God's wrath took the shape of a fire, or rather a rain of fire. For seven days and seven nights, hour by hour, the fire blazed constantly and destroyed man's sons from the earth. Only a brother and a sister survived through the help of Sembhu Raja and Dakai Rani, the king and queen of the subterranean kingdom and of marshy places. The birds, too, survived; for they could fly in the sky.

Then one day God pondered over the matter and repented of his cruel acts, of the flood and the great fire he had sent to destroy his own creation. He ordered the birds to go and find out if any man and woman had survived. The *Dhechua*, that lucky bird who is a *choukidar*

or sentry, was made a leader. And the other birds, the crow, the old *Bhandari* or store-keeper, the *Kuhu*, the *Kotwar* or police-officer, and the *Lipi*, the cook, all had to obey his orders.

In the beginning all birds were white. But during the search for man's progeny, the *Dhechua* sat all the time on the *Burat* trees; the crow, too. So they became black. The *Kuhu*, who sat now on trees, now on the ground, turned brown-black. The *Lipi* always sat on the ground, and so she is brown. They searched and searched, and every night they came and gave an account of their search to God.

Now the crow was becoming fat, while the other birds grew thinner day by day. Once again God wondered. "I am fat, my God," said the crow, "for I am hopeful of my success; the others are disheartened."

The crow had already traced out the brother and the sister concealed in a *Jovi*, or marshy patch, but there were many fruit peels lying there and he would go every day and eat gluttonously. One day, he brought the news to God. It was a great occasion. After all one man and one woman were still alive.

God went all the way to meet the King and Queen of the subterranean region. "It is not good, Lord, to destroy even the last survivors," said Dakai Rani, for she thought God had come to kill the last man and woman.

"I have changed my mind. Give me my man and woman—my offspring—back. I shall look to their safety." So hearing, Dakai Rani handed over the man and the woman, who still looked frightened. "No more fear, little souls!" said God.

And addressing Dakai Rani, God spoke again: "You shall have henceforth seven shares of the race of man, while I'll take only one."

Dakai Rani persists. The Kharias would not forget her. She lives in the subterranean kingdom; her sway over the springs and pools and marshy land is still strong. The Kharias throw the *Arua* rice and powdered turmeric on spring and pool and marshy ground. No Kharia dares to cultivate marshy land, for that would be an open insult to Semthu Raja and Dakai Rani.

And when a man dies, his one share, his soul, goes on God's path, and his seven shares, his body, must go naturally to Dakai Rani's underground world.

And even so, like the Kharias, the Gonds and the Mundas and the Oraons of Chhota Nagpur have their own legends; and their Creation Legends, too, though varying in development, have similar seeds.

The legend-teller, amidst all the aboriginal tribes of India, is a man of consequence. Legends, which seem to unlock the mystery of the world's creation, are a window to the people's mind, to their inborn mystic quest, and are not "a disease of language," as Max Müller seems to call them They are not all fiction.

Their warp and woof belong to the history of a people's culture.

The folk mind will outlive kingdoms; it will always work. Its voice is the voice of humanity; its songs, its similes of life and death blended with mystic influence, its legends, even its proverbs and riddles, all seek after harmony and hope, all search for some hidden meaning. It has its diverse moods; but all reveal a certain unity in a common sincerity. Its roots want nourishment and they have found instinctively their appropriate soil. Folk-songs and legends, like their masters, seek a higher truth of life.

DEVENDRA SATYARTHI

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# THE FUTURE WORLD

In these days when one cannot safely predict even the immediate future, it is with legitimate anxiety that the average man, for whom M. André Maurois writes in *The New York Times Magazine* of 29th March, asks "Will the world ever be the same?" The war over, will the world return to its peaceful round of life in the old way? Will one see again what M. Maurois nostalgically euphemises as "the same abundance, the same freedom, the same love of justice, the same confidence of man in man?" He sees that such a mighty cultural crisis cannot leave the world unshaken, that economic exhaustion will be a grave threat to European civilisaton and that a Nazi victory might mean an ideological revolution. But he thinks that the U. S. A. with its resources and supplies should be able to see the war through without receding far in material civilisation.

But is it not obvious that something was wrong with the tree that has borne such lethal fruit? One hopes that not for nothing is this war being so ruthlessly fought. If an identical world is to emerge out of the present chaos, the suffering will have been in vain. If all the talk about a new world order has any meaning, then there must emerge something different —*a true democracy* —a world ordered on the basis of freedom, justice and fair-play for all nations, races, individuals. The answer to the question "Will the world ever be the same?" depends therefore upon what humanity decides to do with its civilisation at this hour of its trial and crisis. In settling its supreme problem, man must summon faith in his higher self. It is with the aid of this greater self that he has to determine the character of the future world. André Maurois says:—

> Even if the external world never is the same again in our lifetime, there is at least one world that will not change as long as we defend it: that is the world within us. No Panzer divisions, no dive bombers can conquer the Kingdom of God and, so long as that Kingdom survives, Man the Undaunted will soon try again to make the world in its image.

He may succeed in the measure of his recognition of how sorry a caricature of that Kingdom his pre-war efforts had produced.

# AMBITION—LEGITIMATE AND ILLEGITIMATE

[ Ambition, which **Miss Elizabeth Cross** discusses here as an educationist and a thoughtful student of human nature, has been called "the first curse: the great tempter of the man who is rising above his fellows." And yet not only is it a necessary teacher of the lesson that "to work for self is to work for disappointment," but also, well directed, it is, as she implies, a powerful motor force for human service.—ED. ]

In the Western world we all seem to mean one thing when we describe a man as "ambitious"; we mean that he has "push," that he "means to get on"; in fact, to most of us it means someone well worth avoiding! This may seem an exaggerated view, and perhaps an unfair one, for there are a few people still with ambitions of a loftier nature, ambitions to make the world a better place, to discover the cure of some disease, but on the whole it is the unworthier ambitions that are the most common.

In addition to the realistic type of ambitious man we have the extremely common "day-dreamer." The day-dreamer is just as self-centred as the go-getter; he is often equally selfish and self-indulgent; but he takes the easy path of *imagining* future triumphs without taking any of the hard steps to make them real. The majority of our books of fiction, our films and our plays all cater for the day-dreamer and save him the trouble of even creating his own fantasies.

From the point of view of psychological development and social welfare both the "ambitious" man and the day-dreamer are dangerous and we need to modify our educational system so that we can direct our children's aims and ambitions into healthier and more worth-while channels.

Let us try to understand something of the psychology of the conventional ambitious man, and so avoid a repetition of the unfortunate determining factors. First of all, it seems fairly obvious that those who have some inordinate ambition towards amassing great wealth or power are suffering from a desire to compensate some inherent lack. We are all used to hearing overfed magnates describe their early ragged youth, or tell how unpopular they were and how unsuccessfully they fared with their school lessons. Others have overcome social drawbacks, or even physical defects. From investigation it appears that nearly all men who set great store by money have had unhappy childhoods, experiencing a lack of parental love. Thus it would seem that a calm and affectionate home in early years kills any immod-

erate ambition towards great power and wealth.

We can trace many of the less violent ambitions back to some youthful set-back also although, as these are so common and also comparatively harmless, they cause less anxiety. However, any frantic desire to "go one better than the neighbours" or to "keep up appearances" or "not to lose face" is in some manner destructive to a full and happy life and so needs to be amended. Children and young people who have been set an especially high standard by parents or teachers and who have failed to succeed in their tasks are apt to bury these unhappy memories in the depths of the unconscious and from there many strange and unreasonable ambitions will spring. Repressions, too, give rise to many unserviceable ambitions, *e. g.*, a sense of guilt may be translated into a passion for cleanliness in the home beyond all normal requirements.

The day-dreamer is even commoner than the fantastically ambitious and even more in need of treatment. Why is the day-dream so dangerous? Surely it may be the beginning of great and noble actions? Some of our purest poetry and our most far-reaching social reforms, have, it is true, been born, first of all, as a vision or day-dream in some sympathetic mind. But, and it is a very potent but, millions more of excellent schemes, millions of kindly and self-sacrificing actions have been still-born merely because their authors remained content with the dream and never troubled about the reality.

Take the man, or the woman, who is dissatisfied with his present work. He feels it to be unworthy, to be of little importance and of no social value. He imagines himself in some other job. Perhaps the woman feels drawn towards nursing the sick, or towards going to some far country or into the homes of the poorly paid working folk who need help. She sits and dreams of this; she fancies herself clothed in the uniform that means help and succour; she sees herself welcomed by a frantic family; she experiences their gratitude when she saves their sick child. She feels grand! In fact she feels so much better after this that she goes back to her perfectly idiotic and useless life, having expended a vast amount of creative energy on nothing. No one is any the better for her day-dream. The woman may even feel an unpleasant shock when she arrives at her work and finds no one as charming to her as the imaginary folk in her dream and so she snaps back and the atmosphere is even worse.

Those who spend a large portion of their time absorbing "escape" literature or films are in an equally precarious psychological position. They are using energy, particularly creative energy, in imagining themselves in exciting or satisfying positions instead of taking the first steps to render their own lives complete and harmonious. Day-

dreaming, which, in moderation, might prove the right soil for the growth of worthy ambition, becomes its death-bed instead.

The adult who finds himself snared by false and unworthy ambitions can best escape by resolute self-examination ( although he may need help from some skilled adviser ) paying particular attention to his early memories of childhood and trying to find out in what way his real self falls short of the ideal and the normal. We are all self-deceivers, however, and it is quite possible that those in the clutch of antisocial ambitions may find themselves disguising their real motives. The man ambitious for power or for money may fancy himself as a social benefactor, able to bestow munificent gifts upon hospitals, to endow libraries and otherwise to aid humanity. He must re-examine his motives in the light of true democracy, understanding that it is better for everyone to have the opportunities to *earn* benefits, to be paid a fair wage and to be free to dispose of it in his own way than to be a grateful but helpless slave.

Those of us who have any part in the education of children and young people must try to lift their ambitious aims onto worthier planes, and must also help the children to realise their own creative capacities to the full. If a child is able to develop naturally and freely, making use of his own special abilities by means of carefully graded exercises ( physical, mental and artistic ), he will be in a position to realise actual ambitions without falling into dangerous and impossible day-dreams.

Another important matter to realise is that as children emerge from the ego-centric stage into a more communal development they are ready for some direction of the ambitious impulses. They are anxious to feel a part of the adult world, to feel that they can make some contribution to the general welfare of society. They are ready for hero-worship. In the past we have presented them with many of the worst characters possible as heroes—ruthless soldiers, hard-hearted exploiters, men whose careers will bear no impartial investigation. Surely, it is time we faced up to this and rewrote our history books with a little more regard to truth and morals ! Children today know a great deal about Napoleon and Jehngis Khan and Hitler, but very little concerning Socrates or Asoka or even Jesus Christ ( who, on the whole, has been relegated as a boringly "meek and mild" watery character. )

In this matter of direction of ambition we must try to stress the value of co-operation, choosing people who have started movements that have bettered mankind and showing how they have depended on countless unknown heroes to bring their ambitions to fruition. The child must understand the value of his or her daily efforts to lead a busy and co-operative life. He must be shown how a household of unselfishly

happy people radiates good-will and benefits the whole community and how he can influence those with whom he works by trying to understand their needs and to fit in with them.

It is no good our being merely negative in dealing with ambition. If we turn out one devil and leave a void, who knows what worse devils may rush in? No, the old conception of the ambitious man must be thrown away completely, but we must have a positive aim to put in its place. Instead of a desire for self-glorification let us show the value of self-realisation, so that each one is able to exercise his powers to the utmost for the common good.

I should like to quote a very simple story of what seems to me to be the epitome of a good ambition. It is this. Once, not so long ago, an old countryman lay dying. His lawyer came to help settle his affairs, as he had a famous business, making farm waggons. Apparently there was very little money to be disposed of. "Why, Mr. George," said the lawyer, "I'm surprised that a famous cart-maker like you has so little money to leave. I thought you'd have made a deal of money." "No," said the old man happily, "I haven't made any money, but *I've made a gurt lot of good carts.*"

ELIZABETH CROSS

## THE GANGA RAM TRUST

The Report for 1941 of the Sir Ganga Ram Trust Society of Lahore is interesting. Its propaganda against indefensible social taboos has been effective. Nearly three thousand widows were helped to remarriage during the year. The destitute have been relieved. Vocational training and guidance and support to deserving students have been given. Free medical aid to sufferers irrespective of caste or creed bears further witness to the late Founder's breadth of philanthropic vision. The Lady Maynard Industrial School has Sikh as well as Hindu students. Noteworthy also is the Maynard-Ganga Ram Prize of Rs. 3000/-. It is awardable triennially for discovery or invention helpful in enhancing agricultural production in the Punjab on a paying basis. And it is "open throughout the world to all, irrespective of caste, creed or occupation." Too many trusts are earmarked for particular communities. Sir Ganga Ram dedicated himself to the cause of suffering humanity.

# REWARD FOR CURIOSITY

[Is it "The Spirit of Absolute Honesty," whom **Mr. Leslie W. Taylor** here commiserates, that is deserving of our sympathy, or poor, half-blind Humanity, who drives it into exile? He closes on a note of disheartenment but we hold with Walt Whitman that

"What we believe in waits latent forever through all the continents,
Invites no one, promises nothing, sits in calmness and light, is positive and composed, knows no discouragement,
Waiting patiently, waiting its time."—ED.]

Encouraged by Vanity, and making Freedom the excuse for my journeys, I endeavoured hopefully to escape from the Valley of Ignorance and to scale the Hazardous Mountains of Knowledge. So engrossed in my task did I become, that the sheer joy of Adventure alone eased the bitterness of my repeated failures, until I was finally persuaded to accept the Inevitable and to return to my confinement in the world of Little Men.

True, my eager eyes would not rest even then, and in my painful search for Truth, my Optimistic Soul would not be said "Nay," so that I suffered untold agonies in the Mist of Self-deception. Peace I might have found had my Imagination possessed no wings but, growing restless and resentful, it contrived to make me frantic with its innumerable flights into the Great Unknown. Hence my unhappy position! For while thus engaged I unfortunately made the acquaintance of "The Spirit of Absolute Honesty" and ever since, my discomfort here has been intensified to such proportions, that I contemplate fearfully upon the ultimate fate of my nervous mentality.

He ("The Spirit of Absolute Honesty") is a comparative Stranger to this Industrious Earth, for he can only attend the Doings of man when invited so to do and, he tells me, these moments have been very rare indeed.

The memory of long empty centuries behind Him, the prospect of dark lonely ages before Him, weighs upon His poor tearless heart so heavily, that one feels acutely the utter Hopelessness of His existence—so much so, that the flood of ice-cold Regret that instinctively follows threatens to melt one's Backbone. But Tears avail nothing in that unspoilt place where no human being has ever breathed.

The winds of Time whistled through His ribs, and as He stood there alone, beyond the vast Horizon of Friendship, where the Warm Breeze of Affection cannot penetrate, His parched bones thrown into bold relief against the background of Eternity, He touched my hand with the eagerness of a child and breathed into my nostrils the Spirit of Truth

I had so tirelessly sought.

Being by nature impulsive, I was so impressed by the Dignity of His bearing, the depth of His patience, and the Strength of His faith, that I embraced Him suddenly, as one would attempt to share the callous injustice thrust upon a weak beloved friend—a display of Sympathy in the face of Hopelessness when nothing one can do will ease the burden or change the circumstances one little jot—and with that, I bade Him farewell.

Farewell indeed, for my lack of Courage and apparent unwillingness to make Him my lifelong Friend, has proved my undoing, and I am condemned forever to the Misery of Inaction in the cramped and sheltered surroundings of my former abode.

The Thrill of Adventure has gone, and the Fire of Enthusiasm is quenched for all time, so that only a Dead grey cinder remains. Desire is but a Prisoner of the earth, held Captive by the Chains of Reality and Self-Reproach, and "Man's ingratitude to Man" is no longer a mere paraphrase of a line of Poetry.

Beauty sits in Rags and cackles in mock Pleasure, like a crazy witch who haunts the Alleys of Industry and lives on the Refuse left by careless inhabitants. Justice has become an Unmusical Comedy that entertains me during the hours I would reserve for Sleep, so that now I perceive the Wraith of Despair hovering near my elbow like a hungry vulture waiting for a sign of Weakness.

Woe is me—Woe is me! My present state is worse than the last and this—This must be my reward for CURIOSITY.

LESLIE WALKER TAYLOR

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The antidote against modern materialism lies obviously in the contemplative life, in man becoming philosophic. I do not know whether I am a Taoist. I simply have not thought of the question. But I do know that Taoism is a powerful deterrent against the excesses of the external life. Without calling oneself a Taoist—since I heartily dislike all isms—an educated man must come to have a unified and philosophic view of himself, of his fellow-men, of life, and the universe. The process of education mainly consists in clearing oneself of a number of foolish presumptions, humbugs, and prejudices that beset the common man's mind. Some of the commonest assumptions and presumptions that are dangerous to a man's spiritual life are our worship of wealth and power and success, and beliefs in luck, adversity, and triumph over others, and the reality of the material world. For all these illusions of the material world, Taoism has rather specific antidotes.—LIN YUTANG

# CHRISTIANITY IN ENGLAND

[We publish here the second of the **Rev. Leslie Belton's** articles on this important subject.—Ed.]

## II.—ORTHODOXY OR LIBERALISM

No survey of religious trends in Britain can overlook the remarkable development in recent years, and not only as a result of the pressure of war, of a new spirit of fraternity among the Christian churches. This co-operation takes two forms. One is seen in the movement towards reunion which, in spite of manifest difficulties, may yet succeed in ironing out the sharper denominational differences and achieving a *rapprochement* within the doctrinal sphere. The other, avoiding all questions of dogma, seeks common ground in ethical principles for the sake of social action.

This latter movement antedates the war but only during the past two years have Roman Catholics shown any willingness to act in concert with their Protestant brethren, and the alliance is still precarious, strictly limited to the major purpose of promoting Christian thought and action in matters of social and moral welfare. It is nonethe-less a happy sign of the times that in the English city where the writer now resides no fewer than thirty-six interdenominational study groups embracing adherents of all the churches are engaged in examining and reporting on questions affecting the life of the community.

Whether this new development will continue after the war when tension is relaxed cannot now be foreseen. The adhesion of the Catholics is improbable unless adversity compels Rome to modify her exclusive claims, for questions of dogma are bound sooner or later to obtrude even in the ethical sphere. On the question of religious education, for instance, the Catholic and Protestant views are bound to conflict. Concord, even co-operation, between Catholics and Protestants can be only a façade covering irreconcilable divergences. Rome's claims are wholly incompatible with the more tolerant, if still orthodox, atmosphere of the reformed communions.

Even the common front which Protestantism itself presents to the world is criss-crossed with opposing loyalties which will render the establishment of a united Church no easy achievement. What divides them, however, is not so much theology and creed (if we exclude the Unitarians) as questions of church order arising out of their origin and history, questions of slight importance to readers of THE ARYAN PATH. What unites them is their common loyalty to the Lordship of Jesus Christ to whom worship is offered as "the only-begotten Son of

God—very God of very God—Who for us men, and for our Salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

This extract from the Nicene Creed represents the definitive orthodox Christian doctrine which all Christians must unfeignedly believe. In actual fact many Christians do not unfeignedly believe it though they may profess it, a distinction whose reality depends upon the believer's facility in interpreting plain words metaphorically rather than in the precise meaning they were meant to convey. Individually, Christians may confess to doubts of the creeds; even a bishop, the late Dr. H. Hensley Henson, can declare that there exists today "a dangerous chasm between the language of the Creeds and the thought of educated Western Christians," but these historic formularies still remain sacrosanct and are occasionally invoked as a standard and test of orthodoxy. The creeds are still the cement of the Church, binding all orthodox Christians into a common, but visibly unrealised, communion.

Modernists may thrust the creeds into the background and call for revision or the omission of creedal recitations from public worship, but the Unitarians remain the only Christian body in Europe who collectively repudiate the creeds as a standard of faith, and by so doing exclude themselves from the "mainstream of Christian tradition." The final authority, says the Unitarian, is not a Church, a Book, or a Creed but the conscience, reason and spiritual perceptiveness of man himself. Loyalty to truth is the only valid test. There is thus a foundation of humanism in the Unitarian stand-point, and a leaning towards universalism. That is why the Unitarian is usually able to appreciate the value of other great religions with more insight and less reserve than his orthodox colleague.

It is, however, one of the anomalies of the Protestant churches that even professing traditionalists may hold views on doctrine scarcely less heretical than those of their more openly rebellious brethren and yet still be accepted, if sometimes on sufferance, as members of an orthodox body. Within the mainstream you are ecclesiastically approved, and you are safe. Outside it you are disapproved as a sectary and a heretic; moreover, the British Broadcasting Corporation will ignore your existence. This authority is, in all religious matters, emphatically "mainstreamish" and persistently averse to allowing the privilege of the microphone to any declared heretic or non-Christian believer. It adopts this safeguarding attitude regardless of the fact that orthodox Christians are decidedly a minority in the country and regardless also of the other religions which the peoples of the Commonwealth profess. No Buddhist or Hindu may expound his faith and all minority movements are proscribed in the land of religious freedom. Dogma calls the tune all

the time, and the tune is invariably a variation on the credal theme—a preposterous situation in a country which prides itself on its liberty. Genuine religious liberty would involve not only the personal right to profess one's own convictions in private and in public but also equity in the apportionment of such privileges as a national institution like the B. B. C. can bestow.

Orthodox Christianity also calls the tune in religious education, or soon will if opponents of credal Christianity raise no vigorous protest. Children, it is said, are growing up in ignorance of the Christian religion. Even if this be true, and the facts have been wildly exaggerated, it affords no justification for introducing dogmatic teaching into the national schools, a procedure which would give the custodians of orthodoxy the opportunity they want and might well lead to the reimposition of religious tests. Only an "approved" teacher would be allowed to teach religion; the more enlightened teacher would not be approved.

In theology also, as in religious practice, conservatism is now in the ascendant and liberalism in decline. A neo-orthodoxy has arisen to emphasise the transcendence of God and the iniquity of man, an emphasis which in its extreme form, in the theology of Dr. Karl Barth, denies any community of being between the divine and the human. God can descend to man but man cannot ascend to God. Even in its more moderate and more acceptable form, neo-orthodoxy implies the reassertion of dogma as an indispensable element in the Christian Faith and an essential of the Christian Revelation. In Jesus Christ, says Dr. Nathaniel Micklem (Principal of Mansfield College, Oxford), we find "very God come to seek and save the lost." The death of Jesus was the "crucifixion of the Incarnate Word," a unique historic event.

Yet religious liberalism is not dead, as some notable recent books by W. E. Hocking, J. B. Pratt, John C. Bennett and others, mostly Americans, are continuing to prove. It is clear, though, that liberalism needs restating. The liberal influence is mildly apparent, side by side with a rigid traditionalism, in the *Report on Christian Doctrine in the Church of England* published in 1936. A forthcoming volume sponsored by English Unitarians containing the report of a Commission on a Free Religious Faith is designed to show that religious liberals are determined to combat the present dogmatic trend, in the interest not of an alternative particularism but of a spiritual philosophy more profound and more universal than that which orthodoxy presents, and of a Faith that is consonant with traditional values and modern insights alike. Religious liberals are aware of the weak points in their case; Professor Reinhold Niebuhr, recent Gifford Lecturer, presses the charge and points the challenge. The challenge will be met. A new religious liberalism will arise to enhearten and to direct the makers of the world that is to be.

LESLIE BELTON

# NEW BOOKS AND OLD

## A PHILOSOPHY OF POETRY. *

This work contains the three Sir George Stanley Lectures at the University of Madras, on poetry, its nature, quality and function. An appendix on W. B. Yeats illustrates the thesis. Many philosophical, literary and psychological theories bearing on the subject are brought in and distinctions are made with a clear perception of the essentials. The first two lectures are critical of other attitudes and prepare the ground for the third, which formulates positively the author's own position. Criticism will naturally fasten on that. We shall comment on the implications of his concept of Poetry as Monad and Poetry as Communication.

Professor Kabir is firm on the philosophical ground. Only we wish that the Indian æsthetic theory of the *Rasa* (Emotion) and *Dhvani* (Suggestion) Schools had also been pressed into service. A line like Mammata's which defines the spirit of Art as

*Niyati Krta Niyama Rahitam,*
*Hlvdaika mayim, Ananyaparatantram,*
*Navarasaruciram,...*
(Constrained by no rule or ordinance,
rich with Delight, independent of all
external control,
and glowing with all the nine emotions),

and the postulation of a sympathetic cultured reader in tune with any type of poetical expression at the reception-end of Poetry and Art would have been helpful to him. His acquaintance with both the theory and craft of poetry is intimate, a qualification which Leibnitz, whose Monadology has inspired him, did not, alas, possess. The advantage of being himself a practitioner in Poetry—and no one who is not at least potentially a poet has a right to talk about the function of Poetry, he says—is very real.

A Monad is a throbbing unit of life, light and energy, and the soul of the Poetry Monad is said to be the communication of an imaginative experience which draws from a background of half-revealed mysteries; Society is the basis and necessity of this communication; its supreme mystery is in a beauty whose secret is exquisite suggestiveness. If this lighting on the concept of the Monad is a stroke of luck, it can also get him into as bad a quandary as he sees other explanations falling into. What would be convenient as simile or metaphor breaks down if worked into elaborate correspondence and identities.

He first discusses the theory that the function of poetry—which is but its nature considered dynamically—as useful or pleasure-giving; and as instructive or morally improving. Both the utility and the pleasure concepts are, however, soon rejected as not essential. The explanations offered by Arnold, Tolstoy, Professors Joad and Richards—that poetry is "criticism of life" or that "it educates and liberalises the emotions"; that it "is

* *Poetry, Monads and Society.* By HUMAYUN KABIR. Sir George Stanley Lectures, 1941. (The University of Calcutta. Rs. 3/-)

a guide to action"; that it "is an instrument of evolutionary purpose facilitating the emergence of a new level of consciousness"; that it "evokes emotion to help take up fitting attitudes towards things," that, involving as it does "the whole Soul of man," "it becomes the necessary channel for the reconstitution of order," though refined-looking, are similar in kind and, therefore, commend themselves no better.

Aristotle's Mimesis as mere "Imitation of life" is also not very satisfying. But Mimesis would be satisfactory if more liberally interpreted as "imitating [not life, but] a conception or imagination of life"—a fine distinction to make though not without its own difficulties. So would Katharsis be, as "leading to the enjoyment of an imaginative experience for its own sake, uninfluenced by the necessity of any responsive action." For the Pity and Terror which are generated in Tragedy are sought and enjoyed. Mimesis and Katharsis are complementary. The former

> provides us with a vivid imagination of significant experience and Katharsis is our ability to withhold the act at the height of energy and enjoy experience for its own sake.

And Katharsis itself

> is not a mere therapeutic device, whether by purgation, abreaction or inoculation or a religious purification, or even a psychological sublimation.

The elements which enter into Poetry's make-up are mentioned: sincerity, skill, experience and communication of a fresh inspiration. Poetic activity is as disinterested as children's play, and Poetry is a product of creative imagination distinguished by "freedom and fluidity." A poem is an individual concrete whole "internally complex and externally free"; "not an element in a system of reality which is 'subject' to practical and cognitive implications" or to relations "of use, causality, time, change, etc." "When permanent form is given to the uniquely significant experience which is isolated from the flux of things and contemplated for its own sake," Art (here, Poetry) has functioned. From such a description to calling Poetry a Monad or the world of Poetry a world of Monads is but a step.

Professor Kabir should, we think, have developed fully the possibility of the latter so as to build it into a scheme of the æsthetic predication of all Reality. A few questions may then be asked: Is it the poem which is the Monad or is it Poetry itself, the *genre*, as distinguished from other branches of Literature and Art or from the poetry of a single poet, instinct with particular character and bearing his signature? Or is it poetry as perceived or understood after it is embodied in a poem? Though he is careful to state that "experience, expression and communication are different facets of the same act," conception, projection, and reception have each their special emphases, their special forms of recognition, technique and judgment. There seem to be two strands in his exposition if not even in his thought: one at the level of the emergence of a poem and the other at that of the conception of a generalised process, developing which we get an all-inclusive, almost archetypal Monad of monads, of which individual poetry-monads are live-member-organisms, all poetry being conterminous with all reality æsthetically grasped, and in

its kind eternal. But to this world of poetry new members are continually added by the work of the poets from outside this grand order of existences, bringing an accession of wealth and variety to the Microcosmic monad, perhaps even so as to modify its total expressiveness.

The method of inquiry adopted here, skirmishing all along the line, is brilliant, but leaves us panting. The face of the subject is worked up not so much in bold or integrated lines as presented through innumerable successive small strokes of the brush. Terms like Imagination, Beauty, Form, Experience, Expression, Intuition, have all had emotional and partisan associations in controversy, splinters whereof have been strewn over the entire field of the History of Art. If instead of the present method—rigorous, earnest and curious in purpose and vision certainly, a preliminary study of the poetical quality was made in a poem (for Poetry is, after all, poems), or in several varieties and grades of poetic composition, greater clarity would have been achieved. A degree of abstraction is no doubt inevitable in all philosophical inquiry, which deals more with kinds and generalisation than with data or particular analysis; but the other method would avoid much "cerebral revery."

As it is, the discussion at some points seems more logistic and subtle than useful or giving real direction. And we need direction: For example, what makes a beautiful poem poetical or otherwise? What further elements go into it if "great" be imported as a criterion in criticism? Is there a possibility of any pure poetry whose expressiveness is not analysable in terms of a definite prose-sense but which works through suggestion, association, feeling-tone and atmosphere? How much, again, does meaning-structure gain or lose from the more purely formal and technical elements? Expression can be intuitive, sensational, reflective, descriptional, and even technical, in and through each of which the impulse to form attains to finished articulation.

Then, how much is poetry perceived by differences in the level and culture of the readers? How much significance is added to a major poem in the interpretation of it and the responses it evokes through time? Is the suggestion, for instance, of the themes in the *Oresteia* or in *Macbeth* and *Hamlet* or in the greater epics, after centuries of illuminating criticism and interpretation, the same as in the minds of Æschylus and Shakespeare or of their own audiences?

Shall we say that these poetry monads are "finite and imperfect entities which are striving all along to be infinite and perfect," as the Leibnitzian monads do? How much would these be appreciated for their poetry in the ordinary parlance? If the poetry is the poem's significance in what does that inhere? In all those "fabrics of meaning" which countless generations of men build round it or take from it—philosophical, ethical, social, artistic? How is all this likely to help us in distinguishing the poetical from the unpoetical aspects of, say, *Paradise Regained*, the second part of *Faust*, *The Dynasts* or *The Testament of Beauty*? A consequence of the method employed here is the relegation to comparative unimportance of all those consider-

tions of the medium, the technique and the form of poetry, which for one school have almost been its distinctive feature, and of the distinctions between kinds and levels of performance.

The author's preoccupation with the monad has eliminated the consideration of many aspects of interrelation between poetry and society. In the monadic character of poetry, reference to society is said to be necessarily contained. In a poem the personal and the social objective are held in an inseparable and live unity. Society is mirrored in it, as in a context of time, no doubt, but essentially and for all time. And the more elements in interrelation included in it, the greater is the poetry. And, as society is implied in communication, communication is implied in expression.

This brings Professor Kabir to equating poetic expression with communication. He is sensing the difficulties of this position; for he raises the extra-æsthetic question, why should the poet otherwise publish his poem at all? If an audience is not present the poet writes for himself, if not in fact, in principle. But then is communication a constitutive element? An urgency to express is felt. A meaning or a spirit is in possession and must be thrown off. At best, a poem is a record. And, because words have a meaning to all who know them and can feel their impact, the expression achieves communication. Communicability is there by virtue of the medium between artist and perceiver. Mallarmé's statement that "Poetry is written not with ideas but with words," though extremely put is apt to be forgotten—words which are symbols, evocative of imagery, having sense qualities, rhythm, meaning, suggestion, historical or other association, provoking faith and prejudice. They are used by a person who has, as Bergson puts it,

> a natural detachment, one innate in the structure of sense or consciousness, which at once reveals itself by a virginal manner, so to speak, of seeing, learning or thinking.

The poem's "unrelatedness" breaks down here because of the use of words; for their meanings, rhythms, qualities and movement are bricks ready-made and a too precious or private use of these not only impairs the value of the currency but, with it, the quality of the communication.

The author fully notes the poetic process as it arises in the excited sensibility of one who is capable of intense imaginative experience; as it drives through with a heightened awareness of the significance of things and relations; as a charge or clarity of mood or feeling structure whose dominant emotional tone seizes, organizes and articulates a single beautiful form of expression in and through words. A poem is then born containing not only the particular "fleeting vision of one gifted person but the Social and the Racial Universe." For all poetry derives inspiration from "the basic primeval, undifferentiated levels of instinct and feeling which constitute the racial Unconscious"—the matrix for all inspiration, noticed often as "the irrational and involuntary element" in poetry Time is thus linked with history and an eternity of growing significance—each new work holding the essence of all the work that has been done before it and in its turn modifying all that by demanding to be incorporated in it.

One would have liked, however, to hear a little more about the medium, for "sensitiveness to a medium as medium," and mastery of it, are part at least of the heart-essence of Art, more especially as it relates to "the varied substance of the Arts." Professor Kabir's discussion of the nature of words as poetry shapes, through metre, imagery and metaphor, and his treatment of meaning need to be fuller to aid us in perception, discrimination and enjoyment. He is perhaps hard on the term personal; he uses it as too nearly synonymous with the purely private. So is he hard on Science: though its method and temper are different, its perception can be as clean and clear, as disinterested and free from a sense of the practical, as the æsthetic experience. It is not, Dewey declares,

> the absence of desire or thought but their thorough incorporation into perceptual experience which characterises the æsthetic experience.

What shall we say of the contemplation of the Nebular Hypothesis or of the Expanding Universe, or of the moment when Creative or Emergent Evolution explanations lit up whole vistas of imagination and vision in the minds of their first discoverers? An intuitive grasp of reality is there as well. The nature and mode of formulation only are different. It is the emotional-sensuous expressions which are the differentia in art.

Sentences like "the subject-matter of Poetry never changes nor grows stale" or, that that of "great poetry is always commonplace or trite" appear a trifle too simple. If the lines that cling to memory in Shakespeare are trite observations like "ripeness is all," is such observation not informed with, coloured by and compact of all those essences and the play of meaning which have prepared us for that utterance like whose fulfilment it stands out? Again, are Wordsworth's "Ode" and the "Lines on the Tintern Abbey" so easy "in appeal to the young inexperienced child" and "to the unlettered peasant"? Or, are these poems not among Wordsworth's best? The author's ban on Hunger as a possible source of inspiration may also have to be lifted, even in the light of his own statements elsewhere.

The note on Yeats pays tribute to a poet, the purity and the integrity of whose vision and performance have won for him universal regard. In this appendix, however, Professor Kabir lets in sentiment and even a mild mysticism. And "transcendental," on which he could be caught frowning earlier, is used fairly frequently.

But all this is nibbling criticism of an extremely stimulating, well-thought-out and well-written book on a subject which has fascinated the finest minds of the world.

V. SITARAMIAH

*The Confession of an Octogenarian.* By L. P. JACKS. (George Allen and Unwin, Ltd., London. 15s.)

Towards the end of his autobiography, Dr. Jacks remarks that "in writing this book I have found, as it were, an air raid shelter for the mind, temporary but effective. I shall be glad if it serves the same purpose for anyone who reads it." It is true that his volume has the power to serve such a purpose, but the image is the wrong one, too much suggesting a merely passive running or hiding away from terrible reality. I would rather think of it in terms of a soldier's or warden's or first-aid man's steel helmet, giving him courage and confidence—in addition to a certain measure of protection—as he sallies forth to do his necessary job in the teeth of whatever danger may threaten. For it has, in a world all too full of strife and peril and cruelty and suffering, a sanitary quality in its warrant of human goodness, human sanity, human integrity and human aspiration. Men fail of their dreams, and blunder into shattering disaster, but (one feels as one reads) if there is this stuff in them, they will and must come through: the *last* word will not be disaster.

Dr. Jacks writes a good deal of the Common Man, meaning broadly what some might call the "whole" or "organic" man, but in a less esoteric sense he is a good deal of a common man himself, born humbly of "the people" and never turning his face from them through many years of academic, intellectual and spiritual eminence. In telling of his boyhood home and family, the stress is always on his identity, hardly ever on his difference, and this it is which enables him to bring his parents, his childhood, and his youth so vividly to life, with humour and fidelity. The result is a section, small but deep, cut into the solid unsensational core of ordinary English living, rich, bitter, honest, frank. The steps in his progress are told with quiet, unpretentious, unpretending precision—from schoolmaster to theological student, from student to Unitarian minister, from minister in Liverpool and Birmingham to an Oxford lectureship in philosophy and editorship of the world-known *Hibbert Journal*. He has also to tell of travels, of encounters with known and unknown, of endeavours and of points of view.

It is perhaps too much to ask of a philosopher's autobiography that it makes completely clear even the bases of his outlook, but the reader knowing no more of Dr. Jacks than this one volume may well wish to have heard more of the steps by which he conceives his desired "completing of the Reformation" ("till it reached a point where no Authority was recognised save that of the living God") as coming about. In that great work not only all Christian denominations but the leading religions also of the East had in his broad-minded view their part to play, and also central to it stood "the idea of the spiritual universe as Ptolemaic, with the Common Man at the centre of it; the idea of religion, not as a possession which some men have and others have not, but universally present when the Common Man expresses himself in his wholeness, and therefore independent of church-and-chapel patronage; the idea, even, of a union between the spiritual culture of East and West." Almost always he

realised religion as greater than any single creed's expression of it, though it must be added that some of his later views on the New Testament are not easy to fit into so broad a picture.

Disillusioned by "reconstruction" (or the lack of it) after the last World War, he looks to the immediate future with many doubts. But in "the final destiny of the Common Man" his faith is complete, and this grave, brave, noble, human book manifests it unwaveringly.

GEOFFREY WEST

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*Grand Strategy: The Search for Victory.* By H. A. SARGEAUNT and GEOFFREY WEST. (Jonathan Cape, Ltd., London. 8*s.* 6*d.*)

There was a time when wars were won more or less on pure military strategy. But under the swiftly changing modern conditions, when both the methods of war and its repercussions on social life are changing swiftly, wars can be fought and won only by those nations who are most comprehensively awake to all the relevant changes which the war involves—and not merely are aware of them but able to step ahead by actively initiating them. That is the field for the grand strategist, who looks beyond the war to the subsequent peace. The basis of grand strategy is, therefore, the reciprocal relationship subsisting between war and the society in which it occurs. So war is viewed, not as something extraneous, but as a social activity shaped by, and in its turn shaping, the participating systems of government and society alike. Grand strategy accordingly adopts a broader view than any military strategy does.

The last war proved that mere military success could not secure the democracies a safe future. Within less than fifteen years of the imposed peace they saw that crippling indemnities and the suppression of all progressive activities in the defeated nation not only could not act as effective deterrents but proved dangerous incentives to preparation for a retaliatory war. If today the democracies want assurance that a new Versailles will not lead to a new Munich they must seek it in their peace aims and in their ideas of reconstructing the world after the war. The authors believe that the faults of the last peace can be avoided by understanding the true nature of war, by a true appreciation of the implications of victory and by faith in such creative leadership as is to be found in Stalin, Roosevelt and Churchill.

It is a pardonable but a dangerous temptation for the victors to attempt the exploitation of victory by fantastic protestations. Allied propaganda insists that they are the Good fighting the Evil—an insistence that might easily seek to justify retributive punishment for Germany. But the scope of grand strategy must extend to a plane where such narrow considerations yield place to the re-educating of Germany to the conviction that Nazism is an obsolete strategy which pulls back in the race of progress.

With the war still in progress it is undoubtedly difficult to foresee how such constructive idealism can be made to work in practice. Grand strategy must, however, concern itself with making it prevail rather than with attempting the impossible alternatives which the authors suggest—that national energies should be kept at a high pitch of efficiency both in actual

capacity for the arts of peace and in potential capacity for the most modern forms of war, so that few would wish and none would dare to hazard military challenge.

With all their good intentions, however, the authors seem to entertain the complacent illusion that the liberation of oppressed *Europe* and the establishment of some kind of peace *there* will solve the problems created by this war. They seem to be concerned about the future security of the democracies of the West. But unless they boldly face the facts and conceive a comprehensive scheme for the future in which *all* the suppressed nations of the world shall be helped to a position of parity with those who claim to be the guardians of peace, their protestations will be empty slogans. It is a question of the peace of the world and not merely of the West. Grand strategy, to deserve the name, must evolve something which will secure world peace.

V. M. INAMDAR

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*Poetry and Prophecy.* By N. KERSHAW CHADWICK. (Cambridge University Press. 7*s.* 6*d.*)

This small volume, packed with facts gleaned in obscure fields, is a welcome attempt at synthesis. The similarities in tradition and in ritual between peoples scattered from Polynesia to Tibet and from Uganda to Northern Siberia bear strong evidence to human unity. Except in Europe, the outstanding motif of oral literature as of mantic practices is the "quest for immortality, the effort of men and women to master matter by spirit." Europe has always shown a "predominant preoccupation of man with himself—his almost total absorption in his temporary physical life." But "in Asia, in Polynesia, even in Africa, man's chief intellectual preoccupations and speculations are with spiritual adventure." It has indeed, as Mrs. Chadwick suggests,

> a special refreshment and value for us to find that still, among the vast majority of mankind, the principal adventures take place, not on the field of battle, but in the mind of man.

And the similarities noted rule out, Mrs. Chadwick believes, the possibility of independent origin. Her conclusions, based on twenty years' research in oral literature, seem to lend no support to civilisation's having originated in savagery. She questions any relationship between the culture of today's backward communities and the [hypothetical] culture of truly "primitive" or early man. Mrs. Chadwick believes that retracing the peripheral cultures' history by means only of known facts will make it clear that

> the farther back we can carry our researches the higher the culture becomes, and the more the immediate sources of these cultures tend to converge.... It is part of the value of the oral traditions and culture of communities on the outer edge of the World that they have preserved for us...reflections of the long forgotten spiritual life and art of the great civilisations of the past... Neither ritual nor tradition are primitive, but comparatively late growths. It is, indeed, to be suspected that the most primitive peoples living to-day are not originators, but the heirs of millennia of culture, imperfectly transmitted and now deteriorated often beyond recognition.

PH. D.

*From the Ends of the Earth.* By MARY TREVELYAN. (Faber and Faber, Ltd., London. 7*s.* 6*d.*)

For more than twenty years Student Movement House, in the Bloomsbury district of London, has provided a centre of fellowship and reconciliation, where students from all over the world have felt at home. For nearly half that time the House has been under the inspiring and inspired leadership of Mary Trevelyan, who has written this fascinating account of her adventures in the service of students. She tells sadly of the growing tendency to institute a colour-bar in London life. "Very often a coloured man, searching for lodgings, will find the door is slammed in his face."

H. I., from Madras, is in a state of misery and fury, as two English girls with whom he has been very friendly, visiting their home and so on, have written to him to say he must not come again, as they have developed "colour consciousness."

In 1937 Mary Trevelyan travelled round the world, visiting students who had once been frequenters of the House, and who had returned to their own countries. She found one of them an Anglican clergyman who, because of his colour, may not enter the English Club in a certain city of the East, although some of the Club members come to his Church and listen to his sermons! She also found how difficult is the position of the "England-returned man" in India, and how hard he finds it to obtain satisfactory employment. At the end of her book she prints a valuable and discerning report on this problem, in the course of which these words occur:—

At the very most I should say that I met five men (*i. e.*, England-returned men in India) who have fallen on their feet economically, not, of course, counting the men who have gone into the Indian Civil Service.... Serious and widespread unemployment is, therefore, the first fact which these young men must grasp on their return home, and many of them, and their parents, must regret the amount of time and money spent on obtaining English degrees.

Further East Miss Trevelyan noticed a poster outside a public park, which may go some way towards explaining subsequent events. It read, "Chinese and Dogs not admitted."

In America, she saw the immense International Houses established by the Rockefeller Foundation; but found that for economic reasons such heavy rents have to be charged for rooms in these that a very small proportion of foreign students can afford to live in them. She comes to the conclusion that the policy followed by Student Movement House is the right one, *viz.*, not to attempt to provide a residential club, but to let the students make their own arrangements for living accommodation, giving them in the House the opportunity to obtain food and recreation and to enjoy a real international fellowship.

In following this policy she has done work of incalculable value. One student returned from Abyssinia after most tragic experiences there came to see the House, where he had formerly been so happy in London, and said to her, "I expect you will wonder why I have come back to see you. It was because I wished to know if the House was still here, and I see that it is the only thing in my life that has remained."

Miss Trevelyan hopes, and we may all join ardently in the same hope, that after the war the House will be able to make an important contribution to the peace of the world by handing on to the students of the next generation a great and living tradition of international friendship.

J. S. HOYLAND

*Christocracy.* By JOHN MIDDLETON MURRY. (Andrew Dakers, Ltd., London. 6s.)

*The Sermon on the Mount.* By C. F. ANDREWS. (George Allen and Unwin, Ltd., London. 6s.)

The resounding title of Mr. Murry's book is a little misleading, though he justifies it as being "as good a name as any for a polity which preserves alive and kindles to fresh flame those fading sparks in our society which once caused it to illuminate the world." That is the polity which he has striven to expound. It is a compromise between what a pure Christianity would affirm and what contemporary necessity demands. Although a convinced pacifist himself, he knows that the vast majority of his fellow-countrymen are not. It is for them and to them he writes in the belief that enough of Christian imagination still survives amongst them, particularly in the deep-rooted habit of liberty and toleration, for Britain to contribute something of unique importance to the saving or at least the salvaging of human values at a time when they seem in danger of being everywhere submerged. To hold such a faith now requires a considerable act of faith.

But Mr. Murry cannot be accused of not taking a good look at the worst. His book is throughout sombrely realistic and his interpretation of the causes which made the horrors of the present world-revolution inevitable, in particular the co-existence of universal industrialization and sovereign nationalism, emphasises strongly the heavy responsibility of Britain with the other victorious powers of the last war. His analysis of the present war-situation is equally trenchant, above all of the folly of the blind pursuit of the chimera, total victory, which can only end, as he writes, in "a spiral of steady descent towards the abyss of moral exhaustion and domestic violence." In pleading that Britain should confine herself to a war of defence, based as always in her history on sea-power, and should refuse to be drawn into Continental invasion, he may well be speaking too late. For Britain's strategy is no longer in her own hands. But the reasons he gives are cogent and have expert opinion behind them. His view of the close relation between Russian and German totalitarianism may cause offence today. But while he errs sometimes by over-simplifying and by not qualifying enough, in essentials I believe what he says to be unanswerable. It is because he refuses to think in any terms of abstract idealism, keeping always close to the real human particulars, that he is qualified to interpret the spirit and the pattern of a true democracy as no propagandist can. Certainly the kind of socialism of which he sketches the outline in the latter part of his book is the only human alternative to revolutions of mechanical violence. Would that everyone in authority might read his book and understand it.

The late C. F. Andrews, as Tagore wrote in his Foreword to *The Sermon on the Mount*, was a great friend of humanity, of the poor and of India. The deep sincerity of his Christianity, that of a man who always felt it more important to live his faith than to write about it, is manifest in this last book of his, composed in a hospital on the Ridge of Delhi to which he had retired for rest after years of overwork. Only in one or two places does he

treat directly of the evils of today. But when he does, he has no doubt that both war and the economic and imperialist system underlying it are abhorrent to a Christian conscience. Most of his book is a commentary, verse by verse, on Christ's teaching in the Sermon on the Mount. It convinces and inspires by having been lived, rather than by any striking originality.

HUGH I'A. FAUSSET

# CORRESPONDENCE

## IS THERE NEED FOR A NEW "GITA"?

After reading the two replies to this question in the October number of THE ARYAN PATH I am tempted to add a third. For I feel that, in the words of Milton: "The hungry sheep look up and are not fed."

First of all, Mr. S. K. George in his original article in the July issue pleads "for historical realism in the understanding of all scriptures." It is, of course, a reasonable plea. But at the same time we must not forget that the historical circumstances in which a scripture is born form but the perishable part of it. The scientific ideas and the social conceptions of the age which we find embedded in a scripture are only the husk which covers the living seed. Take, for instance, the beliefs that we find in the New Testament that disease is caused by evil spirits and that the world was going to come to an end very soon. Even Jesus Christ was not above such beliefs. But does this fact in any way invalidate His teaching or make it out of date? Christ's teaching is throughout coloured by the apocalyptic ideas of His age. But that does not make us feel the need of a new Gospel.

Similarly, in the *Gita* we have the beliefs connected with caste and the use of war as a political instrument. The fact that these are embedded in the *Gita* should not blind us to the true import of that scripture. The teaching of the *Gita* is not in any way limited by these conceptions. On the other hand, a careful reader will find that these conceptions themselves are divested of their content in the light of the transcendent teaching of the scripture. Svadharma, for instance, is not connected with birth or heredity so much as with Svabhava or one's own nature, and we are taught that "he who does the duty imposed on him by his own nature incurs no sin." The Bhagavan of the *Gita* addressing a Hindu prince of His time could not but speak in terms of the caste system, as Jesus Christ addressing the Hebrew people of His time could not but speak in terms of the chosen people. And yet we know now that the belief that God created the Hindu caste system belongs to the same order of ideas as the belief that God entered into a covenant with the Hebrews.

Similarly the violence of war in the

*Gita* belongs only to the scaffolding of that scripture. On the other hand, as Mahatma Gandhi repeatedly points out, non-violence is the inevitable result if the central teaching of the *Gita* is faithfully followed. For violence on the battle field is impossible without hatred and anger and cruelty, WHEREAS the whole aim of the *Gita* is to make us act without the slightest trace of passion of any kind. The ideal man whom the *Gita* portrays so often would be totally out of harmony with a background of violence. Such a character can arise only out of perfect non-violence. The Bhagavan of the *Gita* by His teaching undermines almost completely the position of violence. He takes the whole substance out of violence, leaving only the outer shell. And in our day Mahatma Gandhi asks us to take the last step, to throw away even the shell and accept the ideal of non-violence in its entirety, both in substance and in form. In this respect, therefore, we may say that his gospel of Satyagraha is only the fulfilment of the *Gita*. Mr. George may call it a "New *Gita*" if he likes, though Ganchiji would be the first to disclaim that name for his teaching, for he calls the *Gita* his spiritual Mother and claims that he is only following in her footsteps. So the need is not for a "New *Gita*," nor even for a new approach to the old *Gita*, but for a correct understanding of what is and is not eternal in the *Gita*.

At the same time one need not be provoked by the question, "Is there need for a New *Gita*?" On the contrary, one should welcome it as a sign of "divine discontent" and desire for progress. For no serious student of comparative religion in our days can say that such and such a scripture or such and such a prophet is the final word in religion. As God has not ceased to exist, His revelations to men cannot be said to have come to a stop. We do not know how many new scriptures, how many new Avatars and prophets will have to come before man reaches his journey's end—especially when we see what a mess he has made of the scriptures and prophets already sent to him. He is now apparently at one of the most difficult corners of his way up the hill. And he cannot turn that corner unless he makes up his mind to give up once for all the abomination of the violence of war. Therefore, we are afraid that those who persist in saying that in any particular scripture or the teaching of any particular prophet there is sanction for war for all time are only making out a case for the inevitable supersession of that scripture or that prophet. For no misreading of any scripture or misunderstanding of any prophet can ever stop the mighty drama of the spiritual evolution of our species on this planet. At the worst, it can only delay its progress.

D. S. SARMA

# ENDS AND SAYINGS

"_____ *ends of verse*
*And sayings of philosophers.*"
HUDIBRAS

The question whether the post-war world will be the same is occupying the attention of not a few. Everyone seems to agree that the war will have been fought in vain should the *status quo* be maintained. Mr. J. B. Priestley, inaugurating in *Picture Post* of 27th June a series on "Britain's Silent Revolution," believes that the war has saved England from an incipient decay. It has introduced an approach to socialism and has levelled to some extent the "fantastically gross and really sinful inequalities." The regimentation of every effort towards effective war offers the nation, Mr. Priestley thinks, a lesson in planned industry for national welfare in peace-time. The concessions which everyone is called upon to make for the national purpose should continue even after hostilities cease. That feeling of individual sacrifice for the collective well-being might lay the foundations of a creative democratic society of the future.

The rationing systems admit in principle the right of everyone to "a fair share of what is essential to a decent life."

And most of us cannot see that this principle should be dead right in 1942, but wrong in 1938, and wrong again in 1948.

The war has served as a corrective of false values. To Mr. Priestley it seems unthinkable that society's "tattered and idiotic fancy-dress ball" should ever start again, but time will show. Reforms imposed from without are ephemeral. Individuals not a few have no doubt seen the light, but human nature in the mass changes slowly. Hence the timeliness of long-range reforms while a common danger inspires the spirit of unity and readiness to sacrifice.

The sense of frustration which darkens the political firmament is explained by Mr. Vernon Bartlett, M.P., in the second article. He lays it partly to the failure of those who enter Parliament to realise their independent responsibilities and the duty owed to their electors. In the third article Mr. G. D. H. Cole thinks that the war can mean the end of unemployment. It is necessary only that, in the post-war world, industry be planned with the national welfare in view and the distribution of labour ordered on an intelligent basis. He foresees not only jobs for all, but jobs unfilled. And he implies the folly of squandering, through mass unemployment, the country's greatest productive resource—the labour of human hands.

None can doubt the sound purpose and the noble ideal which inspires these three eminent people. It is reassuring to be told that there will be no return to pre-war conditions, but what is the guarantee? Such a consummation will be hard to achieve as long as the internal organisation of a self-governing State bases itself upon capitalist profit making — even if accompanied by

*political* democracy. The only sound foundation will be a carefully planned democracy of wider dimensions. The "new civilization" promised after the present chaos will be worth the name only if it can assure opportunity for all, in every country of the world.

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Under the caption "Common Needs and Common Sense," *The New Statesman and Nation* of 11th July gives some valuable suggestions to the official propagandist. Talk of a return to pre-war conditions falls on deaf ears. Rosy hopes unrelated to presumptive realities deceive no one. There is no getting around the fact, so naïvely put, that Britain does "still look like an Imperial Power"—strangely like, indeed! There is, as the writer points out, no proof of any of the fine phrases such as "greater equality" and "a People's War"

unless we are able to produce a programme which will fit into the century of the common man—a phrase which now means something positive in the Soviet Union, something hopeful in the United States, something wistfully desired in the United Kingdom, and something that still looks like hypocrisy among the subject peoples of the Empire.

Effective propaganda has its own utility in the prosecution of war, but propaganda, in order to be effective, must have the support of truthful promise and earnest intention to fulfil. The open disclaimer that the Atlantic Charter refers to countries like India was one of the things that undermined faith in the United Nations' propaganda. It is not in the West alone that the "common man" resides. It is a fact which bears any amount of repetition, and one which those who wish that their propaganda should not be ignored as "mere propaganda" must squarely face that every participant in the present war has a right to demand assurance that he will not be left out in the planning of the post-war world. Unless such an assurance can be extended to all peoples who are helping in the war, conviction will be hard to bring to the doubters that the common enemy that is being fought today is not merely the aggressiveness of Germany, Italy or Japan, but "an economic and social muddle which denies to the common man freedom, peace, security and a full share of the good things which his labour helps to produce."

East or West, the hollow ring of mere words cannot deceive hearers into taking for granted the declaration of a pious purpose. It has got to be *proved* and proved *substantially*.

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"Equal Rights for Asia, Too" is the subject of a significant article by Francis B. Sayre, U. S. High Commissioner to the Philippine Islands. (*The New York Times Magazine*, 5th July 1942) Only a clear-cut programme based on human brotherhood can unite the peoples of the world to win the war and to win the peace to follow, he declares.

If democracy means anything it means equality of opportunity. Faith in democracy, the American faith, means equality of opportunity extended to all peoples, to all races, to all creeds, to all classes. It is an all-embracing faith and it extends into the political sphere, the economic sphere, the social sphere and the spiritual sphere of life. The American faith leaves no room for class arrogance or racial discrimination. All men are not equal in their attainments or their capacities or their abilities, but to all must be given equality of opportunity. That is the democratic faith and it is the only faith upon which an enduring civilization can be built.

This is admirable, however hard to square with the treatment accorded Negroes in the U. S. A.

The problems of Asia, Mr. Sayre insists, cannot be divorced from those of Europe and America. The world has become a unit and "any disease which attacks one part attacks the whole body." Mr. Sayre is a high official. He is circumspect. He does not label his shafts with their destination, but they find their mark. "The United States," he writes, "is not fighting to bolster up or to re-establish the evil practices of Nineteenth Century imperialism. The United States is fighting still for human rights, as she did in 1776."

What those rights are is brought out in another article in the same issue. Under the caption "We Hold These Truths," Henry Steele Commager writes of the signing in that year of the Declaration of Independence. That Declaration opens on a note that will resound as long as a government exists that does not derive its powers from the consent of the governed :—

> When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the Powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

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Everyone is convinced that war is an evil but the conviction that it is a necessary evil seems to die hard. Reason which distinguishes man from the lower world of creation should be a better arbiter than any mad orgy of mutual destruction. The Nation and the State exist for man, not man for them, and if any fancies that he can live happily only at the expense of another's life or happiness he is still on the outskirts of the jungle. The wiser way and the really *human* way is mutual help, good-will and co-operation.

Since the outbreak of the present war the "New World Order" has received anxious attention from every section of humanity. The veteran thinker Dr. Bhagavan Das of Benares, to whose views we have more than once of late referred in THE ARYAN PATH, has sent us a pamphlet on *The Fundamental Psychological Principles of Social Reconstruction* (*and "A British-Indian Commonwealth"*). In it he outlines a benevolent paternalism in a democratic frame.

A Theosophist of more than half a century's standing, Dr. Bhagavan Das rightly stresses the fundamental message of Theosophy—Universal Brotherhood. Unless that basic truth is accepted and put into practice, there is little hope for the future. It is not a question of single individuals' accepting the ideal and putting it in practice in their personal lives. The task is bigger still. Dr. Bhagavan Das describes the tendency

> to go on simply feeling the fine sentiment of Human Brotherhood and simply making Comparative Study, decade after decade... without actively striving to promote the general welfare of that Universal Brotherhood in all departments of life.

He has concrete suggestions. He urges agreement among associations of humanist scientists and avowedly philanthropic bodies with centres in many countries, upon a few simple basic principles of the desired New Social Order.

In order to educate public opinion in such ideas Dr. Bhagavan Das has prepared a questionnaire which outlines the philosophy of human relationships and shows how only an essentially spiritual and non-separative attitude can save the embroiled world. "The legislator must be above all prejudices of race, creed, caste, colour or sex." Not the legislator only, but also the administrator, the judge and the man in the street, before a new and better order can be established and maintained!

Dr. Bhagavan Das is perfectly right when he says that the promised New World Order is not the concern of tomorrow but of today, that the business of the New Order is not to clear the wreckage of the present war but to stop this war now and to make the recurrence of such wreckage impossible in future. The brochure will repay perusal.

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Dr. Olaf Stapledon's "Sketch-Map of Human Nature" (*Philosophy*, July 1942) offers a pattern in which psychological and ethical factors both find place. He sets out to show that though "at bottom identical with the beasts" man is "in a limited but all-important manner unique." He argues also that

> one consequence of his uniqueness is moral experience, and that in human nature properly understood, a moral goal is very clearly revealed.

More significant is the differentiation which Dr. Stapledon makes between the upper and the lower unconscious. Subconscious and superconscious would be less unwieldy terms. The psychologists generally have failed to recognise this distinction, to their loss. The lower unconscious [which psychoanalysis dangerously activates] comprises, according to the article, man's subhuman animal nature. It includes also whatever, "owing to its relatively archaic and primitive character, is not normally introspectable." Dr. Stapledon limits the upper unconscious as we would not, to the outcome of the impact of circumstances upon the individual. He defines it, however, as

> all in him which is thrusting towards a greater clarity of vision, a greater delicacy of feeling, a greater integrity of action, than is as yet possible to his conscious nature.

Consciousness and the upper unconscious clash when incipient, more lucid or more integrated desires of the latter conflict with established conscious desires.

Most significant of all, perhaps, is Dr. Stapledon's visualisation of "personality-in-community" as the right goal of action, the way of fulfilment. "'Community' is a distinctively human attribute of human society." Without it "a person is but a frost-bitten seedling." True community stands in contrast alike "with the beast's blind gregariousness and the human egotist's sham community of mere self-seeking within the law." It means not uniformity but harmony in diversity—"mutual enrichment, mutual valuing, and mutual responsibility."

> Behind the struggle between imperial Britain and imperial Germany, behind the conflict between democratic and totalitarian ideologies, and cutting right across this cleavage, lies the struggle between the old unplanned and perverted form of society and the dawning will for a new kind of society, world-wide, coherent, controlled by the will to make the most of the human species; a society consciously, creatively, planned for that end.